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I N D E X - 1 9 7 3

	<u>Author</u>	<u>Issue</u>	<u>Page</u>
<u>BOOK OF PRAISE</u>			
New Book Of Praise, The	Charles Peaker	Jan.	10
Canadian Premiere for The new Book of Praise		Jan.	2
Hymn of the month - Nos. 152		Jan.	21
320		Feb.	22
171		Mar.	30
199		Apr.	29
207		May	25
420		June	33
291		J/A	31
309		Sept.	31
104		Oct.	27
116		Nov.	29
111		Dec.	29
<u>CENTENNIAL</u>			
Centennial Notes			
Banner competition		Dec.	30
Celebrate with music		Sept.	26
Celebrate with music		Nov.	3
Emphasis of our centennial (Editorial)	DeC. H. Rayner	June	4
Make your own Banner	Sheila Kirkland	Sept.	2
The 1975 Congress		Nov.	24
<u>CHILDREN'S PAGE</u>			
Christmas Card Mystery, The	O. J. Robertson	Dec.	35
Few Days - Then Harvest! A	Mabel Booth	Jan.	35
Garba and the Bean	Ella George	Oct.	35
"I'll walk all the way!"	from Taiwan.	J/A	35
Lulu's precious book	Bessie M. Martin	Sept.	35
Mouse Who Slept In! The	Clifford Tebby	June	35
Pearl Of Great Price, The	L. Burtnik	Feb.	35
Room in the Rock	Pres. Children's Work Committee	Apr.	35
Thoughts From Explorers		Nov.	34
"We'll call him Musa"	Mabel Booth	Mar.	35
What God means to me!	St. Stephen's Church, Weston, Ont.	May	35
<u>EDITORIALS</u>			
Christian witness in Ulster	DeC. H. Rayner	May	4
Cult of violence, The		Dec.	4
Emphasis of our centennial, The		June	4
Evangelism AND social action		June	4
Extravagance and the Olympics		Feb.	4
In tribute to a great layman - Hamilton Cassels, Q.C.		May	4
It is only money, but it is yours!		Mar.	4

EDITORIALS continued

Letter of the month!	Sept.	4
Murderers and hijackers	Feb.	4
Peace comes with goodwill	Dec.	4
Peace role of the United Nations, The	Nov.	4
Plan your church's program	Sept.	4
Principal Clerk retires, The - Dr. E. A. Thomson	J/A	4
Rehabilitation in Vietnam	Jan.	4
Scandals in high places	Sept.	4
These Christians work for peace	Nov.	4
Thou shalt not shop on Sunday	May	4
Time for trust, A	J/A	4
Trends in the Canadian Council	Jan.	4
World's most serious problem, The	Mar.	4

FAMILY LIFE

Living between the peaks	John H. MacDonald	Jan.	16
Mental Health and the Christian Community	James MacDonald	Mar.	17

GENERAL

"All the king's men...."	Carroll H. Lee	Sept.	18
Brat, The	Alice Mulvey	Oct.	29
Charismatic Renewal, The	Douglas Lowry	Apr.	14
Christmas Gallery Of Postal Art, A	M. W. Martin	Dec.	12
Ellie And The Myth Of Christmas Encounter 140	Gregory Clark	Dec.	2
Evangelism Is The Emphasis	Margaret Kribs	Jan.	14
Facing Evil	Winifred Thomas	June	10
Liberation of Men and Women, The	Dirk J. de Vos	Oct.	12
Need Help? Call Fish	William Klempa	May	14
"Of More Value Than Gold"	John R. Cameron	Sept.	16
Old Stone Church Near Beaverton, Ont., The	Thora McIlroy Mills	May	10
Orphans Of Vietnam, The	Peggy Cameron King	June	2
Pageant of the Skies, The	Helen Allen	Dec.	10
Place to stand? A	Alice Mulvey	Nov.	20
Plain Truth about today's top cult	Jean E. Sonnenfeld	Feb.	18
Pollution And The Churches	Leslie K. Tarr	Feb.	16
Saved by the Bells		J/A	7
She speaks for women at the U. N.	Carroll H. Lee	Feb.	2
Spiritual Greenhouse, A	Charles M. Austin	Sept.	14
Sunday Evening in a Soviet Church	M. Winifred Thomas	J/A	18
Theology of Ecology, A	DeC. H. Rayner	Oct.	10
Through Agony To Victory	J. C. Cooper	Oct.	18
	Mary Patterson		
	Farmery	Apr.	18
Undivided Christ in Holland, The	Jean E. Sonnenfeld	Nov.	12
What Easter Means in 1973	Patricia A. Allison		
	Bruce D. Miller		
	Fred S. Perrin	Apr.	10
What is taught in your church school?	James D. Smart	Feb.	8

MEDITATIONS

"Better than Rubies"	D. Glenn Campbell	June	15
The Choice: Dumb Christians Or Smart Operators		Sept.	20
Meditation: Transcendental And Other Not enough change		May	3
Plastic Christmas, A		Jan.	3
Recycling Life		Dec.	17
Remember (to forget)		Mar.	9
Resurrection and Insurrection		Nov.	14
Unpromising Odds: 9 to 1		Apr.	13
Up, Up, And Away		Oct.	3
Who's a Meathead?		J/A	3
		Feb.	13

MISSION

What Is The Board of World Mission?	J. A. Crabb	Dec.	7
(Home)			
Ambassadors of Goodwill	Clarabeth McIntosh	Oct.	15
Experiment in an underprivileged neighbourhood, An - Little Burgundy		Mar.	15
(Overseas)			
Bhil Jubilee, The	L. Louis de Groot	May	18
Bhil Village, A		Mar.	5
Boys Week in Japan		Mar.	5
Christian concepts in Nigeria	DeC. H. Rayner	Dec.	18
From a hospital bed in Red China	(Globe & Mail)	June	12
He Loved The Bhils - John Buchanan	DeC. H. Rayner	Mar.	10
Place to Stand? A - Korea	Jean E. Sonnenfeld	Feb.	18
Secretary's Diary, A	E. H. Johnson	Oct.	5
Twice honoured for African Service - Russell Hall		May	5
Where are you going, little church?	Glen Davis	Mar.	2
Why Mission Today?	R. M. Ransom	Oct.	17

OBITUARIES - MINISTERS

Black, Rev. William		Oct.	31
Burgess, Rev. James Luxon		Sept.	32
Clifton, Rev. E. S.		Oct.	31
Cram, Rev. Donald Blake		Feb.	33
Elder, Rev. David Leslie		Mar.	32
Greene, Rev. Jonathan Henry		Nov.	31
Hartley, Rev. Basil S. S.		Sept.	33
Hepburn, Rev. James Noble		Feb.	34
McCree, Rev. Dr. Walter T.		J/A	33
McClelland, Rev. David C.		J/A	33
McQueen, Rev. Donald		Jan.	33

ORDER OF DEACONESSES

Educating professional church women	Emily Drysdale	June	13
ERP - What Does It Mean?		Jan.	9
The Order of Deaconesses			
Is it a viable structure?	Lois Cooke	Feb.	14
Should the ordained diaconate be .			
restored?	Ann Drummond	May	8
Team Ministries	Margaret Balderston		
	Judith Grant	Apr.	3
To Be Faithful... In Church Education	Margaret Webster	May	6
Unemployed And Available	Dorothy M. Henderson		
	Isobel Hopkins	Mar.	6

PAGE 5 COL. 1

Alive and Well (NDF)		Sept.	
A Bhil Village		Mar.	
Boys Week in Japan		Mar.	
Notes from a			
Secretary's Diary	E. H. Johnson	Oct.	
Oppose Moral Anarchy!		Apr.	
Our Cartoonist - George Hunter		J/A	
Pentecost 1973 June 10		June	
Spiritual famine	K. G. McMillan	Dec.	
Twice honoured for African			
Service - Russell Hall		May	
The Ulster Assembly		Nov.	
Unity in action		Jan.	
Words Words Words	Albert Farthing	Feb.	

POEMS

Easter	Myra Stillborn	Apr.	12
Holding Life	Mary H. Garvin	Oct.	22
Words Words Words	Albert Farthing	Feb.	5

PRESBYTERIAN CHURCH IN CANADA, THE

Alive and Well (NDF)		Sept.	5
Ewart College Graduates '73		May	8
Graduates '73 (Knox College - Presbyterian College)		June	17
Historic Presbyterian Site, An	Claudette Callbeck	J/A	6
Kirkwall's Homecoming	Helen Allen	Oct.	13
Mall-Function	Norman E. MacIntyre	Dec.	14
The Moderator	DeC. H. Rayner	J/A	2
New Assembly Board begins its			
work ..., A	R. P. Carter	Mar.	16
New Glasgow's 3 Churches	DeC. H. Rayner	Sept.	10
News from Assembly '73	DeC. H. Rayner	J/A	8-17
Nuts 'n Bolts 'n Things	DeC. H. Rayner	June	18
Pictou's Log Church	John A. Bodkin	Oct.	8
Pictou's Pioneers		Sept.	13
Reform in our Presbyteries	Robert P. Carter	April	9
Torah in a Christian College, The		Nov.	26

PUNGENT AND PERTINENT

Bragging About Giving	James F. Miller	Apr.	6
Capital Punishment	David J. C. Cooper	Apr.	6
Family Eats And Drinks With Jesus, The	David M. Bowring	May	7
Fountain Of Youth, The	Andrew V. Webb	Oct.	7
If Christ Should Come Tomorrow ...	Lily G. Sather	Oct.	6
Make Use Of Young People	Margaret Taylor	Nov.	6
New Crisis In The Ministry? A	Nicholas Vandermeij	Feb.	6
One-Dimensional Church, The	Joseph C. McLelland	Oct.	6
Restructuring - Can These Bones Live?	Glen Davis	Jan.	6
Return To Communion	Joseph C. McLelland	Mar.	7
To Be Faithful.. In Church Education	Margaret Webster	May	6
Two Reformed Churches Become One in England	Douglas Herron	Jan.	6
Unemployed And Available Order of Deaconesses	Dorothy M. Henderson		
Unrecognized Twins	Isabel Hopkins	Mar.	6
What Is The Board of World Mission?	Wilfred F. Butcher	Sept.	6
Women's Lib Or Women's Freedom?	J. A. Crabb	Dec.	7
	Flora McKinlay	Dec.	6

SEE/HEAR

L. E. Siversns	Jan.	28
	Feb.	27
	Mar.	22
	Apr.	29
	May	28
	June	29
	J/A	30
	Sept.	26
	Oct.	30
	Nov.	26
	Dec.	28

WCC - CCC - INTER-CHURCH

Our Common Bond	DeC. H. Rayner	Feb.	10
Roman Catholic Church in Quebec, The			
Heritage And Challenge	Wilfred F. Butcher	Jan.	18
Pentecost 1973		June	5
"Ten Days For World Development"		Mar.	18
Trends in the Canadian Council	DeC. H. Rayner	Jan.	4
You Have To Start Somewhere	W. I. McElwain	Apr.	16
Undivided Christ in Holland	Jean E. Sonnenfeld	Nov.	12

WORLDVIEW

Cocoa	Clyde Sanger	June	6
Commonwealth		Oct.	4
Disarmament		Nov.	8
Does the Commonwealth matter?		J/A	20
Progress		Dec.	9
Seabed		Sept.	9

YOU WERE ASKING?

L. H. Fowler	Jan.	12
	Feb.	20
	Mar.	26
	Apr.	22
	May	31
	June	26
	J/A	22
	Sept.	29
	Oct.	31
	Nov.	24
	Dec.	23

YOUTH AND CAMPING

Camp With A Teepee, The	Kenneth J. Wilson	May	13
Camping in Manitoba	Barbara Willson	Nov.	9
The Catacombs: where they do their own thing	Linda Barrie	Nov.	15
Challenge to Youth, A	E. H. Johnson	Dec.	16
Let your liturgy Live!	Terry Samuel	Nov.	10
Make Use Of Young People	Margaret Taylor	Nov.	6
Mall-Function	Norman E. MacIntyre	Dec.	14
The National Co-Ordinating Body			
What it is - What it does	A. E. Bailey	Nov.	16
Try a church vacation school!		Apr.	2
Staffing Church Camps	J. C. Cooper	Jan.	13
Undivided Christ in Holland, The	Jean Sonnenfeld	Nov.	12
Youth, Christ and the Church	Max V. Putnam	Nov.	18

CONTRIBUTORS

	<u>ISSUE</u>	<u>PAGE</u>
Allen, Helen	October	13
	December	10
Allison, Patricia A.	April	10
Austin, Charles M.	September	14
Bailey, A. E.	November	16
Balderston, Margaret	April	3
Barrie, Linda	November	15
Bodkin, John A.	October	8
Booth, Mabel	January	35
	March	35
Bowring, David M.	May	7
Burtnick, L.	February	35
Butcher, Wilfred F.	January	18
	September	6
Callbeck, Claudette	J/A	6
Cameron, John R.	September	16
Campbell, D. Glenn	January	3
	February	13
	March	9

CONTRIBUTORS continued

Campbell, D. Glenn continued	April	13
	May	3
	June	15
	J/A	3
	September	20
	October	3
	November	14
	December	17
Carter, R. P.	March	16
	April	9
Clark, Gregory	December	2
Cooke, Lois	February	14
Cooper, David J. C.	April	6
Cooper, J. C.	January	13
	October	18
Crabb, J. A.	December	6
Davis, Glen	January	6
	March	2
deGroot, L. Louis	May	18
de Vos, Dirk J.	October	12
Drummond, Ann	May	8
Drysdale, Emily	June	13
Farmery, Mary Patterson	April	18
Farthing, Albert	February	5
Fowler, L. H.	January	12
	February	20
	March	26
	April	22
	May	31
	June	26
	J/A	22
	September	29
	October	31
	November	24
	December	23
Garvin, Mary H.	October	22
George, Ella	October	35
Globe & Mail	June	12
Grant, Judith	April	3
Henderson, Dorothy M.	March	6
Herron, Douglas	January	6
Hopkins, Isobel	March	6
Johnson, E. H.	October	5
	December	16
King, Peggy Cameron	June	2
Kirkland, Sheila	September	2
Klempa, William	May	14
Kribs, Margaret	January	14

CONTRIBUTORS continued

Lee, Carroll H.	February	2	
	September	18	
Lowry, Douglas	April	14	
MacDonald, James	March	17	
MacDonald, John H.	January	16	
MacIntyre, Norman E.	December	14	
McElwain, W. I.	April	16	
McIntosh, Clarabeth	October	15	
McKinlay, Flora	December	6	
McLelland, Joseph C.	March	7	
	October	6	
McMillan, K. G.	December	5	
Martin, Bessie M.	September	35	
Martin, M. W.	December	12	
Miller, Bruce D.	April	10	
Miller, James F.	April	6	
Mills, Thora McIlroy	May	10	
Mulvey, Alice	October	29	
	November	20	
Peaker, Charles	January	10	
Perrin, Fred S.	April	10	
Putnam, Max V.	November	18	
Ransom, R. M.	October	17	
Rayner, DeC. H.	January	4	
	February	4, 10	
	March	4, 10	
	May	4	
	June	4, 18	
	J/A	2, 4, 8-17	
	September	4, 10	
	October	10	
	November	4	
	December	4, 18	
Robertson, O. J.	December	35	
Samuel, Terry	November	10	
Sanger, Clyde	June	6	
	J/A	20	
	September	9	
	October	4	
	November	8	
	December	9	
Sather, Lily G.	October	6	
Siverns, L. E.	January	28	
	February	27	
	March	22	
	April	29	
	May	28	
	June	29	
	J/A	30	

CONTRIBUTORS continued

Siverns, L. E. continued	September	26
	October	30
	November	26
	December	28
Smart, James D.	February	8
Sonnenfeld, Jean E.	February	18
	November	12
Stillborn, Myra	April	12
Tarr, Leslie K.	February	16
Taylor, Margaret	November	6
Tebby, Clifford	June	35
Thomas, Winifred	June	10
	J/A	18
Vandermey, Nicholas	February	6
Webb, Andrew	October	7
Webster, Margaret	May	6
Willson, Barbara	November	9
Wilson, Kenneth J.	May	13

PRESBYTERIAN

RECORD

JANUARY, 1973



Choirs and congregations from the Ottawa area met in St. Andrew's Presbyterian Church for the official inauguration of the new Book of Praise.

Canadian Premiere for The new Book of Praise



MEMBERS of the revision committee at the inauguration of the Book of Praise in Ottawa.

■ The Book of Praise, revised 1972 and authorized by the General Assembly, was dedicated at a service in St. Andrew's Church, Ottawa, on November 5th. All members of the revision committee now living were present, together with Mrs. Fenwick, widow of Dr. G. Roy Fenwick, a greatly valued member of the committee who died in 1970, and Mrs. Reima Robertson, secretary to the committee.

The choir of St. Andrew's was joined by representatives of several choirs in the vicinity, making a total of over 100 singers. Accompaniment was in the hands of Mrs. Lilian Forsyth of Knox Church, Ottawa, at the organ and a brass ensemble from the Royal Canadian Mounted Police. The director was Carman Milligan, director of music at St. Andrew's. The service was conducted by Rev. Dr. Arthur W. Currie, minister of St. Andrew's, assisted by the Rev. L. R. Files, moderator of the Presbytery of Ottawa.

Following the processional hymn "Give to our God immortal praise" (61), a responsive call to worship and prayers, the act of dedication was performed by Rev. Dr. John Logan-Vencta, representing the moderator of General Assembly.

Rev. Dr. H. Douglas Stewart, retiring convener of the committee on church worship, presented a copy of the new book to Dr. Logan-Vencta with the words, "Moderator, your committee for the revision of The Book of Praise now begs you to receive this volume and to dedicate the Book of Praise Revised 1972. The covers of this volume enfold the fruits of eight years of devoted and dedicated study. Here are living lyrics; here are deathless tunes; these are the songs of the sanctuary and the goodly praises of the Lord."

Dr. Logan-Vencta replied, "On behalf of the Right Rev. Max. V. Putnam, doctor of divinity, moderator of the 98th General Assembly of The Presbyterian Church in Canada, who regrets his absence on this momentous and historic occasion, I accept this copy of the new Book of Praise with sincere thanks, assuring you that it will be sent to him without delay. Please convey to those responsible for this gift the moderator's sincere and warmest appreciation."

Following this, the book was received by the congregation in the name of the whole church with the words, "We, representing the members of The Presbyterian Church in Canada,

accept this Book of Praise as the approved hymn book of our church and will use it to show forth God's praise in triumphant song."

James B. Barbour, comptroller of the church, and Russell R. Merifield, treasurer, then presented copies of the book to the committee members and to Mrs. Fenwick and Mrs. Robertson, following which the men from the choir distributed the book to the congregation.

The first item sung was "Praise to the Lord, the Almighty, the King of Creation" to the tune *Lobe den Herren* (83), following which Psalm 19 (622) was read responsively in the 1963 translation by The Grail (often known as Gelineau, though the term in fact identifies the composer of the customary musical settings used with these translations.).

During the offertory, the Gallery Choir sang two hymns. The first was "Thine invitation, gracious Lord" (352) by the Rev. Kenneth Moyer, a United Church minister in Elmira, Ont. This hymn won second place in the competition for new hymns, while the tune, *Remembrance GRF*, was written by Carman Milligan in memory of Dr. Fenwick. Hymn 309, "In our day of thanksgiving," which followed, uses the tune *Nongenary* by Thomas H. Weaving, who was for over 30 years organist and master of the choristers (the ancient title, dating back many hundreds of years) at Christ Church Cathedral, Dublin. The hymn was sung in a special arrangement by Mr. Milligan.

Rev. Dr. William Fitch, until recently minister of Knox Church, Toronto, who was convener of the revision committee, had been the preacher at St. Andrew's 144th anniversary service earlier the same day. At this point he introduced the book itself, and specifically six items from it which all would presently sing under Mr. Milligan's baton. The hymns were 7, 244, 136, 341, 470 and 320.

And so the revised Book of Praise was launched on its course to inspire the praise of God across our church. Massed presentations in Ottawa, Saint John, Carleton Place, Hamilton, North Bay, Sarnia and elsewhere, as well as two major events in Toronto (Convocation Hall in June at the Assembly, and St. Andrew's in December), the music camp at Golden Lake etc., all evidence the fact that the book is gaining fast acceptance among our people. An occasion indeed to use AMEN.★

■ Toffler's book, *Future Shock*, is considered "must" reading for anyone who would discuss society's problems intelligently today. It is important and reference has been made to it here. We may deplore the reality of the fact Toffler illustrates so vividly and profusely, but we know our world is changing before our eyes and beneath our feet. The changes are not always welcome nor invariably beneficial.

Part of the book's impact is created by the use of illustrations of change which we have personally experienced or are now experiencing. This is not new. As far back as 1908 William James said in a letter, "The world is getting democratic and socialistic faster and faster, and out of it all will emerge a new civilization. Will it ever simplify or solidify itself again? Or will it get more and more like an infinite pack of firecrackers exploding?" There are those who deplore any reminder of the fact that our world is changing.

The new year of 1973 comes to us as one more painful witness to this continuing fact of life: the years (times) *are* changing, the world *is* changing, people *are* changing. Surprisingly enough, professing Christians seem often oblivious to the need: the times, the world and even *we must* change. The Christian faith teaches the need of being "born again." And however else are we to enter into the "new" world of which St. John the Divine so warmly speaks?

The Book of Revelation is so obviously a book about "new" things! A look at any concordance shows clearly that here is a book about new names, a new Jerusalem, a new song, new heavens and a new earth. Indeed, the voice John heard speaking in his dream declared, "I make *all* things new." Authoritative lexicons of the Greek language suggest that the word "new" here literally means, "I bring all things into a new and better condition." How, then, can this be unless the world and we are *changed*?

Truly, contemporary society desires change: styling changes (clothes, cars and appliances); economic changes (pensions, allowances for parents and the unemployed), social changes (a great society, and one that is just), and even political changes (by means democratic or revolutionary). Even those of us who drag our feet into a world that will continue to change know perfectly well it must be so and it must be so with ourselves if we are ever to achieve any sort of Shangri-la, to say nothing of the Christian heaven.

A recent book, *Tomorrow's Child*, by Rubem Alves, a philosophical professor from Brazil, writer also of *A Theology of Human Hope*, declares our changes not yet fundamental enough. He says we are caught in a box built of materialistic aims, and we may constantly move the pieces about but there is no escape from the box until we have developed a different *rationale*. Some years ago, J. R. Oppenheimer said that it would be a rugged task we must face to "keep our minds open and to *keep them deep*."

Historian Arnold J. Toynbee listed something like 21 civilizations in human history, with *none* of them providing any prolonged period of continuously—progressive growth. One of the most conspicuous things about them all is the completeness of their failure.

In face of such facts and with so dismal a future confronting us, it is a comfort to read something written by J. B. Phillips following his translation of the Greek New Testament letters. He wrote: "What impression is left upon our minds, or . . . upon my mind . . . ? Above all, I think, that men and women are being changed: the timid become brave, the filthy-minded become pure in heart, the mean and selfish become loving and generous. It is quite plain that the writers of these letters took it as a matter of course, as a matter of observed experience, that if men and women were open to the Spirit of

January, 1973



Not enough change

"Behold, I make all things new" Rev. 21: 5 (KJV).

God, then they could be and were transformed."

Not in vain, then, do we read the words translated by Phillips, "Don't let the world around you squeeze you into its own mould, but let God remould your minds from within" (Romans 12: 2). Let us not deplore our changing world too much, but look to changes more important and more basic still. Let us look with confidence to the assurance, "I make all things new."

PRAYER

God of goodness and of all eternity, as you have given us the sure hope of a glorious future, make us also aware of the degree to which we ourselves must be changed if we are to be numbered among your *new* people. Help us then to know that what is impossible for us is possible for you, and that through your Son you can make even of us new creatures. We ask it in his name. Amen.★ BY D. GLENN CAMPBELL

Trends in the Canadian Council

■ Once every three years the major Protestant churches in this country send their representatives to the assembly of the Canadian Council of Churches. It met in Winnipeg during the last four days of November.

The Council was formed in 1944 and for the first 23 years met in assembly every second year. In 1969 the first triennial assembly was called together. Between these meetings the work of the Council has been done by a central committee, meeting annually, and an executive committee, which of course comes together more often.

Originally the Council brought together a number of inter-church groupings, such as the Christian Social Council of Canada. More recently others have been formed under the sponsorship of the Council, groups such as the national committee on the church in industrial society, the Canadian coalition for development, and the one on joint action for emergency aid. Most of the new groupings have representation from the Roman Catholic Church, and in two or three cases the Canadian Jewish Congress is a participant.

The CCC and the Canadian Catholic Conference co-operate through a joint working group which has five areas of study

under way. One of these resulted in a mixed marriage kit, another is concerned with French-English relations in Canada.

It was apparent at the Winnipeg assembly that the Canadian Council is beginning to fill its role as a co-ordinator of Christian action in Canada. There are many areas in which the various branches of the Christian church can and must act together and the logical agent for co-operation is the Canadian Council of Churches.

One of the areas of concern to Christians in Canada today is the plight of our native peoples, Indians and Metis and Eskimos. It was made clear in the group that studied this theme at Winnipeg that our native peoples must be given an opportunity for open self expression, and the right of self determination. Our aboriginals are no longer content with paternalism, they have formed their own associations and are beginning to speak with one voice. As the report on native peoples said in summary, "The CCC and the member churches can be the catalyst that provides room for Canadian native peoples within their own land. Room to be truly human, to plan their own destiny, to live as those who can find salvation today."

Rehabilitation in Vietnam

■ One of the tasks in which the Canadian government may be asked to share, and in which the Christian people of this country will certainly be involved, is the process of restoration and rehabilitation in Vietnam. While peace is not established at this time of writing, we hope that it will come before long.

In November seven representatives of the World Council of Churches visited Vietnam and Laos to become acquainted with some of the service programs and to meet the people who are administering them. They were enabled to get a close look at conditions in South Vietnam.

Canada was represented on that WCC commission by Rev. Dr. Eoin S. Mackay, associate secretary of the Canadian Council of Churches. After he reported to the Winnipeg assembly it was resolved that the CCC should "support and encourage the Canadian government in its expressed readiness to

participate in any effective way in the achievement of a peaceful settlement." It urged the Canadian government to take action to stop the export from Canada of war material for use in Vietnam. The WCC observers reported that there was a massive build-up in equipment for war in the south and in neighbouring Laos.

Of immediate concern to Christians is the task of reconciliation and rehabilitation in war-torn Vietnam. For some time the World Council of Churches has been preparing for such a role, and our church, as well as others in Canada, will be called upon to support this venture. Our committee on inter-church aid, refugee and world service will be asking for your contribution towards a project designed to bring new life and hope to the long-suffering Vietnamese people.★

Unity in action

■ A group of churches in a small south-western Ontario community are proving that members of different churches can work effectively together, even if they cannot yet worship together.

West Elgin, just west of St. Thomas, comprises two townships and three villages with a total population of 8,500 and 27 churches spread over a wide area.

Over the last year or so, some of the ministers and lay people have been meeting in an organization they call Christian Community Action. CCA aims to "bring Christian insights, concern and compassion to bear on the needs of our communities," and draws its membership from Anglican, Baptist, Christian, Lutheran, Presbyterian, Roman Catholic and United Church members.

Divided into five task forces—recreation and leisure, health and welfare, community development, education, and inter-church co-operation—CAA has so far sponsored six new community organizations.

Adult community centres, mainly but not exclusively for senior citizens, flourish in the three villages of Dutton, West Lorne and Rodney. Sports facilities are offered on two nights a week at the high school and shortly a third night especially for young people is expected to open; and an education forum which brings taxpayers, trustees, teachers, parents and students together, has worked so well that it has become an independent unit.

Plans for future action include: clubs for young mothers; an information centre providing details of the whole range of government, charitable, and health services available; a medical centre; a census visitation of the area; a community calendar; and the care of elderly people.

The committees are composed of lay members and chaired by a layman, with one minister on each committee as a co-ordinator. The Rev. W. G. Lewis of Rodney (Presbyterian) sees CCA as one of the most important developments in the local church: "Separately we are just not able to provide the man power, the talent, or the money to serve anything but ourselves; but immediately the Christian churches join forces we become a powerful and potent force for pressing the claims of the gospel of love in these practical ways.

"CCA has shown that the church has a proper place in the life of the whole community, and a responsibility to take its share of serving the needs of the whole population. Christian love is not easily evident to people when they see us each competing with other churches in our various little programs, because they say 'they cannot even love each other enough to get together, so they certainly can't care much about us.' We are showing that Christians really do share love for each other, and for all our neighbours." ★

January, 1973

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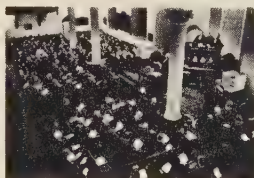
in this issue

- 2 Canadian Premiere for the New Book of Praise, *Alan Cowle*
- 3 Meditation, Not Enough Change, *D. Glenn Campbell*
- 6 Pungent and Pertinent, *Glen Davis, Douglas Herron*
- 9 E R P— What Does It Mean? , *Order of Deaconesses*
- 10 A Review of The New Book of Praise, *Charles Peaker*
- 13 Staffing Church Camps, *J. C. Cooper*
- 14 Encounter 140, *Margaret Kribs*
- 16 Living Between the Peaks, *John H. MacDonald*
- 18 The Roman Catholic Church in Quebec, Heritage and Challenge, *Wilfred F. Butcher*

departments

- | | |
|----------------------|--------------------|
| 7 Letters | 30 Church Cameos |
| 12 You Were Asking? | 31 Here's an Idea! |
| 21 News | 32 Men |
| 21 Hymn Of The Month | 32 Youth |
| 25 Personals | 33 Deaths |
| 26 Books | 33 Calendar |
| 28 See/Hear | 34 Readings |
| 35 Children's Story | |

cover story



THIS PHOTO of the introduction of the new Book of Praise in the nation's capital (see Page 2) was provided for The Record by Studio Impact, Ottawa.

EDITOR
DeCourcy H. Rayner

ASSISTANT EDITOR
Valerie M. Dunn

BUSINESS MANAGER
C. Alex Culley

CIRCULATION MANAGER
Isabel S. Farquhar

SECRETARIAL ASSISTANT
Leila M. MacInnes

Editorial and Business Offices: 50 Wynford Drive, Don Mills, Ont. M3C 1J7
Telephone: 429-0110 Area Code 416

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Pungent and Pertinent



RESTRUCTURING — CAN THESE BONES LIVE?

by Glen Davis,
Japan

■ The thought strikes me that all of the restructuring and reorganizing we're going through in The Presbyterian Church in Canada might not be all it's cracked up to be. I've long had a sneaking suspicion that the answer to our problems might lie elsewhere than in the feverish, albeit slow, attempts we're making to follow the recommendations of the Price Waterhouse survey or the Ross report.

Heresy? Perhaps, but just think for a minute! *What if* the guidelines of the organization and planning committee don't lead to a renewed church? *What if* the proposed new board of congregational life doesn't lead to revitalized congregations? *What if* the new board of world mission (without the "s") doesn't lead to new obedience to Christ's commission to proclaim the whole gospel to the whole world? *What if* Stuart Coles' excellent suggestions (see Nov. '72 issue) don't lead to a spiritually effective General Assembly? I mean, WHAT IF the answer to our crying need for renewal and obedience can't be found in structural and procedural changes, whether on assembly, synod, presbytery or local level?

Heaven forbid! What would we do then? Where would we turn?

Well, could be that we might slow down and stop talking long enough to hear God telling us, "No, you guys (and gals too), it's not that way! It's not by might (of Assembly decisions) nor by power (of board policies) *but by my spirit!*"

"Oh, no! Not another one of these guys who debunk everything constructive that others are trying to do to save a sinking ship; not another one of these naive characters who offer mystical solutions to practical problems! Thanks, but no thanks!" Such, I perceive, someone might be saying to his wife at his point.

But don't misread me, please. I am not

debunking the efforts of those who have worked long and hard to bring about desperately needed changes in our structures and procedures. On the contrary, I salute them, admire them and appreciate them.

As each change has been recommended, debated and slowly put into practice I have rejoiced at what appear to be real possibilities of our church becoming a more effective instrument in God's hands.

But at the same time I have seen a rather insidious thing happening. I have noticed a hint, a tone, an almost unconscious assumption that these structural changes, once accomplished, will finally put living, breathing, muscular flesh on the dry bones of the Presbyterian Church in Canada.

I merely want to say that it ain't necessarily so!

Without the living, breathing Spirit, who is still free to blow where he wants, there can be no living, breathing flesh on any bones, no matter how well structured and organized they may become.

The attempts of the bones to restructure themselves get lots of publicity. But it is still the Spirit who gives life. So I would plead equal time, equal coverage and equal concern for creating a church in which the Holy Spirit is clearly present with power.

"Can these bones live?" Of course they can—but under the same conditions as in Ezekiel's day. The *breath* must come into them.

God told Ezekiel, "I will put my Spirit within you and you shall live . . ." His promise is just as good today. If we believe in a God who could create the universe, raise Jesus Christ from the dead,

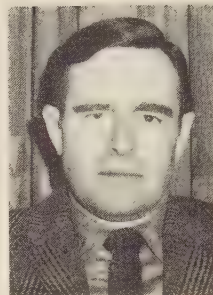
and, by his Spirit, change a few men so radically that they turned the world upside down, then let's start believing him for a spiritual, as well as a structural renewal, in our church today.

Let's ask him for new obedience as well as new organization, new love as well as new laws, new planners as well as new plans, new pray-ers as well as new procedures.

To depend upon structures and not the Spirit for renewal life is to build a graveyard of bones, beautifully organized, but still a graveyard! They may be admired for their structure but never for their life.

By *all* means let's get on with the restructuring, but let's not forget that the primary means is the Spirit of the living God.

May he put his Spirit into these bones too! ★



A special report

TWO REFORMED CHURCHES BECOME ONE IN ENGLAND

by Douglas Herron

■ After co-operation extending over 40 years, and including one rejected proposal for unification, two of Britain's smaller



"Devil's food cake."

churches disappeared when The United Reformed Church came into being in October. Royal Assent had been given to an act in Parliament providing for merger of The Congregational Church in England and Wales and The Presbyterian Church of England, the first union of British churches in modern times. Anglicans and Methodists narrowly missed the distinction earlier this year when the Anglican Synod rejected a union plan which had received Methodist approval.

Following the custom of "something borrowed, something blue" the two churches borrowed for the marriage rites at their first Assembly the large auditorium of the Methodist Central Hall, and later crossed the street for a service of thanksgiving in Westminster Abbey. The choice of the Abbey for use by two churches of non-conformist background angered some of their adherents. The Abbey, however, has come to be associated with events of national importance and clearly it was desired that inauguration of the new church should be seen to be of more than sectarian significance. It is probable there have not been so many churchmen of the Reformed tradition in the precincts of the Abbey since the days when the Westminster divines occupied the Jerusalem chamber during formulation of the Westminster Confession of Faith in the 17th century.

Presbyterians and Congregationalists in Britain have, over the centuries, lived in varied relationships while sharing the general inheritance of the reformation. The union just completed climaxed nine years of work and represented a second attempt to bring the two churches together. Two prominent advocates of the scheme which failed to find acceptance 25 years ago, Nathaniel Micklem of Oxford and Roy Whitehorn of Cambridge, were present as the Assembly gave formal approval to union. Congregational churches, being independent and autonomous had to take positive action by a 75% majority to enter the union. About four-fifths have done so. As some parts of the country have few Presbyterians, some Congregationalists have known little about the people they were being asked to join. Decision for Presbyterian congregations, on the other hand, was made by the General Assembly, with the provision that congregations could stay out if they applied with a 75% majority in favour of seceding. Two congregations in Guernsey and Jersey chose not to enter and have been received into the Church of Scotland.

Church polity was as usual a prime issue and in this case chiefly involved acceptance of the ordained elder. At the local level the new church is to have the treasures of both traditions: the church meeting and the eldership. The former, borrowed from Congregational practice, brings together all members of a congregation at least four times a year for

general consideration of the spiritual and practical life of the local church. The elders' meeting is mainly concerned with the spiritual life of the congregation and will act as link with the wider church councils — district, provincial, and General Assembly. A feature of Congregational church practice adopted is the appointment of provincial moderators (provinces will roughly correspond to a Canadian synod) who will give full time to their duties under a seven year appointment, which may be renewed for successive terms of five years. Twelve provincial moderators were inducted at the first Assembly. The Scheme of Union contains a statement of faith to be received along with the Apostles' and Nicene Creeds and its inheritance in the Westminster Confession of Faith, 1647, the Savoy Declaration, 1658, and modern statements of the parent churches.

The first Assembly elected the Rev. John Huxtable, former minister secretary of the Congregational Church as its moderator. He is a highly respected figure who chaired a recent conference at which all branches of the church were represented, an event unprecedented in Britain since the Reformation. An act of singular ecumenical importance took place during the service in Westminster Abbey. The Archbishop of Canterbury, the Cardinal Archbishop of Westminster (RC), and the Moderator of the Free Church Federal Council, in turn presented themselves before John Huxtable and said on behalf of their respective churches, "I give thanks with you for this union, and share your resolve to seek that wider unity which is Christ's will." The moderator responded: "May God enable us all to find and do his will." A decade ago it is hard to imagine three churchmen of such diverse traditions being associated together, and even more difficult to conceive their willingness to admit that they might need anything of each other.

The United Reformed Church in England and Wales will have a combined membership of about 200,000, one quarter of them former Presbyterians. Although formally English Presbyterians and most Congregationalists have ceased to exist, (the words 'Congregational/Presbyterian' will appear under the name of the new church for five years) the two traditions remain very much alive. "We know and rejoice," says the Scheme of Union, that "the Congregational and Presbyterian ways of apprehending Christ in his church cannot and will not die in this abrupt manner. These are traditions with deep roots, and from these roots life has come to keep fresh the discipleship of those who belonged to them. Human life and our life as Christians cannot arbitrarily change in a moment." ★

DR. HERRON is on sabbatical leave from Calvin Church, Toronto, and is studying in Cambridge, England.

Letters

RE DR. ALCOCK'S VIEWS

Everyone must respect the ideals and purposes of Dr. Alcock ("What makes peaceable people," November Record) but thoughtful people must be distrustful of the conclusions he presents, based on—so far as the evidence goes—a not very convincing sociological investigation—I am not concerned with criticizing the methods followed, although an ignorant, historian might raise obnoxious questions.

What disturbs me is Dr. Alcock's *ex cathedra* pronouncement. Instead of saying "On the basis of what I consider adequate evidence, I believe, or I am convinced . . .," he says "Science says ---"—science that "exacting and mischievous mistress." Dr. Alcock does not like dogma—So long as we have his "science," who needs dogma?

Kingston, Ont.

Hilda Neatby

A WATCH-DOG REPLIES

As one of the watch-dogs of "frightened fierceness," (as described by Mr. Coles in the November Record) may I state just what happened? I was responsible for getting his proposal "buried alive."

The fact was that Mr. Coles' strategy back-fired on him. For nearly 30 years he has been abusing the processes of democratic action by introducing, late in a meeting, a long motion or notice of motion that will monopolize the time of the court and give him a whip hand in debate. If it is a motion that cannot be considered because of time running out he gets himself some free publicity for his ideas. Mr. Coles has also used it in the Canadian Council of Churches, where once it was the subject of a complaint to me by other delegates.

There are four ways of dealing with such a technique, that is if you don't wish to give the mover an undemocratic advantage in debate. One, lay it on the table. Two, regardless of the merits of the idea, defeat it by a series of immediate votes. Three, present an equally elaborate series of amendments and let the court dissolve the subject into chaos or nausea. Four, if it is out of order, declare it to be such and strike it from the record.

It was number four that I applied at the 1972 Assembly. The "out of order" was not some petty technicality on which I seized. His scheme was as flagrantly out of order as if he had called for an immediate vote for us to adopt a government by archbishops and bishops. It was contrary to section four of the *Book of Forms*, a section that lays down a basic principle of Presbyterian government.

The Assembly agreed with me, and, furthermore, struck the notice of motion from the minutes. His strategy back-fired on him.

Mr. Coles does not admit he was out of order. He has presented his proposal to his presbytery for an overture!

Now what he is proposing to do is to eliminate Assembly and substitute a conference or a convention. There is nothing new in his idea. The chief characteristic of conventions is that everyone has a big time talking, or making grandiose motions, but the real work is done by an inner group, usually clever and sincere manipulators.

GENERAL ASSEMBLY:

"To adopt a convention structure would be well-nigh disastrous . . ."

His scheme has many flaws in practice. For example, how can this "silent majority" become effectively vocal in his plan? How can this majority, with a little discussion, propose holus-bolus recommendations superseding our long-tried method of boards and committees working through the year and reporting to Assembly on assignment in easily-handled reports?

The House of Commons, in Great Britain and Canada, tested by Mr. Coles' silent majority idea, would both be subjected to the criticism he makes of our assembly. Why, then, is our parliamentary system called "the flower of democracy." Visitors to our Assembly, official and otherwise, are extravagant in their praise of our freedom of debate, commissioner participation, fellowship and alertness. To adopt a convention structure would be well-nigh disastrous as some who have experimented with it in church circles have discovered.

Even our present briefing system of two days has its dangers. We are brushing close to disaster. Justice delayed is justice denied, but justice hurried is justice aborted, and that's our present danger. With no open-end to Assembly (it closes Friday evening or Saturday noon at the latest) things are being rushed through far more than in the older procedure when attendance near the end was often reduced to almost the quorum number. The answer is, have Assembly open on Wednesday, as it used to, and let the middle of the next week be the open-end as may be needed. The week-end becomes a valuable cooling-off time or a time for second thoughts.

I do not protest Mr. Coles airing his views. I protest his habit of dropping into a juvenile good-guys, bad-guys routine, in which he is a good guy and most of the rest of us are the bad-guys. This panders to those people whose idea of govern-

ment is to be "agin" somebody, a danger that has been in all governments, civil or ecclesiastical, since the dawn of time. I submit there is a large group within the church as much aware of needs as Mr. Coles says he is, but much more aware of the nature of the church and how reforms can be effected patiently and with the orderly consent of the courts of the church. Mr. Coles harms himself and he harms those who for the moment side with him—and he does the church harm. Port Hope, Ont. (Rev.) L. H. Fowler

. . .

Did it never occur to the gentleman that the effective, the thorough way to solve the problem about which he is so rightly exercised, is to create an informed membership? Is it intelligent or reasonable to expect to create informed, alert commissioners out of a membership that is, to all intents and purposes, excluded from knowledge of the work of our church, and, in effect, denied the right to enquire about it, or express an opinion on it? When, or where, was the average person in the pew enabled, or encouraged, to enter into discussion on such matters as women elders, term eldership, the opening of the office of moderator in our church courts to ruling elders? It is not reasonable to believe that we would be better occupied at our congress and conference discussing such matters, rather than in playing with pieces of paper, sitting listening to long addresses, however inspiring, or watching films or film strips? Or was one concerned church member right when he remarked to me, "I think we are not *supposed* to know about these things"?

If we are going to attempt to deal with this problem, let's begin, not at the top, but at the bottom, and build soundly. Victoria, B.C. G. A. Clarke

. . .

The only gripe I have over the November issue is that I still don't know what Stuart Coles is trying to say. This, after over 20 years endeavouring to read his output. It reminds me of the cockney kid, who was asked by his teacher to put "Hail to thee blithe spirit, bird thou never wert," into his own language. He did, thusly: "Say, cocky, you ain't no blinkin' bird." Would that Coles wrote as succinctly.

Niagara Falls, Ont. (Rev.) W. J. McKeown

PRESBYTERIAN BLASPHEMY

In its desire to be topical and interesting, The Record is not averse to coming close to the boundary of permissible attitudes to the word of God. Your November issue is an example. I refer to your cartoon of Moses facing God, saying: "OK. I'll take this to them, but I think we're being a bit too legalistic."

There is also an advertisement by Gestetner which is an example of the way in which advertisers associate the banal with exquisite, giving rise to vulgarity at best. "Go forth and multiply," says the advertisement, "At Gestetner we heed The Word." "The Word" is written in capital letters.

If discretion has not been destroyed, no comment is called for. But it is perhaps apposite that on the next page, you invite the attention of "Those who are interested in current reformation plans in The Presbyterian Church in Canada."

I am interested. Ottawa

D. J. De Vos

THOSE HORRIBLE CARTOONS

I am cancelling out the Presbyterian Record. One gains very little spiritual help from it, and its worldly trend is more evident.

The cartoon in November surely could not have been drawn by one who revered and worshipped the God we adore; for the cartoon is one of ridicule, (and ridicule about holy things one expects that this would be in an atheist type magazine) . . .

As a Christian? magazine, God's law should be upheld, not caricatured and ridiculed, but this is an effective tool of the atheist and unbeliever.

I am sorry the magazine has so deteriorated in including this type of cartoon. Fortune Bay, Nfld. (Miss) Sarah Elsie Mayer

. . .

The Presbyterian Record, at one time was welcomed in my home, as a source of information and worthwhile reading material, but as I am now in the very, very middle-aged category and thus realizing I may be "categorized"—SQUARE, I am prone to think I have somewhat lost my sense of humour, or even indeed wonder if I ever had one. This feeling has come about since I found myself analyzing the cartoon printed in The Record each month. It may be that someone (even the person who submits cartoons) can set me straight, or at least help me to understand them. I am trying my hardest to help young people and wee children to get to know our Jesus. My whole life has been surrounded with church activities and my Scottish parents and school system taught me to have respect for those who preach Christ and who can get the written word to people who cannot attend any church.

Please excuse me, I do not relish seeing any more of these cartoons. Granted, we need humour and laughter and happiness, but do we really have to be fed the commodity in such a manner?

Sir, cartoonist, minister or what be ye?—and I am referring to the cartoon of the October issue (among others); if you are not in to your own children, then you are really really out to lunch.

Toronto

Margaret Rennie

ERP- WHAT DOES IT MEAN?

■ Educational resource person is a comparatively new term in The Presbyterian Church in Canada. What does it mean?

At the sacrament of baptism parents promise to teach their children the truths and duties of the Christian faith, and by prayer, precept and example, to bring them up in the knowledge and love of Christ and of his church.

Our church provides many opportunities for young and old to grow in their knowledge and love of Christ and his church, and in the truths and duties of the Christian faith. Some congregations hold church school classes for everyone from the nursery to the adult stage. Some have groups to aid members in understanding the ways which the people of God may proclaim his message in full by studying the mission of the church. Trained leaders within each congregation are needed to provide these opportunities. These trained leaders require skills such as:

The ability to plan.

The ability to involve others.

The ability to use resources to their best advantage.

To help congregations, presbyteries, presbyterials, synods and synodicals develop this needed leadership, educational resource persons have been appointed. These resource people work in teams. One team will serve the Western region, and another team will serve the east central region. After consideration is given to the needs of each area, the finances and personnel available, a resource person is named to an area.

Where there is no resource person appointed in the western region contact Miss May Nutt and in the east central region contact Miss Louise Reith or Dr. A. E. Bailey. All are located at 50 Wynford Drive, Don Mills, Ont.

In order to fulfill the needs of a particular congregation or group, a support structure has been recommended. This support structure has been described in detail in literature which has been distributed to each congregation. To expedite the functioning of this structure a congregational liaison person and a presbytery liaison person should be appointed.

The educational resource person in your area is anxious to help with the needs of your area, congregation, or group. Help has been and is being given in several ways, such as:

- To plan presentations to presbytery and synod.
- To familiarize people with resources which are available and how to use them.
- To plan rallies and annual meetings of presbyterials.
- To plan and carry out workshops for leaders of adults, girls' and children's groups.
- Aid church school teachers to plan sessions and develop skills.
- Plan with officers and leaders of individual groups.
- To aid congregations in recognizing their needs.

Congregations in the Atlantic region should contact Miss Christine Shaw or Miss Jean Clark, 805 Maritime Bldg., New Glasgow, N.S.★

WESTERN REGION



Miss Brenda Moncrieff, Area 1, all presbyteries in the Synod of British Columbia.



Miss Barbara Woodruff, Area 3, Presbyteries of Northern Saskatchewan, Assiniboia, Brandon, Winnipeg, Lake of the Woods.

EAST CENTRAL REGION (Section A)



Miss Margaret Boyd, Area 1, Presbyteries in the Synod of Montreal-Ottawa and the Presbytery of Kingston.



Miss Lois Powrie, Area 2, Presbyteries of Toronto East and West.



Miss Dorothy Keller, Area 3, Presbyteries of Lindsay-Peterborough and Barrie (plus up to North Bay).

EAST CENTRAL REGION (Section B)



Miss Evelyn Murdoch, Area 4, Presbyteries of Niagara, Hamilton and Brampton.



Miss Mary-Lou Funston, Area 5, Presbyteries of Guelph-Saugeen, Bruce-Maitland and Paris.



Miss Jean Gardner, Area 6, Presbyteries of Sarnia, Chatham, London and Stratford-Huron.



A review by Charles Peaker of

THE NEW BOOK

■ The preface, sweetly reasonable, prepares us for a fine comprehensive book. We are not disappointed. Here, in astonishing variety are the prayers, the praise, the joys and the sorrows of a multitude of men of all ages and climes. "Compassed about with so great a cloud of witnesses" it behooves us to study the book diligently, and then, divested of all prejudice "Sing to the Lord with cheerful voice." The editors have done their part; words and music are presented clearly and very accurately.

First in the book, like a lofty portal, we have a fine selection of Psalms from the Scottish Psalter, most of them with their own stately tunes. Of the newer settings, none is more apt than Crimond for Psalm 23, or more inspiring than St. George's, Edinburgh, for Psalm 24, which is really a splendid anthem. As for Psalm 85, it warms the heart to see John Milton and his father uniting their gifts to illuminate the thoughts of King David. Some day, I hope, a discerning man will include Milton's paraphrase of Psalm 84 which begins

*"How lovely are Thy dwellings fair
O Lord of Hosts, how dear
The pleasant tabernacles are
Where Thou dost dwell so near."*

If you will sing this over to the tune "Stracathro" found at hymn 97 in this book, you will be impressed by the manner in which words and melody complement each other.

"Some remarks on the music and on performance may be in order"

This sentence from the preface certainly has a modest

sound. The question of pitch is then discussed, and we are told that "some hymns have been lowered for ease of congregational singing." Well, the musicians have exercised laudable discretion in this matter. We are encouraged to go up to E flat, and even E not infrequently. The note F is touched on several times in "We plough the fields." This is a mistake of course. Put it down a tone when you re-print. At the other extreme "None other Lamb" (hymn 410) is so low that it can be nothing but a pious growl unless we mark the first four bars unison.

All in all, however the Book of Praise has struck a happy mean. I am compelled to observe that some contemporary collections have stooped so low to conquer that the music has lost most of its buoyancy. In my reading I have noted but three trifling errors, viz. hymn 555, first line, the last bass note should be A flat not B flat. Hymn 152 needs A flat not A natural at the final cadence. In hymn 168, the tune is wrong in the second line.

Among the few errors is one in the index of first lines, (hymn 350) where "stable" occurs instead of table.

"In some cases tunes have been re-harmonized"

To me, this has a dangerous sound despite the plausible reasons that follow. Let us consider three cases. The Rev. John Bacchus Dykes (Mus. D.) was precentor of Durham Cathedral for 13 years. Dr. E.J. Hopkins made the music at the Temple Church glorious for half a century. Sir Herbert Stanley Oakeley occupied the chair of music at the University of Edinburgh with uncommon distinction. Could these gentlemen

◀ IN A SERVICE at Central Church, Hamilton, the Book of Praise was introduced.

▼ REPRESENTING choirs in the presbytery: Mrs. J. Albin of Caledonia, J. Courtney of MacNab St. Church, Mrs. V. Waddel of Eastmount Church, and Mrs. H. McDowell of St. Columba Church.



OF PRAISE

rise from the tomb, would they approve of the changes in hymns 94, 561 and 333 or would they exclaim with Pilate, "What I have written, I have written"?

I am glad to see at most of the tunes by Lowell Mason, Bliss, Doane, Sankey and others of the "gospel hymn" tradition appear in this book unchanged. We do not revise Whittier or try to "improve" a plain old colonial chair.

"The music committee has expended great and determined effort to obtain happy marriages of lyrics and music"

Well, there's nothing new about that. They all do it. This book however, goes further, and gently rebukes its predecessor "which used tunes again and again." Clearly, the Presbyterian Church frowns on bigamy even in this artless form.

"Many of the hymns in this book have already, through long use and hallowed association become dear to our people. It is right that they should be retained"

That this is no idle word, look at "Softly and tenderly" (hymn 396), "Sing them over again to me" (hymn 375), "There were ninety and nine" (hymn 393), and "Simply trusting every day" (hymn 451), all of them set to a gentle dance-rhythm, and none the worse for it either. These words, these tunes, "Let no man put asunder."

"God be with you till we meet again" has an "hallowed association" for me. I never expected to meet it again, but here it is at hymn 589 in this hospitable book. Attend!

January, 1973

A hoarse note from the ship's siren,—the hawsers are cast off and we are slowly pulling away from the pier at Liverpool, bound for Canada. We wave to our receding dear ones, and in the sudden silence we hear a young girl at the ship's piano playing "God be with you till we meet again." "Somebody should stop her," said my mother through her tears. Well, it has a far better tune now, Vaughan Williams no less, but it is no good to me and my generation. Happily, those who learn it here, and resolve (poor lambs) to "Smite death's threatening wave" before them, know nothing of this earlier marriage.

I simply must mention one more powerful hymn. It is "Will your anchor hold?" (hymn 515) with all its grand metaphors. We have it too in our new United-Anglican book, but someone has tampered with its primitive harmonies, and our sailors no longer go to sea in oil-skins.

Sitting patiently beside the pulpit for lo, these many years, I have often heard the preacher say "May I indulge in a personal reminiscence?" and so far, no man has said him nay. Here is my second reminiscence. For five years I played for the prayer meeting in Knox Church, Saskatoon, where my father was an elder and also the superintendent of the Sunday school. I have these gospel hymns and these psalm tunes by heart. No wonder those 68 stout defenders of the faith at the beginning of the book comfort me. As for the gospel hymns, I like them, I cannot cavil at old friends.

Against this lovable hymnody, oppose some contemporary songs and you cannot fail to observe that today's bride and groom are coming to the altar in sweaters and slacks, beards and a general look of "down-and-out-ness" about them. Here (hymn 568) is an example.

*"We thank You O God for Your goodness,
For the joy and abundance of crops,
For food that is stored in our larders,
For all we can buy in the shops."*

As Touchstone said in Shakespeare's *As You Like It*, "This is the very false gallop of verses." Honestly now, can you imagine a congregation standing up to sing these words?

"Happy marriages" . . . I half-wish I'd never studied that preface, since I must report to the lords of convention a guilty pair who are living together without benefit of clergy. I hereby indict hymn 373, "The great Physician." The words, though simple are sincere, but the tune is a jig, a capital jig that seems to call for beer and a fiddle. What is it doing in the house of

AT THE INVITATION of the editor Dr. Charles Peaker has written this major review of the new Book of Praise.

Dr. Peaker is one of Canada's most distinguished musicians. For 29 years he has been organist and choir director at St. Paul's Anglican Church in Toronto. He is also organist to the University of Toronto.

Recitals have been given by Dr. Peaker at Westminster Abbey, St. George's Chapel Royal at Windsor, England, King's College, Cambridge, and many parts of the world.

For 15 years he has been leader of the Hart House Glee Club at the University of Toronto, and was chosen to conduct the Coliseum Choir of 2,000 voices at the Canadian National Exhibition.

Dr. Peaker has many interests apart from music. He lectures and writes on Shakespeare, Frederick the Great, and English poetry. He is a doctor of music and a fellow of the Royal College of Organists.

Q I notice in your column that you never discuss pollution, social questions such as abortion, the relation of the church to politics, the Vietnam war, discrimination in Canada, and so on. Don't you get questions like that, and if so why don't you answer them?

A I do, and I won't. I construe my appointment as the writer of this column to deal with the type of question you find from month to month. I am not writing this column to debate issues that are being debated in the courts of the church. On these issues I have strong opinions, as many know, but to take advantage of my column to air my convictions would be unfair to those of opposite convictions. Not that I am tempted to do so; I am. The editor of The Record has a column for letters on the issues my correspondent speaks of. There, occasionally, I have answered points of view unacceptable to me. In doing so, I have put myself on even terms with opponents and in a manner that the space available in "You Were Asking" does not

permit. If my correspondent is assuming I am backing away from controversy I wish to say he doesn't know me well.

Q Do you really get the questions you have in "You Were Asking," or do you make them up for interest?

A I get them, one way or another, and you should see some of the questions I get and decline to use in this column. Many of such questions I answer with a personal letter to the inquirer, and ask him or her to consult with the parish minister or clerk of presbytery. I get a few offensive, anonymous letters and ignore them. I also ignore friendly anonymous letters.

To adapt a saying of Thomas Carlyle and others, man is a question-asking animal. Anyone, in a church paper, writing a column like this soon finds out the truth of that definition. A big majority of the questions I get are intelligent ones and sometimes indicate deep troubles. Some show a great concern for the church, and others are just curious or casual. Whatever they are, I welcome them.

Q What are the doctrinal differences between our church and the _____ church?

A I must decline to answer this type of question about other churches. I get it occasionally. Even if I were to list accurately the differences in doctrines between ourselves and another church, the exercise would be a foolish one leading to fruitless controversy in these pages. Of course there are differences in doctrine, and doctrine, to us at least, is of major importance. There is more than doctrine by itself involved; there is the interpretation of the doctrine, the emphasis on it, and the application of it within ourselves and beyond us. All of this bears upon what we are and why. Any of our librarians can direct those interested in conflicting doctrines to considerable literature on any given topic.

SEND QUESTIONS TO: Rev. Dr. L. H. Fowler, 376 Lakeshore Road, Port Hope, Ont. Include name and address, for information only.

The new Book of Praise

the Lord? Surely "long use" not "hallowed association" sanctioned this odd "mesalliance." For a reverent picture of "The great Physician" sing the words "At even, when the sun was set" (hymn 555).

*"Blest pair of Sirens, pledges of Heav'n's joy,
Sphere-born harmonious Sisters, Voice and Verse
Wed your Divine Sounds . . ."*

— John Milton

This is precisely what we have all been talking about. When it comes to earth's nuptials, I am so grateful to find two newcomers here, "We lift our hearts, O Father" (hymn 581) and "Lord, Who at Cana's wedding feast" (hymn 580) since I have become a little weary of "O perfect Love" with its ominous talk "Of patient hope and quiet brave endurance."

Before I go any further, let me entreat all who read, to gather around pianos and sing these hymns I am talking about. Don't judge hastily. No work of art, big or little, ever yielded up all its secrets on first acquaintance.

Advent. What a goodly company we have from hymn 110 forward! There are the tried old favourites here, a good new tune called "Watergate," a towering German chorale, two chaste plainsong melodies, and, hallelujah, a tune from Geneva which goes admirably with John Milton's alarming lines "The Lord will come and not be slow."

Comes a carillon of Christmas, clear and sweet. First, Dr. Willan's delicate setting of " 'Twas in the moon of winter

time" (the first such in these parts), "Lo, how a rose" and that dazzling paean of prophecy "How brightly beams the morning star," which has cheered Christendom for three centuries. Try over a new one "The Maker of the sun and moon" (Hymn 145). Here is verse worthy of the cradle, fitly set to music which is as grateful to altos, tenors and basses as it is to the sopranos.

Christ's sufferings, his death and his resurrection have inspired some of our most beautiful hymns. Almost all of them are here, together with some significant new ones. Graham George gives us a truly regal tune for "Ride on, ride on in majesty," that great poetry "My song is love unknown" is matched by John Ireland's music, an august pair "St. Cross" and "St. Mary" are found here, there are two Bachian chorales, and, thank God, Cowper's beloved hymn "There is a fountain" (set to that peerless tune "Dundee") gladdens our eyes. Cheek by jowl with these paragons are those familiar selections we "loved long since" and would not like to lose.

Perforce, I must make an end, albeit with a wistful glance at the "Table of Contents." With just pride this book may repeat St. Paul's words, "I am made all things to all men." Nevertheless I have one "Parthian shot." The Hymn Book whose varied excellences the United Church folk share with the Anglicans, is about 100 hymns shorter than the Book of Praise, . . . but it did not forget "Faith of our Fathers."

Perusing these pages night after night I have thought of the Rev. Dr. Alexander MacMillan repeatedly. He was our greatest hymnologist. I hope I am not presumptuous when I aver that he would have been delighted with this, the latest Book of Praise.★



BY J. C. COOPER

■ Have you ever helped to staff one of our church summer camps? Would you like to find out if one or more of our camps needs your contribution of time and talents? If so, read on.

Good staffing is generally recognized as the key to good church camping. Obtaining the right kind of leadership, however, remains a problem for many of our camps across Canada.

Many camp committees simply call for volunteers at the beginning of the season and find themselves still scrambling for help up to the last minute. Then at the end of the season the question is asked: "Why was there not better Bible study or swimming instruction at camp?" This article is about a plan to *recruit* the kind of leadership the camps need. Here is the plan.

It is possible for camp committees to define the characteristics they are looking for in their various staff people. It means setting down on paper the age limits, training and other qualities needed in the camp director, the camp nurse, the cook, senior and junior counsellors and the water front director. Making the effort to clarify the *kinds* of staff required, and then recruiting people who have the essential qualifications, is one key to more effective church camping.

It sounds obvious and simple, yet in practice the frequent assumption is that leadership is scarce and we must use unqualified people. The church can do better than that, and the task of guiding our young people at church camps demands that we try to do better.

An Experimental Approach

In an attempt to recruit qualified camp staff for the 1973 season the General Assembly's committee on personnel services is conducting an experiment in co-operation with a number of our regional camp boards and committees. The plan is open to all Presbyterian church camps. At the time of writing (November, 1972) nine camps have agreed to participate.

The Plan

Participating camps will as usual seek to recruit former staff who have proven their competence at that particular camp. At the same time they will send to the personnel committee job descriptions, qualifications required of candidates, dates of their camps, remuneration if any, and other pertinent information. The personnel committee will then seek to recruit *new* candidates i.e., those required over and above former staff asked to return for another season. This will be done by this article, by advertisements in subsequent issues of *The Record*, and by other means.

Potential camp staff will indicate in their applications the

dates they are available, the geographical limitations of their service, as well as experience, training, and other personal data. They may express a preference for a particular camp or camps.

The plan should increase their chance of finding camps to coincide with their available time. Should they wish to serve all summer they may find a combination of dates and be able to divide their time between two or more church camps.

Copies of completed application forms will be sent to all camps able to use those particular applicants, and negotiations will be directly between the camps and the applicants.

A unique experiment in recruiting staff for church camps this summer by the General Assembly's personnel services committee.

The Benefits

This plan will eliminate much overlapping of effort by camp leadership committees. In fact it should save the camp committees from most of the recruiting and preliminary screening of applications. In other words, camp committees will be able to concentrate on making the final decisions, knowing that all applications received will fulfil the basic criteria required for the various positions. There should also be an increase in the number of applications for consideration.

Of course, camp committees will still recruit new staff if they wish or if they know of a particular suitable person. This plan is to help camp committees in the recruitment of the kind of staff they are looking for.

Church camping and you

Have you gifts, skills, or training that could contribute to the quality of our church camping? Are you a nurse, can you lead Bible study, can you plan meals for groups, have you life-saving qualifications? How about small group experience, handcrafts, ecology and conservation knowledge, canoeing skills, youth-leadership experience? What have you to offer?

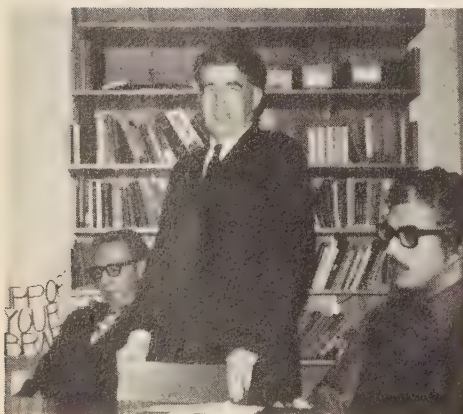
If you feel inadequate to the task but believe the Christian growth of our young people is important, and have confidence that God would see you through, and if you are willing to learn the skills of camp leadership, you would probably make a good camp leader. If you would consider serving in a church camp next summer, please write for an application form to: The Committee on Personnel Services, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.



Should the church building be sold?



Should the church remain as it is— with some minor changes?



Should we have a major re-organization?



A church examines itself at

ENCOUNTER 140

■ "After 140 years—where do we go from here?"

One week after their anniversary celebrations, Knox congregation in Dundas, Ontario, met in a Sunday evening forum to discuss this question. Forty-seven members (there are 627 on the Communion roll) attended, including the minister, the Rev. Walter Allum.

The chairman, Frank Tester, a marketing and sales manager, explained that recent concern about the position of young people at Knox (the Young People's Society no longer functions) had sparked the forum. "We are ALL vitally committed and involved," he stated, "with what the church will do in the future."

To point the way, a six-member panel of men posed three alternatives for us to consider:

1. The building is an ineffective means of Christian ministry and should be sold.
2. The church should remain largely as it is but perhaps with some change.
3. The church should be completely re-organized.

Panel members (in pairs) had already chosen one of the propositions and were prepared to argue in its favour. (They didn't necessarily vote for it in the ballot held later).

Is the building ineffective? Should it be sold?

Rick Frost, an assistant town clerk and Bill Kyle, a geography student working on his Ph.D., stated that the existence of the church building confuses us as to what the church really is. "The church is people," they maintained, "it is not a building." Christians don't *go* to church, they *are* the church.

It was pointed out that board of management members work very diligently around the church. Priorities, the speakers urged, should be directed away from the maintenance of the building to the maintenance of our own faith and service to others in Christ's name.

The panelists analyzed the use of the building in terms of worship, Christian education and fellowship, local social action and support of General Assembly and missionary programs. They concluded that the congregation could function without the building. In its place a constructive plan was put forward for a "people re-organization" using the New Testament idea of grouping to meet in homes. It was suggested the congregation meet monthly for worship in a rented location, e.g. university lecture halls are rarely used on Sundays, or why not the park on a fine day? "It doesn't matter where you are," it was said succinctly, "it is what you do."

The high cost and the general diversion caused by maintaining the building, the panelists contended, together with its stated lack of real use and the huge demands on our time is "forcing us to short-change our responsibilities as Christians."

Should the church remain as it is—with perhaps some minor changes?

Hadley Chamberlain, pharmaceutical sales representative, referred to the church as a "structure of living stones founded on a rock" and contended that with Jesus as the rock, we cannot tear it down so readily. If our faith is real, he reasoned, how can we consider drastic change?

Bill Keller, a public utilities (customer relations) department manager, admitted that the church will require some change and placed the emphasis on better personal witness.

As in industry, the panelist remarked, so we in the church need quality control and marketing. "Much of what goes into the making of the church today is inferior," he stated, "and as a result the church is weak. And I am talking about your life and mine," the speaker added. If we are not seen to be dif-

ferent and better because of what we believe, the panelist said, then we are just like the rest of the people in the "rat race." Being a Christian today, he acknowledged, one can still be thrown to the lions—they are no less vicious!

Concerning young people turning away from the church, the panelist asked pointedly, "How many of us sit down with our children and pray with them for their future?"

Should the church undergo a major re-organization?

Dr. George Paul, professor of classics, and Steve Austin, high school counsellor, gave reasons why it should and explained how with a circular graph (see illustration). From Christ in the centre, the nature of congregational life radiated out into FELLOWSHIP, VISION, EDUCATION and MANAGEMENT. These were termed committees. Every member would participate on one of them in a major or minor role according to his or her talent, entailing perhaps an hour per week. A system of rotation would greatly inform and enlighten members about what is going on.

FELLOWSHIP is aimed at embracing the *whole* family. "There are many things pulling a family apart," Dr. Paul said, "and it is increasingly difficult to maintain a family unit within the faith." Therefore, a weekly family gathering might include discussion and study ("we need to know where we stand on today's moral and doctrinal problems"), recreational facilities, sport, entertainment, etc. with baby-sitting services provided.

VISION would become the concern of everyone, not just the women in the congregation, therefore ladies' missionary auxiliaries would disappear. EDUCATION would continue to adulthood instead of ending in the early teens. Young people, of course, would equally participate on these committees, replacing Y. P. S. A periodic evaluation by each committee would serve to assess prior set goals.

How one church asked itself,

"Where do we go from here?"

BY MARGARET KRIBS

Summary

Any attempt at re-organization is bound to be vulnerable and the general discussion bore this out.

Panel member Steve Austin commented, "You can't put through change faster than people can accept it or they will go where the change rate suits their personality."

A ballot vote revealed only one in favour of selling the building. The remainder were split between 21 preferring the church (with minor changes) to stay as it is and 25 supporting a major re-organization.

A scheduled meeting of Knox kirk session to deal with restructuring proposals from presbytery, was purposely postponed to get the opinions of this forum.

"We are going to try to change things," the Rev. Walter Allum said in summary, "to find a way to function as Christians, making it possible for all members to make their particular witness and contribution somewhat better."

So where will we go from here? The forum furnished the signpost. We can count on God to give the directions if we prayerfully ask for his help and his guidance. ★

MRS. KRIBS is the press and publicity secretary for Knox Presbyterian Church, Dundas, Ont.

living between the peaks

BY JOHN
H. MacDONALD

■ Many persons today seem to assume that life should provide a succession of high-intensity experiences. Life should be lived at the peak. Buying this assumption has led many into a drug culture seeking continuous "highs." Sexual intercourse tends to be discounted if it isn't explosive for both partners. Lack of intensity has led many to echo Shakespeare's "How weary, stale, flat and unprofitable seem to me all the uses of this world."

Yet when flying over mountain ranges one is impressed by the rugged severity of the peaks and the fact that no one lives there. Occasionally, there is a small settlement on a plateau, but for the majority life is most satisfying in the fertile valleys. Peaks are wonderful for the thrill and exhilaration of scaling them. They yield marvellous views. But the sustaining texture of life is to be found "living between the peaks."

All of us need physical, emotional or spiritual peaks in our human relationships with some measure of regularity. But even regular peaking, in the long run, can become monotone. What is important about the "peaking" is the personal meaning it holds for us and how that meaning is incorporated in our continuing relationships.

To explore this more fully, let us examine the nature of human relationships with the aid of the accompanying graph. In all human relationships there are basically four distinguishable periods or phases.

A. Growing excitement

First, there is a period of growing *excitement*. During this period the magical phenomenon referred to as the "right vibration" occurs. For two young people, for example, it is a time when they first become physically and emotionally attracted to each other. For others, it is generally the period of discovering common interests and ways of thinking. For any relationship destined to flourish it represents the bringing together of two

separate personalities in a way that discloses a solid basis for continuing and building the relationship. Unfortunately many go no further than this first phase. These tend to equate knowing people's names with knowing people.

B. A Plateau

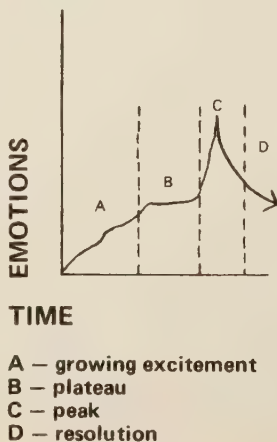
Real meaning only enters a relationship when two persons evolve into the second distinguishable phase. The excitement of exploring one another's lives reaches a *plateau*. Emotional excitement levels off but rarely lessens. Individual involvement is assessed. The future of the relationship and its meaning for them is questioned. It is a time of "backing off" to gain perspective and look at what has attracted each to the other.

For a young couple in traditional courting situations it is the time between a decision to date regularly and an engagement. In such a situation one difference between the "growing excitement" and the "plateau" phases is that in the former the girl never lets her beau see her with her hair in curlers and the fellow always has an excuse for being late, while in the latter curlers are often seen and promptness is not such a crisis. You might say that the *real* people are beginning to show. One main advantage of such a period is that much questioning and communicating takes place. By working out concerns and differences a stability results in the form of tolerance and acceptance of each other.

C. Reaching the peak

Growing trust and mutual confidence at the plateau leads to increasing involvement building up to a *peak*. Graphically, and in practical terms, very little time transpires between the second phase "plateau" and the fourth phase "resolution." Yet most people appear to see the "peak" as the culmination of any relationship. When the "peak" is viewed as the ultimate the meaning and purpose of the whole relationship becomes wrongly transferred to this relatively short, very transitory period.

Turning again to the young couple who get engaged, the "peak" is represented by the wedding. When the build-up has been so extensive and has involved many complications and decisions the actual wedding becomes the ultimate in their



relationship. But to suggest that the meaning of their marriage is wrapped up in that one ceremony is short-sighted. It is equally short-sighted to think fulfilment can result from any emotion-packed experience. The importance of physical and emotional peaks is not to be negated. But in far too many relationships there is the tendency to think the value of the experience is over once the peak has been reached.

With those attending a wedding, for example, would it not be true to say that 99 per cent feel no responsibility for seeing that the couple learns to cope with the new life to which they have committed themselves? You may well retort that there is little, if anything, that a person could do anyway — people want to live their own lives. But is there nothing to be offered in terms of sharing experiences and acquired knowledge as to what is involved in learning to love and live with another?

D. Resolution

Thus, the “resolution” period, the fourth phase, in many cases remains neglected. Yet it is here that we live our lives. People tend to think that they must be doing something to survive until the next emotional or physical peak. But is that “something” a meaningful contribution to either their own lives or to others? Is it merely idle waiting or does it have much greater significance for developing an ongoing relationship that has potential for reaching many enjoyable peaks?

During a “high” point each person reaps a number of psychological, emotional and verbal messages. A lot of beautiful things are usually conveyed between two people during a peak experience. If these are not to appear hypocritical; if they are to be realized in the day-to-day level of living, one must work to embody them in the common happenings and interactions that take place “between the peaks.”

The “resolution” phase represents a time when people can jointly accept responsibilities, where they can accept the consequences of the relationship they have fostered to an emotional or physical climax. The wonderful and beautiful things that happen during the high point of excitement can provide meaning and purpose for all of the ingredients of life which are contained in the “resolution” period. Here the real meaning of love is discovered and begins building depth to the relationship, providing a foundation for future growth towards “peak” experiences.

In a family situation the resolution time manifests itself in the tolerance, understanding, acceptance and support that is shown among all the members of the family from day to day. Such expressions become “mini-peaks” helping to sustain a high level of personal relations which provide each member with a sense of belonging and of dependable love — love that is not only expressed at high moments of life but which permeates one’s whole existence.

One “real” relationship

With all this said you might well be asking the point in formulating such a concept. To me it has great significance for our socially-minded young, and not-so-young people. It also has great significance for those contemplating marriage, for those who are married with or without children, and for the person remaining single. Far too often real meaning escapes from what could be satisfying experiences. To realize that “peaks” are not the end, but a means toward building deeper relationships is a positive and healthy step forward. To take one relationship and do what is necessary to express in some continuing form the beauty and wonder disclosed in the peak experiences provides the basis for greatest fulfilment.

January, 1973

Is that all there is?

How many times have you been part of something billed as a great and exciting experience and when it was all over you said, as Miss Peggy Lee sings in a song she made famous a year or so ago, “Is that all there is?” I remember one outstanding occurrence in my own life. After having been part of athletics throughout my whole school life I finally was on a championship football team. As I walked off the field after the game I can still remember how disillusioned I was. All I could think of was that we wouldn’t be playing football any more that year. Yes, I could have been part of a big party that some of the players went to, proceeding to drink it up with a whole lot of people I didn’t know. But, at the risk of sounding righteous, that’s exactly the kind of meaningless behaviour I have been referring to.

In no way had I prepared myself to reap any meaning out of winning or to realize any great degree of fulfilment. Don’t get me wrong. I love sports and am still actively taking part in a purely recreational way. But now I feel I have gained some insight into what that physical “peak” means to my life. It not only fulfils a desire for physical well-being and playing for the sake of playing rather than to win, but it also affords a time of fellowship with those with whom I am playing. To make that kind of fulfilment possible I have to limit the various kinds of activities and the number of different people with whom I participate.

Giving Life Focus

Herein lies the crux of the matter. We may come to a conceptual understanding of human relationships. We may experience a large number of peaks in our life. But what is the quality of our resolution period, our “living between the peaks?” Do we focus so much on the peaks that we have little time and effort for developing meaningful relationships, sharing ourselves, taking responsibilities and accepting consequences derived from our commitment at the peaks?

In our technological, super-speed world it is quite natural at times to lose sight of the fact that there is a time to be selective in order to be productive. We can only sustain a limited number of relationships to any depth. It is important to take at least one relationship that has reached a peak socially, physically or emotionally, and purposefully work at building on that relationship until there no longer exists the feeling “Is that all there is?” Life is abundantly full of rich experiences, but unless we can consciously transfer the fulfilment and meaning of life to the relations that continue between the high points there is the potentiality of a great void.

Unfortunately, for many, life reaches a point where meaningful human relationships are over before they begin. They are like a well-known minister who was asked to speak to a rather large convention in his community and thought he would begin as customary by telling a joke. As he started to tell the story he suddenly realized he had forgotten the punch line. He had to make a decision either to go through with the story and hope some meaning would emerge or to be honest with himself and his audience and admit there was no meaning to what he had to say. When our life goes on as if we had forgotten the punch line we face decision. Do we carry on hoping some meaning will result from all the passing acquaintances we make or should we be honest with ourselves and others and search out a workable relationship wherein true fulfilment can take place? ★

THIS IS ONE in the series of articles on family life. John H. MacDonald, B.A., formerly chairman of the Presbyterian Church’s committee on family life, is an elder at St. Mark’s Presbyterian Church, Don Mills, Ontario, and is vice-principal of a public school.

■ History now moves faster in Quebec than elsewhere in Canada. Every aspect of life there has been transformed as much in the past 20 years as in Canada as a whole in the period since 1914. Comparisons and attempts at understanding are therefore difficult.

Since 1945, and more especially since 1960, French Canadians in Quebec have discovered their own identity in quite new ways. The process has been chaotic, exciting, and extremely stimulating.

Many of the people of Quebec feel themselves to be much more akin to the nations now emerging from colonialism, such as Algeria, than like their neighbours in Ontario and the Atlantic provinces. Ottawa and its government and civil service have always been felt as strange and foreign. More important, economic power has for 200 years, been under the control and leadership of "English-speaking" people, with a different outlook and mentality. Bridges between the two societies have always been few. It is noteworthy that Hugh MacLennan's famous book, *Two Solitudes*, was not translated into French until recently. Even now the English minorities, in Montreal and in small pockets elsewhere, are largely unilingual, so that few among them share and appreciate the utterly new experience of the French society which surrounds them. They are only gradually relinquishing some of the leadership in finance, industry and business. A small circle of bilingual French-speaking people in the professional elite has long existed, enjoying its special privileges but rarely acting as a means of communication.

Then, suddenly, the cultural explosion came. Political developments, which normally receive more attention from the mass media, have been less important, and probably have less meaning for the future, than the transformation of the life-style and self-consciousness of the people of Quebec. Living standards began to rise during the Second World War and there opened up a French-Canadian market for the "necessities" of modern life. Hardly 15 years ago the state, instead of the church, began to build and staff secondary schools. A little later hospital and health services came under lay and government, instead of ecclesiastical, control. At the same time a middle-class of business people, salesmen, managers, technologists, and specialists in transportation and communication, appeared. They have very different standards and attitudes from their parents. Some began to express themselves freely in novels, plays, songs, films and in criticism of all sorts, social, historical, political and even religious. "The English" became comparatively less significant, except in some political situations and in certain sectors of greater Montreal. Relationships between the two societies diminished as a new vitality and self-expression developed within the French-speaking population which is, after all, comparable to some vigorous European countries.

Quebec is at the same time very North American, and very distinctly itself, with special differences from France and the rest of Canada. Secularization, the general indifference to the organized church and the traditional expressions of Christian faith, came late to Quebec, but its impact was more sudden and more dramatic.

A correspondent of the famous Paris daily, *le Monde*, writing recently about Quebec, said, "Smoothly, quietly, the church has simply faded away." Perhaps such words are too strong, but that is how it appears to many. Only half the Catholics now go regularly to mass and other services. The number of men entering the priesthood annually has dropped from 2,000 in 1946 to just over 100 in 1970! The average age of priests is now about 55! Those who have lost their connection with the church are chiefly among the educated, the city



THE CHURCH BUILDING is a dominant feature in Riviere-du-Loup, Que.,

The Roman C in Q HERITAGE AN

BY WILFRE

people, those under 30 years of age, and the new leaders and thinkers. Religious institutions and lay movements are ceasing to function. Many parishes and organizations are struggling with mounting financial problems. Parallels to these facts exist elsewhere, but in Quebec they have special importance, for the church was, until recently, the central expression of Quebec life, with influence unequalled on this continent.

The bishops, recognizing the enormity of the problems confronting them, appointed a special commission to enquire into the relationships between the people and the church. The chairman was Fernand Dumont, a brilliant sociologist, author and teacher, of Laval University, Quebec City. Among the members were Claude Ryan, the well-known editor of *le Devoir*, some teachers, a bishop, a student, trade union and

THE PRESBYTERIAN RECORD



South shore of the St. Lawrence.

Catholic Church Quebec CHALLENGE

BUTCHER

community leaders, a business man, a teacher of theology and an ecclesiastical administrator. Laymen and laywomen outnumbered the clergy by nine to three. They published their report: *The Quebec Church; a Heritage and a Task*,* in 1971. There is no question that it is the most important document about the church in Quebec that has ever appeared, and its influence is widespread. The analysis of the situation is sober. The suggestions are entirely positive. The tone is evangelical, biblical, rooted in faith in the church as the people of God, whose primary task is to express and act on the gospel given through Jesus Christ, the Lord.

*L'EGLISE DU QUEBEC: UN HERITAGE, UN PROJET. Commission d'Etude sur les Laïcs et l'Eglise. Montreal, Editions Fides, 1971. \$3.50

January, 1973

THE HERITAGE

The Christian heritage of Quebec is described as a presence fundamental to society, a continuity which has always been in process of change, an organization which has never been monolithic, and an influence which has been infinitely varied.

Many illusions exist about this past. Actually during the French regime the church was very much secondary to the state. Bishops were usually absentees. Priests were few and foreigners—"Frenchmen."

The coming of the British gave the church new opportunities, which it was slow to seize. Bishops and clergy became French Canadians. The conquered people found in its religious leaders the only men of influence in their own society, at every level. Paradoxically, the bishops never ceased to support and work with the British rulers. For long the clergy were few and ignorant. Bishop Hubert commented in 1794, "Profound knowledge of Holy Scripture, the Church Fathers, Doctrine and Canon Law is as rare here as in any diocese in the world." For a while at the beginning of the 19th century it appeared that a politically conscious middle class might have creative influence, but this died out gradually after the "troubles" of 1837. There followed, however, a period which some historians have called the "Catholic revival." Religious orders of monks and nuns came from France with stimulating effect. Two features of the Quebec church which were to be of major influence for 100 years appeared: ultramontanism, a strong and almost romantic attachment to Rome; and the education of the professional elite in Catholic colleges.

About 40 years ago new movements appeared, stirred by the vision of a few imaginative priests. Catholic Action began to train responsible lay leadership, with informed theological convictions and a social conscience. Trade unions were formed, first under the leadership of chaplains, but gradually asserting their independence. These engaged in memorable struggles with government and large corporations, in which such men as Pierre Trudeau and Jean Marchand rose to widespread recognition.

Sociology, economics, political science, business administration and related fields were introduced as subjects of university study. Anticlericalism, which had been growing for decades, was almost universal in private conversations but never expressed publicly until just before the outbreak of the so-called "Quiet Revolution" in 1960. Then it disappeared entirely before the many-sided impact of the new secularization, which suddenly became predominant.

It was now clear that the traditional rural ideals had no meaning for life in the new industrial society, in which most French Canadians had for generations been increasingly involved, on the lower levels of employment. Trade unions and other social organizations broke their links with the institutional church, accepting non-Catholic members. The pluralism of Quebec life was not only recognized, but welcomed. Young people, whose style, interests and concerns were like those of their generation all over this continent, with a new materialism and an independent idealism—often profoundly agnostic, began to assert themselves.

The Second Vatican Council gave a new breath of life to the church, and new hopes to forward-looking people. Immense efforts were made in the retaining of 50,000 priests, monks and nuns, and in new forms of Christian education in schools and elsewhere. New expressions of faith appeared in personal and community life, around devoted circles of lay people, in which couples were often involved together in fellowship with some priests who were close to the people in feeling and outlook.

Recently, however, two important reactions appeared.

THE ROMAN CATHOLIC CHURCH

Many of the faithful pine for the old ways, resenting the transformations of worship and teaching introduced by Vatican II. Others are impatient that the reforms in faith, doctrine and life-style have not been much more radical.

The most important hopes the commission found in some significant minorities are for a church which will be freer, more open to change and to society, more brotherly, more impregnated with the gospel so that it may speak in more truly prophetic terms.

THE TASK

The report emphasizes that the greatest danger of the church in Quebec, as elsewhere, is that it may come to lack meaning, both to believers and to outsiders. It may convey the message of Jesus Christ, preach and teach, but it will attract fewer and fewer people unless it lives out its faith more freely and vitally, in a more evangelical way. It must be less ingrown, less clerical, less "ecclesiastical," and far more closely related to the daily lives, problems, and needs of people.

Most Quebecers are poor, and have the problems of poverty. The style and objectives of the church, its leaders, and its organizations, need to be in contact with the realities of these social conditions, communicating the gospel of the love of God in Christ in effective action. Practical suggestions are made, with emphasis on the fact that parishes themselves need to be transformed into fellowships which will be at the same time both more Christian and more human. This often takes place through small groups of dedicated Christians.

An entirely new type of Christian education is needed, not only for children but for those of all ages. The true life of the church and the transmission of its message depends upon its people, the laity. Clergy and all organizations only exist to strengthen the faith and make effective the missionary witness of the people. This will, itself, be always changing, in touch with altering circumstances of life.

The report is directed specifically toward the conditions and needs of the Quebec Catholic church, assuming the universal faith and life of Christians everywhere. Almost nothing is said about ecumenical relations. It must be realized that there are less than ten thousand French-speaking Protestants in Canada. Some of them, however, are now frequently invited to appear on television and to write in influential publications. It is suggested that the French Canadian bishops need to work more closely together, forging their own links with the Vatican, and that this is more important than co-operation with bishops and organizations in English-speaking Canada.

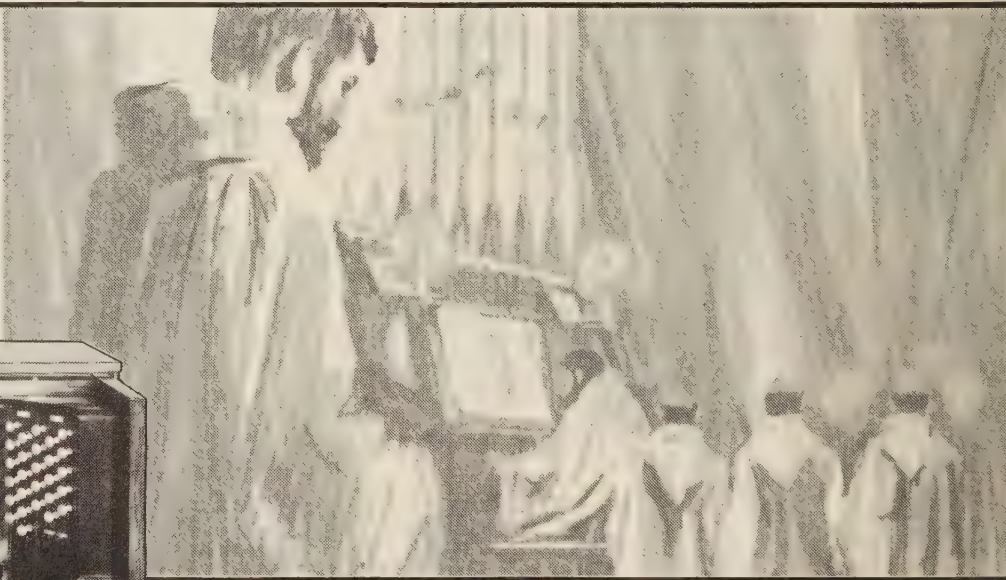
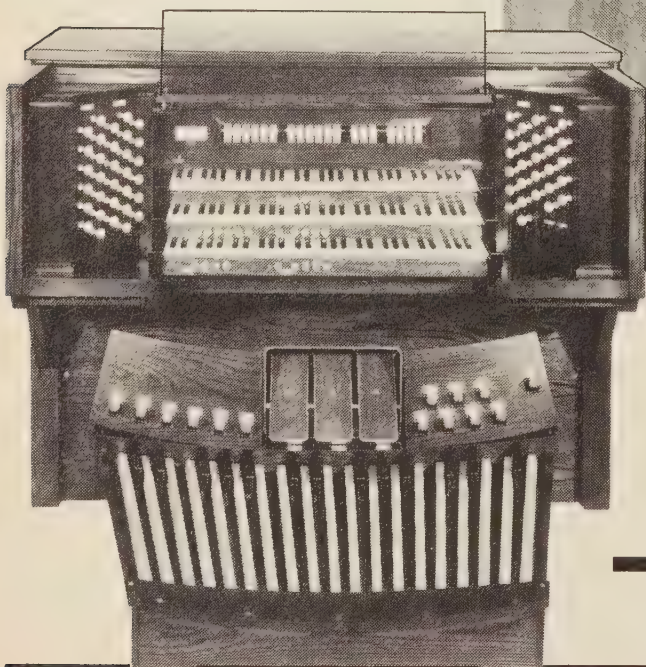
The trade union worker on the commission added a letter in which he expressed his regret that more attention had not been given to such questions as these: Why does the church delay becoming democratic? Why does its teaching convey narrow-minded theology? When will it dispense with its riches, relate more effectively to the poor, and get in tune with the realities of life?

Perhaps there is much here for all Christians and all churches to ponder and to put into effect in their own faith and action.★

DR. BUTCHER became fluent in the French language and established a rapport with leading Roman Catholics when he was minister of St. Andrew's Presbyterian Church in Quebec City, 1951-64. He is now minister in New Liskeard, Ont.

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National issues debated at Canadian Council

Led by Rev. Dr. Philip Potter, the new general secretary of the World Council of Churches, the triennial assembly of the Canadian Council of Churches meeting in Winnipeg, Nov. 27-30, faced the Christian's responsibility towards the social problems of our day.

Study groups dealt with French-English relations in Canada, development and justice, the native peoples of Canada, ecology, and redistribution of national income in the light of a series of addresses by Dr. Potter on "Salvation Today."

Restructuring of the Council continued to provide for a general board in place of a central committee. The functions of the Council were redefined and written into the constitution.

Rev. Dr. Norman Berner, a Lutheran minister in Kitchener, Ont., was elected president of the Council for the next three years. The new vice-presidents are Dr. Harriet Christie of the United Church of Canada national staff, and Archbishop Edward Scott, primate of the Anglican Church in Canada.

After Rev. Dr. Eoin S. Mackay reported on Vietnam, which he visited in November as a member of a team from the World Council of Churches, the assembly voted to support the Canadian government in participation in the achievement of peace there, and to support the WCC in its program of reconciliation and rehabilitation in Vietnam. It urged the Canadian government "to stop now the export from Canada of war material for use in Vietnam."

In another resolution the CCC assembly endorsed the National Indian Brotherhood's definition of aboriginal title and requested the federal government to recognize that title as defined by the NIB. It also supported the NIB in its protests against the James Bay Power project in Quebec, the diversion of the Churchill into the Nelson River in Manitoba, and the construction of the MacKenzie Valley highway, until competent impartial studies have been made and discussed publicly.

In a series of resolutions on French-English relations in Canada the assembly recognized the right of both French and English speaking persons to express themselves in their own language and culture and asked the general board "to make provision for the exercise of this right at the next assembly."

Denominational members are to be encouraged to provide more resources, financial and otherwise, for the use of the CCC in the pursuit of social justice. No

Canadian should be forced to take work paying wages insufficient to provide a subsistence standard of living, stated a resolution which urged member churches to support developments towards solutions for the problems of welfare legislation, including a guaranteed annual income.

Steps were taken by the Presbyterian delegation, led by the Rev. M. Roy Gellatly, to communicate all the findings of this assembly to the membership of the church.

Church name changed

Last April the three religious denominations planning a union thought they had come up with a name for the new church. But their minds have been changed by reaction from the grass roots.

At the tenth meeting of the general commission on church union, representing the Anglican, United, and Christian (Disciples of Christ) Church, Church of Canada was chosen as the name to be recommended to the participating denominations. As a result of critical comments from members of the three churches, the general commission at its meeting in November decided to recommend a change in name to Church of Christ in Canada.

Actually, Church of Christ in Canada was one of the names considered at the earlier meeting but it was passed up at that time in favour of Church of Canada (without the article *the*).

According to the two executive commissioners of the general commission, Canon Ralph R. Latimer and the Rev. Robert B. Craig, Church of Christ in Canada "doesn't have a territorial designation." They point out that it is an ecumenical name and has been used by union churches in other countries.

The meeting took into account the comments from church members and the news media.

Presbyterians, Catholics, to use same building

An historic agreement was signed on November 23 in Toronto providing for the joint use of a worship centre by Roman Catholics and Presbyterians. A \$300,000 building will be erected in 1973 in the Flemingdon Park area of Don Mills. It is believed to be the first in Canada in which Roman Catholics and Presbyterians will share.

The capital and operating expenses will be split by the two local churches. Their congregations will use the physical facilities and "each church denomination will have the right to keep its congregational life and program separate." The agreement provides that "sharing may be undertaken as a result of voluntary arrangements made between the parties

Hymn of the month

from the new Book of Praise
No. 152 — An Epiphany Hymn

■ The light that shone so brightly over the Babe of Bethlehem casts its golden glow over the season of Epiphany, at which time we contemplate the manifestations of Christ—at the visit of the Wise Men, Christ's baptism, and the wedding feast at Cana.

Eleven hymns make up the Epiphany section—five of them new to our book. One of these is the well-loved chorale, "How brightly beams the Morning Star!," often called The Queen of Chorales.

Philipp Nicolai, the original author, was a Lutheran pastor who lived in the late 16th century in a time of upheaval in both church and state. He was greatly esteemed in Hamburg as an influential preacher, and his contribution to hymnody was noteworthy. Several of his finest hymns were written during a fearful plague which raged for six months in Westphalia, plunging every home into mourning. They were published in Nicolai's devotional work, "Frewden Spiegel." The hymn, "How brightly beams," was one of them, and the beautiful chorale appeared along with the words. It is assumed that Nicolai wrote the tune also. The hymn gained immediate popularity—and many city chimes in Germany were soon set to the chorale.

The words as they appear in our book are a recast by Johann Adolph Schlegel, 18th century pastor and teacher in Germany. There are many translations of this hymn. A Catherine Winkworth translation is used here.

The revision of the Book of Praise has given us an opportunity to add to our fine collection of hymns some of the masterpieces of all hymnody. This Epiphany chorale, bright with hope, is surely one of the most magnificent.

It is inevitable that under extreme last minute pressures and deadlines errors will escape the notice of the most careful checker. A regrettable error appears in the chorale. But here is an opportunity to publicize and correct it! It occurs in the last bar in the tenor part—the A natural should be an A flat.★

concerned within the framework of their respective disciplines."

The agreement notes that "the co-operation and sharing of the participating congregations will only be effective to the extent that concern and active charity are directed to the whole community."

Archbishop Philip Pocock and Chancellor Wall signed for the Archdiocese of Toronto. The moderator of East Toronto Presbytery, the Rev. Homer W. McAvoy, and the clerk, the Rev. John Waldie, signed for the Presbyterians, as did the chairman of the trustee board, Arthur Ament, and the Secretary, W. S. Walton, Q.C.

Flemingdon Park has a population of 18,000 representing some 70 national origins, and it is still growing. It is a concentration of high rise apartment buildings and other multiple-family dwellings.

The Presbyterians opened services there five years ago in a shopping plaza, and the Roman Catholics initiated Sunday mass in a school two years later. The signing took place in Gateway Community Church which the Presbyterians bought from the Anglicans two years ago when the latter withdrew from Flemingdon Park. The Anglicans had used the building for week-day activities only, since the park is part of the Don Mills parish.

The Rev. Rodger Talbot is the minister of Gateway Community (Presbyterian) Church. The congregation was founded by the Rev. Cecil J. Kirk of London, Ont., who was present at the signing ceremony.

Pickets paraded in front of the building when the inter-church agreement was signed. They carried placards and distributed leaflets calling upon Presbyterians

to repent and separate themselves from the Roman Catholic church. The leaflets bore the imprint of Toronto's sole Bible Presbyterian Church, of which the Rev. H. F. MacEwen is the pastor.

New Assembly board meets

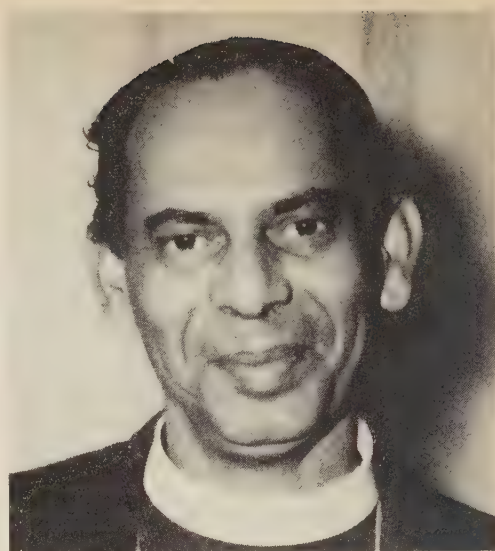
The new Assembly board of congregational life was launched on November 22nd, as men and women from across Canada gathered at the Canterbury Hills Conference Centre, Ancaster, Ont. At the three day meeting they studied their terms of reference, and the tasks facing them in the next few months.

The board is to make recommendations to the 1973 General Assembly concerning board organization and staffing, policies and budget. To do this, extensive consultation must take place with other boards and agencies of Assembly, and advice from presbyteries must be studied. The board is to be ready to become operational by January 1, 1974.

This was a lively and productive board meeting. With strong elements of Bible study, fellowship, and creative methods of learning and work, the board took hold of its new opportunities for service with considerable zest.

The board meets again in March at the same location. In the meantime, task forces have been named to deal with (a) nomination of a general secretary; (b) staffing requirements; (c) board committee structures; (d) analysis of advice from presbyteries and congregations; (3) budget requirements for the board's work.

Correspondence with the board of congregational life may be directed to 50 Wynford Drive, Don Mills, Ont. M3C 1J7.



THE BISHOP OF BHOPAL, the Rev. S.K. Patro, spent six weeks travelling across Canada late this year. His diocese includes the Bhil area in which Canadian Presbyterians have served for many years. Bishop Patro spoke with satisfaction of the part that Bhil Christians play in the gradual development of the new church.

"Missionary Go Home" — ?

Are missionaries not wanted anymore overseas? Are they being sent packing by the people of the area in which they work? Is there no longer any need to recruit for overseas service? Such questions are being asked on every side. This is indeed a new day in mission, but while doors for missionary service are closing in many parts of the world, even greater doors for such service are opening in other parts of this global village.

Missionaries are called upon to play new roles in this new day and new types of missionary are in demand. At the recent executive meeting of the board of world mission it was agreed to approve the following list of high priorities for overseas appointments. A sense of urgency was felt as the board urged "That we move with all haste in recruiting these people."

The list of present needs includes two nurses for Afghanistan; a professor of religions for Bangalore, India; a lecturer for Trinity Theological College in Nigeria; specialists in church development and Christian education for Malawi; and also the recruitment of people with technical training for government agencies in Malawi for which the board of world mission might have partial financial responsibility. In addition to these, high priority was given to the task of looking for a suitable young person to embark on a career of Chinese studies including language and recent historical developments on mainland China who could perhaps become a China "expert" or a consultant on relations with the Peoples' Republic of China.

In the light of the tremendous needs all over the world, this is surely a very limited list. But it will not be filled without the co-operation of ministers and



PRESBYTERIANS participating in the signing of the agreement for the joint use of a worship centre by Roman Catholics and Presbyterians in Don Mills, Ont., included, left, W. S. Walton, Q.C., (at the table), Arthur Ament and the Rev. John Waldie, (seated) while Hamilton J. Cassels, Jr., Q.C., looks on.

elders of each congregation throughout the church. Make these needs known and encourage qualified young men and women to apply. This is only our minimum commitment. If your congregation cannot provide one of these people will you undertake to pray that God will raise up suitable men and women for this work.

Relief for South Pacific

The World Council of Churches has appealed to member churches and their related agencies for \$100,000 to help Papua/New Guinea feed 120,000 people who are starving as a result of severe frosts in the highlands which have wiped out thousands of acres of sweet potatoes, the staple food of highlanders. To make matters worse, the areas are also suffering a prolonged drought. And fire has destroyed 200 houses, leaving 800 people homeless.

The Papua/New Guinea government is buying food at the lowest possible prices and flying it to regional centres from which it is airlifted by helicopter to the remote tribal villages. So far it has dispatched rice, tinned fish and meat, ascorbic acid tablets and seed potatoes for planting.

In response to a request from the Melanesian Council of Churches, which is heavily involved in the government's relief operation, the World Council sent an immediate gift of \$20,000. The Australian Council of Churches and Australian Catholic Relief have already contributed \$10,000 each.

The latest government survey shows that food alone will cost \$2.6 million at the rate of \$1 per highlander per week. Thus the total cost of the operation, including transport, is likely to be \$5 million or more. Some \$720,000 has already been raised locally.

A visitor from Taiwan

The Rev. C. M. Kao, general secretary of the Presbyterian Church in Taiwan, visited North America in October.

Mr. Kao said that there are some 600,000 Christians in Taiwan, representing about 5% of the population. There are 230 Presbyterian congregations with a total of 200,000 members.

The Taiwanese have sent missionaries to Japan, Brazil, Malaysia, Hong Kong, Northern Borneo, and to some Pacific islands.

The Presbyterian Church in Taiwan has adopted a five year program called "the faithful servant movement" through which its members are urged to proclaim the lord of peace to their fellows. It hopes through laity training and continuing education for ministers to establish local congregations as "faith and life" communities.

January, 1973



the Season... for sharing, caring, and joy!

This Christmas more than half of the world's children will spend the day hungry. United Nations agencies reveal that approximately two-thirds of the world's youngsters suffer from some form of deprivation and neglect. So many are helpless victims of tragedy—abandonment, poverty, disease and war.

For over 30 years the Christian Children's Fund "person-to-person" sponsorship program has been providing homes, schools, food, medical assistance, and loving care, and is now carried on in more than 50 countries. For just \$12 per month you, your family or group can sponsor a lovely girl or boy. In a few weeks you will receive the child's case history, a photo, description of the Home or

project. Your child knows who you are and you may wish to send your picture and enjoy the delight of exchanging letters. You receive the original from your child as well as the English translation direct from overseas.

May we suggest, this Christmas, that one of your gifts be the sponsorship of a needy child. It could be one of the most wonderful gifts you will ever make — bringing joy to you and lasting appreciation from your "adoptee". Won't you help? Today?

Some areas of greatest need are: India, Philippines, Taiwan, Pakistan, Nigeria, Burundi, Mexico, Brazil, Guatemala, South America. (Or let us select a child for you from our immediate emergency list.)

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AT THE NORTH AMERICAN conference a panel discussed the ways in which church men may work with prisoners. From the left, W. J. Isbell, moderator, Wayne Moldenhaur, counsellor, Carl Hart, chaplain, and Robert Ellsworth, warden.

Roy Hamilton reports

The annual North American Conference of Men's Work Secretaries was held at Green Lake, Wisconsin, November 1 to 3, 1972. Canada was represented by Donald Smith, secretary of the United Church Men, and Roy A. Hamilton, national director of Presbyterian Men. David Woodhouse, secretary of Men's Work for the Church of England was also present.

The theme "Released Men" dealt with the rehabilitation of prison inmates. A panel consisting of a prison counsellor, a penitentiary warden and a prison chaplain presented the challenge to help offenders. The counsellor, Wayne Moldenhaur, himself a former convict, called for:

1. A more equitable system of dealing with people charged with an offence.
2. Changing conditions which leave men and women in jail waiting for trial for long periods with no real case against them.
3. Follow-up work. Find out what offenders would like to do when they are released and help them to get the opportunity.

He felt that men of the church can bring pressures to bear and that people in charge will listen to them.

The warden, Robert Ellsworth of Fox Lake Medium Security Penitentiary, stressed the need for adequate educational programs and quoted the results he had seen in men, three of whom he brought with him. One was convicted of murder, another of robbery, and the other of drug trafficking. All of these men were well on the way to finding a new life. He said the trouble is that we build walls to keep the public out as well as keep the offenders in. Men are needed who will accept the inmates where they are and look into their family relationships.

The chaplain, Rev. Carl Hart of Atlanta, Georgia, spoke of new trends in prison reform. In the past chaplains didn't want outsiders coming into the prisons but are now seeking people to work with inmates and their families. He stated that "the time is right for Christian lay witness to offenders. Until we can find a substitute for confinement we will

have to find ways of bringing the community to the institution." He warned, however, that not all people are suited to the job.

Robert House, who is now an assistant pastor at St. Mark's United Methodist Church in Chicago, was present with his wife and young children. He had been sentenced to 20 years in prison at 16 years of age and after serving seven years was released in 1967. His change in life took place when he broke away from the crowd with which he had gone to prison who were doing nothing to help themselves. He stressed that visitors to prisons must go in with the right objectives. He pointed out that prisoners need to know what is going on outside so they can be assimilated in society.

David Woodhouse of London, England, told of men of the church there working with chaplains. He referred to a new plan whereby some convicted men can engage in community service in place of spending time in prison. Probation officers are in charge of such projects.

The European Men's Work Conference is being held in Switzerland in 1973. The North American Men's Work Secretaries are to be represented by the immediate past president, Elby Boosinger, Men's Work secretary for the Christian Church (Disciples of Christ) Indianapolis, Indiana.

The next North American Conference will be held in Ottawa on October 23, 24, 25, 1973.

Meeting the moderator

About 700 people attended a Saturday morning rally in Simpson's Arcadian Court in downtown Toronto, when Rev. Dr. Max V. Putnam presented "Christ's Challenge to the Church Today."

Arranged by Presbyterian Men, the gathering included both men and women. Frank J. Whilsmith acted as chairman, and the singing was led by a men's chorus directed by Cyril F. Redford. Charles B. Stewart, president of the Robert Simpson Company, and brother of the minister of St. Andrew's Church, Toronto, welcomed those who attended.

Calling for renewal in the church, Dr. Putnam said that Christians today must follow the example of the early disciples and witness: by word of mouth, by the word of God, through worship of God, and by their good works.



THE NEW men's chorus sang at the breakfast, under the direction of Cyril F. Redford.

Gift provides home

In 1971 the Rev. F. A. Bunt, a retired minister of the United Church, offered an amount of money for the erection of a memorial to his son to Knox Presbyterian Church in Dunnville, Ont. The son, Francis Alvin A. Bunt, a member of Knox Church, had been killed in a car accident.

The kirk session suggested that they would gladly forego any addition to their sanctuary if Mr. Bunt were willing to make his gift useful in one of our church's mission fields. So the memorial gift was applied to a much needed residence for high school students from 13 mountain villages in the Lotung area. The library wing of the residence was dedicated to the memory of F. A. A. Bunt.

In Knox Church, Dunnville, a photograph of the new building, which provides a home for approximately 100 students, and a brass plaque inscribed both in Chinese and in English, were dedicated in the presence of members of the Bunt family, including the wife and children, and the father of F. A. A. Bunt.



The picture above shows the clerk of session, Ted Hanna, presenting Rev. F. A. Bunt with a copy of the photograph. At left is Rev. Hans W. Zegerius, minister.

Bangladesh aid

New projects and programs totalling \$905,710 have been approved by the executive committee of the Bangladesh Ecumenical Relief and Rehabilitation Service (BERRS) of the World Council of Churches.

The projects cover agricultural relief, tools and materials for craftsmen and fishermen, rehabilitation work at the Shere-e-Bangla Hospital, community building projects throughout the country, the supply of two-way radios to the Ministry of Relief and Rehabilitation and women's rehabilitation work.

Harris Amit, BERRS director, reported that when BERRS began, "the food, clothing and shelter needs were desperate." Today, he said, "we have come a fair way from that situation."

Earlier, members of the committee had made field trips to different parts of Bangladesh to see work carried out by BERRS as part of a \$13 million program supported by churches all around the world. Visits were made to the Barisal

and Khulna areas, Chittagong, Compi-ganj and Comilla. Among the programs visited were housing schemes, agricultural rehabilitation and medical work.

Organists' placement

The Royal Canadian College of Organists, 212 King Street West, Suite 300A, Toronto 1, Ont., has announced the establishment of a national placement service for organists. The object of the service is to establish contact between organists seeking new posts and churches in need of organists. Applications for the service, which is provided without charge, may be made to the general secretary either by organists or by church authorities.

Presbyterian broadcast

The attention of Southern Ontario readers is drawn to a radio broadcast over Station CFRB, Toronto, on Sunday, January 28, from 6.40 to 7.00 p.m. This is the program called "Between Ourselves."

The Presbyterian Church in Canada will present a timely message and the newly formed Presbyterian Men's Chorus is expected to take part in the program.

Elders meet in Montreal

An elders' retreat was held at The Presbyterian College, Montreal, on the last weekend of October. The theme was "The Role of the Church Today" with Dr. C. Ritchie Bell and Dr. J. C. McLelland as resource people.

Men and women from the Atlantic provinces, Ontario and Quebec attended this elders' retreat.

Personals



John A. K. Grebby is the new assistant to the comptroller of The Presbyterian Church in Canada, appointed in October. Born in Australia, he came to this country in 1963 and gained experience

in accounting and business administration while employed by Shell Canada Ltd. and Imperial Oil Ltd. He lives in Oshawa, Ont., with his wife Pam and three children, and is a member of St. Andrew's Church, Toronto.

Miss Edith Magee has returned to Canada from Jhansi, India. After serving in the Helen MacDonald Memorial School since 1937, Miss Magee will retire in British Columbia.

January, 1973

Jesús Angulo Needs Your Love

JESÚS ANGULO, AGE 7. Eldest of five children. Father unemployed. Mother sells groceries from home. Income \$28 per month. Family lives in deepest poverty in one squalid room 9 x 9 ft. After rent and light bills are paid, only \$5 per month left for food. Diet sorely restricted and inadequate. Cannot afford to send Jesús to school. Parents sick at heart for their distressed children. Help to Jesús Angulo means help to entire family.

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PLAN is a non-sectarian, non-political, non-profit social service organization and is recognized and registered as a Canadian charitable organization by the Federal Government (Charitable Registration No. 0249896-09-13). **We eagerly offer our financial statement on request because we are so proud of the handling of our funds.** PLAN helps children in Bolivia, Brazil, Colombia, Ecuador, Peru, Indonesia, the Republic of Korea, the Philippines and Viet Nam.



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country _____ Where the need is greatest ☐
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35 YEARS OF HELP WITH A HUMAN TOUCH



About 250 people attended a testimonial dinner in St. Andrew's Church hall, Geraldton, Ont., to honour the Rev. W. B. Macodrum, who has retired after 23 years in Geraldton and 44 years in the Presbyterian ministry. A reclining chair and other gifts were presented. The Rev. J. Clarke Hood of Thunder Bay was the speaker.

The Macodrums will continue to live in Geraldton where Mrs. Macodrum is librarian of the composite high school and their son, Neil, is a teacher. Mr. Macodrum is supplying the pulpit of the Community Church at Longlac at present.

Miss Ivy Howard left Canada last month for Taiwan. She will serve in the Tamkang Middle School in Tamsui where she will teach English and share in the student counselling program. Miss Howard was formerly deaconess and director of Christian education at Glenview Church, Toronto.

The Rev. Alan M. Old has moved from Thorburn, N.S. to Norman Kennedy Presbyterian Church, Regina, Sask.

Miss Ann Drummond, deaconess, formerly at Tyndale House, Montreal, is now working with Gateway Church, Flemington Park, Toronto.

Hugh Appel is student supply at Wick and Cresswell, Ont., while D. R. Glass is supplying Nestleton and Sonya, Ont.

After two and a half months of deputation in Western Canada, the Rev. Brian Crosby has returned to Malawi to work with the Church of Central Africa Presbyterian, Blantyre Synod. Mrs. Crosby and their daughter were called to Scotland in September because of the death of Mrs. Crosby's father.

The Rev. H. Glen and Mrs. Davis and their sons Bruce and Mark are home on furlough. Mr. Davis has been invited to return to Japan to be minister of the Korean Christian Church in Fukuoka. They will make their headquarters in Toronto for their four and a half month furlough.

Miss Patricia Baker is completing the two year term of service to which she was appointed by the WMS to the Korean Christian Church in Japan. She was assigned to the World Student Christian

Federation to serve as English language secretary in their East Asia office in Tokyo. On her way home she assisted in the WSCF General Assembly being held in Addis Ababa, Ethiopia, at the end of December.

History was made in Sault Ste. Marie, Ont., when Archbishop W. L. Wright, Anglican bishop of Algoma and metropolitan of Ontario, preached at the 47th anniversary service of Westminster Presbyterian Church where the Rev. Peter Reid is the minister.

A church editor, Douglas J. Roche of Edmonton, Alberta, has been elected a member of parliament representing the Progressive Conservative party. Mr. Roche, because of his duties in Ottawa, has resigned as editor of the *Western Catholic Reporter*.

Rev. Dr. David C. Smith of Medicine Hat was elected moderator of the Synod of Alberta. Mrs. J. B. (Mavis) Milne was appointed clerk of synod.



John R. McCallum, left, has retired after more than 30 years as clerk of session of the Church of St. Andrew and St. Paul, Montreal. He is shown with his successor, Andrew Fleming.



Miss Ellen Hutchison of First Church, Chatham, Ont., celebrated her 100th birthday in November. As well as many cards, messages and flowers, she received a scroll from Ontario premier William Davis, presented by D'Arcy McKeough, a plaque from Prime Minister Trudeau, congratulations from Harold Danforth, a telegram from the Queen and greetings from the mayor of Chatham. Shown with Miss Hutchison is the Rev. Gardiner Dalzell and her grand-nephew, the Rev. Brian McKay.

Knox College events

The 400th anniversary of the death of John Knox was marked at Knox College, Toronto, by two special events.

Prof. W. Stanford Reid gave a lecture on "John Knox and His Interpreters." On Sunday evening, November 26, Rev. Dr. David H. C. Read of New York City preached at a service of commemoration and thanksgiving in the college chapel.

Books

THE JESUS TRIP: ADVENT OF THE JESUS FREAKS, by Lowell D. Streiker

The car full of young people ahead of you displays the bumper sticker, "Honk, if you know Jesus!" The bearded youth handing out religious tracts downtown wears a jacket on which are stamped the words, "I'm another Jesus freak." The recently vacated house in the next block is now a Jesus people centre and over the door is a sign proclaiming, "Christ is now!" The youthful chauffeur driving the funeral limousine reports that he has just returned from California where he "found Christ" through the Jesus movement.

These are only a few of many manifestations today of a burgeoning movement among the young known as the Jesus movement. Actually the term is something like a big umbrella that covers a wide variety of believers and styles of life and ranging from the rather "straight" Campus Crusade with its pious and fairly conventional approach to the Christian faith to the radical Children of God group which requires its members to give up all their possessions and demands strict isolation from parents and unbelieving friends.

In an age when youth are conspicuously absent from the services and activities of the mainline churches, the appeal and missionary success of the Jesus movement among the young must not be overlooked or ignored.

Both Billy Graham and Norman Vincent Peale favour the movement. Graham acknowledges it is a fad but says, "at least it is a positive fad," and a "better (one) than burning buildings." Peale believes that the movement emphasizes important qualities such as joy, enthusiasm, warmth and love.

On the other hand, some church leaders are critical of the fanaticism of the Jesus freaks (in popular jargon a "freak" is someone who has gone to an extreme in anything) but concede, "at least they're not on drugs." Social critics regard the movement as an escape from the nightmare complexity of modern life and a return to a religion of a less urban, less chaotic, less threatening time.

There are both positive and negative things to be said about the movement and a responsible evaluation will attempt to maintain a balance. A rather well-balanced approach to the movement can be found in Lowell D. Streiker's new paperback, *The Jesus Trip: Advent of the Jesus Freaks*.

Dr. Streiker is a former assistant director of Chicagoland Youth for Christ and a Jesus freak long before it was fashionable. He now teaches courses dealing with the religious significance of contemporary youth culture at Temple University in Philadelphia. His book is based on interviews with hundreds of Jesus people and their leaders and it abounds in photographs and other illustrative material drawn from underground religious newspapers.

Professor Streiker asks and seeks to answer the following questions: Who are the Jesus people? What do they believe? Is the movement a good thing or an unhealthy development?

Many of the Jesus people, Dr. Streiker discovered, are from broken or unhappy homes. Some are from very wealthy families. But for the most part they come from "middle American" homes. Dr. Streiker was surprised to learn how many were ex-drug addicts or users.

The Jesus people are on the whole fundamentalists. They take the Bible "as a divinely inspired, inerrant, every-word-is-God's message-to-me guidebook for all matters of faith and life." Totally ignorant of modern biblical scholarships (sic) and with a knowledge of the Bible which is often limited to a few favourite texts, the Jesus freaks hold the Bible to be literally true in every detail" (p. 38). Like many sects they have a highly individualized, emotional and anti-intellectual approach to religion. They tend to be against social action and argue that the way to renew society is to change individuals.

Does all this mean that the Jesus freaks and fundamentalists will get together? Dr. Streiker says, probably not. Although the Jesus people owe much to the fundamentalism of the past, "their style is all their own—part converted hippie, part redeemed drug scene, part the strange world of today's youth, part anti-establishment." Moreover, the pietism of the fundamentalist groups strikes the Jesus people as too staid, too dogmatic and too intellectual. They are the church of the counter-culture.

Is the Jesus movement a good thing or an unhealthy development? Dr. Streiker recognizes that there are many in the Jesus movement, just as there are in the church, who regard the gospel as a kind of opiate, an escape from the social, political and moral problems of our day. "Once high on drugs, the Jesus freak is now high on Jesus. Jesus is the ultimate trip, a high which never ends." But Dr. Streiker also knows that there are those in the movement as in the church who

January, 1973

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have had a genuine experience of faith. They have found healing, faith, hope, love and new purpose through the gospel.

Dr. Streiker concludes his study of the Jesus movement by quoting the saying, "Youth is a wonderful thing. What a pity that it's wasted on the young." He wonders if in a few years we will ruefully add, "Christianity is a wonderful thing. What a pity it is wasted on the Jesus freaks." Would that the other side of the

generation gap took the Christian faith with as much enthusiasm and commitment as many of the Jesus people! (Welch, \$1.95) *William Klempa*

SOMETHING BEAUTIFUL FOR GOD,
by *Malcolm Muggeridge*

A long-time sceptic who has recently "rediscovered" Jesus (but has not found

his way back into the church) finds a foil for his spirit in Mother Teresa of Calcutta, a Catholic nun who left behind the conventional religious life in order to find Jesus among the "least of these My brethren"—in this case, the dying destitutes on the streets of Calcutta.

Some books get turned into films or TV programs; this is a TV program turned into a book, arising out of Muggeridge's filming of a TV special about Mother Teresa and her Sisters of Charity. The book is as much the story of Muggeridge's continuing quest for faith as of Teresa's true devotion. Sometimes I wanted the author to set aside his prejudices and pre-occupations and let Mother Teresa shine through pure and simple; but in places the book has more impact just because the author lets us see the interplay of his searching soul with one who has found serenity.

Mother Teresa has discovered the spiritual reality of the words, "I was hungry and you gave Me to eat . . . I was homeless, and you took Me in." Moving beyond revulsion or even pity, she sees in the faces of human derelicts and castoffs the face of Christ, and serves each one with joy. The book can help those who serve the rejected of this world to find meaning in their work; it can help those troubled by suffering to discover its redemptive aspects. It might also help people who have failed to find the living Christ in the pages of many books to open their eyes and see him in the faces of their brothers and sisters in need.

(Collins, \$4.95) *John C. Duff*

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For further information, write:
Ewart College, 156 St. George St.,
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See/hear

Billy Jack

If you want a good movie to ponder and discuss, go with your friends, your youth group, your W.M.S., your congregation or service club, to see Billy Jack. The story is strong enough to catch the emotions, and the issues are sharp enough to engage the intellect. There are some factual errors in the film — e.g. the so-called Hitler speech of 1932, and Reinhold Niebuhr's "God grant me the serenity . . ." prayer which is incorrectly credited to St. Francis of Assisi. There are some technical flaws too — microphones where there shouldn't be any, sometimes improbable scenes, and often poor editing. The story itself is in the tradition of the western hero and superman saviour, with clearly delineated good guys and bad guys — unless of course this is an intentional technique. What do you think? Try it, you may or may not like it, but you *will* discuss it. Billy Jack is at your local theatre (as they say in the ads).

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Scripture Cards

The American Bible Society has taken the line drawings by Annie Vallotton, as they appear in *Good News for Modern Man*, and reprinted them on large (4 x 7½) colourful cards, with the appropriate passage of scripture on the back. These cards can be used in many ways related to teaching and worship. The cards can be ordered from the American Bible Society, 1865 Broadway, New York, N.Y. 10023, U.S.A. The cost is \$1 per 100. One card of each title, plus suggestions on how they can be used, can be ordered for \$1 from Griggs Educational Service, P.O. Box 362, Livermore, Ca. 94550, U.S.A.

Film Rental

Many fine films, including some from the *Man Alive* CBC television series are available at a reasonable rental rate from: Religious Television Associates, 315 Queen St. E., Toronto 227, Ontario. R.T.A. has a film rental catalogue available.

Bible Films

The American Bible Society also has a series of 6 minute 16 mm. films also featuring Miss Vallotton. The films have real appeal to children and are a fine teaching resource — they are also suitable for television.

Godspell (Again)


I recently had the opportunity of pre-viewing a study design based on the musical *Godspell*. It is a perceptive analysis of *Godspell* and a fine example of a creative approach to studying the Bible. The writer, Gary W. Martin, has gifts as a musician, youth worker, and New Testament scholar. All of these gifts are evident in the article. The innocuous title of the writing is "Teaching in Grades 11-12." It will be available in February in the spring issue of *Strategy*, (available from Presbyterian Publications, 52 Wynford Dr., Don Mills, Ont.). *Godspell* deserves more attention than *Superstar*.

Also in the spring *Strategy* will be Stephen Hayes' "Teamwork in Montreal," Gabe Campbell's "Using Games with Junior Highs," Bill Myer's "Exploring Media: Rock Albums," and "Roll Your Own Film" by Bob Dill, and the beginning of a series by George Bustard on adolescent development.

Amazing and Graceful New Hymn

...about an amazing and graceful God. Rev. Stuart B. Coles, 100 Balmoral Ave., Toronto 7, Ontario, has taken "Amazing Grace," kept the same tune and the same spirit, yet producing a version that is very, very singable. He will send you a copy if you mail him a stamped self-addressed envelope.

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LAND OF THE ESKIMO ADVENTURE TOUR

A fully escorted 14-day "Land of the Eskimo" Tour originating Toronto June 6th will visit the Pacific Northwest, Seattle, Washington. Sitka, Juneau, Mendenhall Glacier, Matanuska Valley and the Arctic Eskimo Towns of Kotzebue and Nome, Alaska. Cross the Arctic Circle. Alaska Railroad; Anchorage to Fairbanks with stop-over in Mount McKinley Park. Alaska Airlines' Golden-Nugget Jets, Seattle, coast cities, Nome and return. Toronto—Vancouver return by air. Limited space available. Tour price from Toronto \$749.00. Adjusted rates for residents of Western Canada.

TOTEM TRIANGLE TOURS

Four identical 14-days Totem Triangle Tours originating Toronto, June 20th, July 10th, August 1st, August 21st, Air Canada Toronto—Calgary. Deluxe Motorcoach from Calgary: Visit Banff, Lake Louise Okanagan Valley, Kelowna, Vancouver, Victoria, Vancouver Island. Cruise the Inside Passage aboard M.V. Queen of Prince Rupert to Prince Rupert. Motorcoach: Prince George, Jasper, Columbia Icefields, Edmonton and C.N.'s Super Continental to Toronto. Truly the best of the Canadian west. Tour price from Toronto \$599.00. Adjusted rates for residents of Western Canada.

OTHER TOURS

Brochures for our projected tours to the Northwest Territories, Atlantic Provinces, Calgary Stampede, Edmonton Klondike Days will be available early in 1973.

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THE NEW CHURCH at Coquitlam, B.C., was dedicated on Oct. 29. The cost of \$56,000 was reduced by over \$5,000 worth of free labour by the members. Shown, left, is Rev. T. Plomp; presbytery clerk; Rev. K. Wilcox, the minister; Mrs. J. Joyce; Mrs. E. Damer; Dr. J. Ross, acting presbytery moderator.



TAKING PART in the dedication of a memorial organ for the war dead at Knox Church, Moose Creek, Ont., are, left, Archie Buchanan, Frazer MacMillan, Mrs. Stanley McKay, Alex McLean, Mrs. Archie MacGregor, Kenzie McCuaig, John K. MacLean, Ernie Phillips, Harvey J. Reichelt, student minister, and Charles Blair. The organ was purchased to mark the 72nd anniversary.



ON ITS 30TH anniversary Leaside Church, Toronto, honoured Mr. and Mrs. F. A. Willet, shown with the minister, Rev. J.D.C. Jack. Mr. Willet, the first session clerk and one of the first trustees, received a testimonial address and leather-bound Book of Praise, and Mrs. Willet received roses.



A PLAQUE in memory of Rev. L. H. Nanson was dedicated at Duff's Church, Puslinch, Ont. Shown, left, are William Smith, Mrs. Nanson, Rev. F. N. Young, present minister, and Gordon Crow, session clerk.



SHOWN OUTSIDE the new Iona Church, Dartmouth, N.S., after the dedication on Oct. 1 are, left, Dr. Max V. Putnam, moderator of the last General Assembly; Rev. P. A. McDonald, the minister; Mayor R. Thornhill, and Rev. D. R. Chatreau, moderator of presbytery.

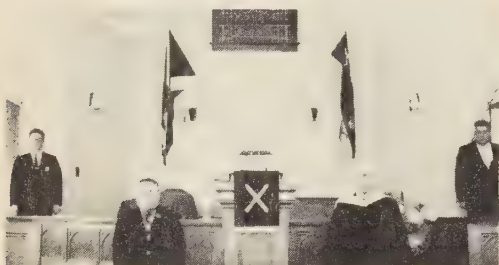
Church Cameos



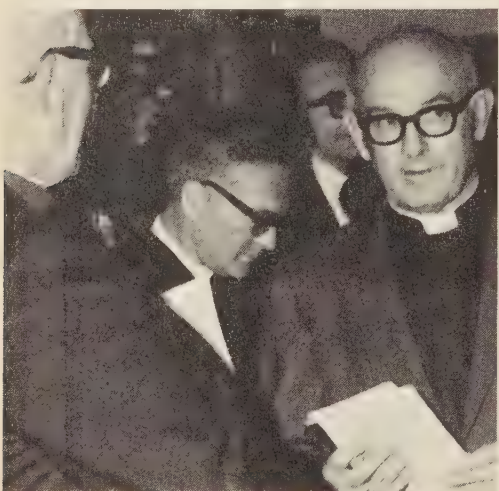
TAKING PART in the mortgage burning at Valleyfield Church, Que., Oct. 15, were, left, Bruce Hains, Rev. Paul Brown, minister, Rev. J. Clarke Hood, Miss Alma Clifford and Duncan Ross.



THE MORTGAGE of Westbourne Church, Man., has been burned. Shown at the ceremony, left, are Bruce Sneesby, Rev. L. Barclay, Chaplain (Protestant), Canada Forces Base, Portage La Prairie; George Swales, Rev. H. L. Henderson, interim moderator; Robert Watson, Rev. M. McLean, superintendent of missions for the synod.



FOUR FLAGS (church, Saskatchewan, Union Jack and Canadian) were given to St. Andrew's Church, Indian Head, Sask., by the ladies' aid. Shown are Rev. H. W. Grove, P. Powless, session clerk, and flag bearers G. Madeley and Jim Burnie.



SHOWN PRIOR to an ecumenical service in Knox Church, Vankleek Hill, Ont., sponsored by the Glengarry-Prescott Christian Council are Rev. Gordon Montgomery, United, Vankleek Hill; Rev. David Fearon, United, Hawkesbury; Rev. Frank Lawler, Anglican, Hawkesbury; Rev. Lawrence Pushee, United, Riceville. Over 500 attended.



MISS PATTI HODGES presented six tapes to the Autumn Glen Lodge on behalf of St. Andrew's Church Sunday school, Innisfail, Alta. Accepting the tapes for the Lodge are Mrs. C. Sick, Mrs. W. Morison and Mrs. M. Stuart.

■ At *Knox Church, Moore Township, near Sarnia, Ont.*, gifts dedicated included a velvet Communion table cover, pulpit fall and book marker given by the family of the late Mr. and Mrs. Thornton Neal, and a gold cross in memory of Mrs. Florence Brown.

■ Two church school teachers retiring from work in the primary department were honoured at *Morningside-High Park Church, Toronto*, on its anniversary Sunday, November 5. Miss Sarah Perry and Miss Alice Kemp between them have served for a total of 95 years. To commemorate this long service the congregation presented a tape recorder, children's books and other equipment to the church school.

■ A brass cross, a runner for the Communion table, and a pulpit fall were dedicated by the Rev. P.G. MacInnes at the 84th anniversary service of *St. John's Church, Toronto*. They were purchased with a small part of a legacy left to St. John's by Mrs. P.J. (Rebecca) Wilkinson.

■ *Greenbrier Church, Brantford, Ont.*, was the first congregation in Paris Presbytery to use the new Book of Praise. Sufficient copies for congregational and choir use were presented (some as memorials) by individuals and organizations. Cubs, Scouts and Venturers braved bitter weather to deliver 10,000 handbills to raise funds for over 60 copies — a sign of their dedication to, and interest in the future of the church. The Books of Praise were dedicated by the Rev. D. Black prior to their use in a service during which four of the new hymns were enthusiastically sung.

■ The session of *St. Andrew's Church, Aurora, Ont.*, have made a presentation to H. Irwin Watts, who has retired as session clerk after serving for 25 years.

To church treasurers

To comply with the regulations of the Department of National Revenue regarding submission of annual returns each congregation must file with the Department of National Revenue a copy of their annual financial statement and one copy of Form #T2052. This form may be obtained from the Department of National Revenue and from major post offices.

If this return is not filed the Department of National Revenue may cancel the registration of a congregation as a charitable institution. Receipts issued by the treasurer for offerings and donations could *not* then be used by members when filing income tax returns.

Our honour roll

Congregations are continuing to sign up for the Every Home Plan of distributing The Presbyterian Record.

Recently added to EHP are: Alberton, January, 1973

Here's an idea!

Preparing for the annual meeting

How does your congregation prepare for its annual meeting? Here is a letter sent out last January by the clerk of session of Knox Church, Lloydminster, Alberta. The dates have been changed to make it apply to this year.

The time for annual meetings has come around again and of course this means your group's report. This year to smarten-up the reading material of the entire annual report as well as gather information for a future brochure, we are asking all groups and organizations for their co-operation.

In writing your report which normally includes

- who the officers were
- what projects were undertaken
- what the program was
- how much money was made or spent
- who the new officers are, etc.

we would ask you to please continue. But we are asking for more, please include this year the following information:

1 The group's purpose:

For example, the purpose of the CGIT group is: "As a Canadian Girl in Training, under the leadership of Jesus, it is my purpose to cherish health, seek truth, know God, serve others, and thus, with His help, become the girl God would have me be." Some groups do not have as poetic a purpose as the CGIT, but every group has a purpose, whether it is defined or not. If your group has not defined theirs, please do so. You might begin by asking: Why do we meet; what is our purpose in gathering together as a group of the church?

2 The group's objectives:

Objectives are different from purpose. Purpose is the foundational reason for meeting. Objectives are the singular things that are sought for at each meeting. They are practical things that you would like accomplished or achieved at each meeting. Purpose and goal may be compared as similar, but the objectives are the practical results.

For example: The Wolf Cubs have a "Law," we could call it a purpose: "The cub gives in to the old wolf; the cub does not give in to himself." The purpose might be said to be that wolf cubs teach boys endurance, to respect authority, to obey those above them. That is

purpose—overall goal. The objective is "do a good turn to somebody every day." That is practical, achievable, obtainable and measurable. That is an objective.

What are your group's objectives? You might discuss this by asking:

What do we hope will happen at each meeting?

What do we hope to accomplish at each meeting?

What growth, Christian maturing, do we expect because members have attended our meetings?

3 What is your program for 1973?

What will your group be doing, studying, etc., between now and June? We want to know this much for sure.

What will your group be doing, studying, what are their projects between July and December? We would like to know this too, but if you haven't planned that far ahead, perhaps in February you can start planning and let the kirk session know.

4 What do you think should be in the church's program for 1973?

We are asking for your assistance here. At the annual meeting for the last two years we have spent a lot of time developing the church's program. We would like to save time this year by compiling a list beforehand. At the meeting *some* more suggestions may arise which will be encouraged too, but we would like to hear from your group ahead of time, to save time at the meeting.

Just to refresh your memory, last year's goals were:

- a presbyteen group be started for students in Grades 10-12;
- opportunity be given to the congregation to see the Sunday school in operation;
- Vacation Bible School in the summer be continued;
- more personal visitation and outreach;
- list of extra-willing helpers for youth groups be prepared;
- "Every Home Plan" of Presbyterian Record to be initiated this year;
- more publicity to be developed with the appointment of a public relations officer;
- promote church camping.

If we could have your assistance, co-operation and goodwill in this regard, we believe that we will have:

- a more interesting annual report
- a more profitable annual meeting
- a more beneficial annual program.

P.E.I., St. George, N.B., St. Stephens, N.B., Pennfield, N.B., Barnesville, N.B., New Jersey, N.B., Mimico, Ont., New Glasgow, Ont., Knox Church, Oakville, Ont., Spencerville, Ont., Ventnor, Ont., Lloydminster, Alta., Coquitlam, B.C. and Robertson Church, Vancouver, B.C., Pine Ridge, Weston, Ont., Oliver Rd., Thunder Bay, Ont., Aldershot, Burlington, Ont., Hopedale, Oakville, Ont., Grace-Edwell, Alta.

Any congregation that enrolls 80% of its households may order *The Record* for one dollar a year, sent directly to each home.

BUDGET RECEIPTS

At the end of November receipts for the General Assembly's budget totalled \$1,778,767. This year the total includes \$330,000 from the W. M. S. (W.D.) and \$24,090 from the W. M. S. (E.D.) towards the work of the board of world mission.

Congregational treasurers please note that budget monies received up until January 15 will be credited to 1972.

Men

Prince Albert men

The men of Prince Albert, Saskatchewan, have again set a good example to men in other parts of the church as they continued with their regular prayer breakfasts on the first Sunday of each month starting in September. Now, by popular request of the men, the meetings are being held every two weeks.

Sunday, October 19, was a great day in Prince Albert, when Rev. Dr. Max Putnam was present for the breakfast as well as the morning and evening services. The moderator was given a most enthusiastic reception.

On December 10 a special breakfast was held including the wives. The young people provided music for the occasion.

Presbytery rally

On Sunday, Nov. 12, the PM of the Presbyteries of Glengarry and Brockville held a rally in the evening with about 100 in attendance. The rally was conducted by Douglas Hunter of Morewood assisted by Malcolm Cumming of Lancaster at the organ. The Rev. Sydney MacDonald of Montreal was the guest preacher, introduced by the Rev. Harvey Riechelt of Moose Creek United Church.

Youth

N.C.B. in action

The first meeting of the new 1972-73 representatives to the National Co-ordinating Body for Co-educational Youth Groups in The Presbyterian Church in Canada (N.C.B.) was held Nov. 16-19, in First Presbyterian Church, Montreal.

After the usual internal matters like electing a new executive, arranging finances, and trying to balance a minimal budget, the reps broke into task groups to do detailed study of the major items before them and then reported back during the rest of the three days of arduous meetings.

Very briefly, the results of the task groups' studies were as follows:

1. Since the board of Christian education has to report back to the 99th General Assembly on the first year of N. C. B.'s operation, they reviewed their guidelines approved at the 98th General Assembly and proposed changes for clarification.

2. They did an evaluation of the Team for Youth Ministry (T.Y.M.) project, reconfirming their support and resolving to attempt to schedule a tour of the four western Provinces for T. Y. M. and to aid them in publicity.

3. They studied the tentative plans for holding a national leadership training conference next fall, approved this event, and gave guidance to the committee set up to plan and implement this training for youth 17-26 years of age.

4. They studied the future of N. C. B. in relationship to the board of congregational life and gave guidance to the N. C. B. representative to that board as to how their work might be incorporated into the work of the church as a whole, especially considering that the T. Y. M. pilot project will be concluding about the time the new board begins and, therefore, N. C. B. will have greater responsibilities to fulfil.

5. They appointed two people to prepare a working paper on their "Care and Share" centennial project for the next meeting. If you have any thoughts on this project for each youth group to start another good group, please share them with: Jim Marnoch, Jr., 562 Aikins St., Winnipeg, Manitoba, R2W 4J3.

6. They appointed two people to prepare a working paper on the new *Manual for Youth Groups* for study at the next meeting. If you have suggestions for this, contact: Ron Matheson, 1381 Flemish Ave., Kelowna, B.C.

If you have any questions or ideas, contact your Synod N. C. B. rep or the new Executive-Secretary: Douglas Maxwell, #310, 183 Berry Rd., Toronto 18, Ontario. (Phone: 416-251-3661.)



SKIT NIGHT at the Presbytery of Calgary-MacLeod youth rally in Calgary.

Fall rallies

A fall rally for youth of Calgary-MacLeod Presbytery from 17 to 23 years of age was held October 27-29 in Varsity Acres Church, Calgary, Alta. About 30 from Calgary and Medicine Hat came to hear the Rev. Jack Mills speak on three topics: "Come In" and begin your Christian life, "Sit Down" and develop your Christian education, and "Go Out" and take your Christianity out into the world. The Rev. Charles Scott, Miss Ruby Walker and Mrs. J. Ritchie joined in as resource people. The weekend also included devotions and discussions on the theme addresses, sing-songs, a banquet, hilarious skits, a foot-stomping square dance, and an audio-visual slide presentation on the National Co-ordinating Body given Sunday afternoon by the three N.C.B.ers present. Youth took part in the Sunday morning service, followed by a panel discussion.

The following weekend, a one-day fall rally was held for youth aged 14-16 years, in Bassano, Alta., November 3, with the Rev. Jack Mills leading. Those present viewed and discussed an N.F.B. film, *The Game*. The Rev. Brian Crosby explained how the church functions in the everyday life of the people of Malawi, where he is a missionary.

Come to a cool camp

The Synod of Hamilton and London PYPS are holding their winter weekend (more fondly known as "Freeze In") at Camp Artaban, near Bolton, Ontario, again this year. Winter weekend will be from March 9-11 and will emphasize Christian education. Three educational resource persons, Evelyn Murdoch, Jean Gardner, and Mary-Lou Funston, and the newest member of the Team for Youth Ministry, Dani Davidson, will be there to lead in the workshops, singing, study and fun. For further information, or to register, contact: Ed Haynes, 235 Erb Street, Waterloo, Ont., phone 519-579-2794.

Winter Weekend II

The Synod of Toronto & Kingston P.Y.P.S. is holding its second Winter Weekend in the southern part of the synod

as previously announced. Winter Weekend II will be from the evening of Feb. 2nd until Feb. 4, 1973, at Knox's Presbyterian Church in Galt, Ont. There will be theme talks, discussions, fellowship, and winter sports. Those attending will be billeted.

For further information, contact: Bob Gilmour, 16 Spadina Rd., Toronto 179, Ont. Phone: 416-924-0548.

To register for Winter Weekend II, contact: Miss Linda Sipila, #2, 312 St. Clair Ave., W., Toronto 10, Ont. Phone: 416-921-0363.

January Retreat

The Synod of Quebec and Eastern Ontario P.Y.P.S. are planning a January retreat in Montreal. For information, contact: Mr. Jim Smith, 203 Kenton St., Beaconsfield, Que. Phone: 514-697-1592.

Deaths

McQUEEN, THE REV. DONALD—The clerk of the Synod of Toronto and Kingston for the past 24 years, the Rev. Donald McQueen, 80, died suddenly on November 26. He was stricken at an evening service in Knox College Chapel, Toronto.

Mr. McQueen had retired three months previously from Glebe Church, Toronto. Prior to that he was minister of St. Andrew's Church, Lindsay, Ont., for 20 years. He graduated from Knox College in 1926 and was ordained the following year. During his 45 years in the ministry Mr. McQueen also served at Puce and Essex, and Dunnville, both charges in Ontario.

Mrs. McQueen died in 1964. Surviving is his daughter, Craigie Donn, of Toronto.

BOYES, HARRY WESTGATE, 76, session clerk, trustee, former representative elder and treasurer, St. Andrew's Church, Pickering, Ont., Nov. 14.

BURNHAM, RAY S., 84, representative elder of Paterson Memorial Church, Sarnia, Ont., husband of former WMS synodical president, Nov. 15.

ROBERT FRASER, 55, elder and Record secretary, Union Church, Thorburn, N.S., Oct. 23.

FRASER, WALKER, elder and former Sunday school teacher, Riverdale Church, Toronto, Nov. 1.

HORNE, HAROLD, 72, elder, trustee board member, former member of the board of managers and choir, Alberton Church, P.E.I., Nov. 24.

IRELAND, SAMUEL, senior elder, Knox Church, Red Deer, Alta., Nov. 7.

MacCUIISH, RODERICK OSMOND, 76, representative elder, St. Andrew's Church, Sydney Mines, N.S., Oct. 27. One of his daughters is the wife of the Rev. Ian G. MacLeod of Baddeck.

MacMILLAN, MRS. HUGH (DONALDA), widow of the late Dr. Hugh MacMillan, missionary in Taiwan for 38 years, on Nov. 27. She served in the MacKay Hospital as a nurse and social service director for many years. The funeral service was conducted by a Taiwanese minister, the Rev. I. S. Chen, in Orangeville, Ont.

McGRIGOR, A. HECTOR, elder, Knox Church, St. Thomas, Ont., Oct. 31.

McINTOSH, GEORGE DOUGLAS, elder, St. Andrew's Church, Guelph, Ont., father of

the Rev. Jack McIntosh of Osaka, Japan, Oct. 20.

MORRISON, MRS. ALBERT, former deaconess (Hazel Deane of Elmsdale, N.S.), secretary-treasurer and organist of the Presbyterian Church, Barnesville, N.B., where her husband is clerk of session, after a brief illness, Nov. 13.

NEW, JAMES DOUGALD, elder, York Memorial Church, Toronto, Nov. 13.

SMITH, ANNA M., mother of the Rev. E. G. Smith of St. Andrew's Church, King City, Ont., and St. Paul's, Nobleton, Oct. 29.

STEVENS, EDWARD JAMES, 90, session clerk and choir member, St. Andrew's Church, Qu'Appelle, Sask., Nov. 11.

STIRRETT, MRS. W. J., 80, active in ladies' aid and W.M.S. auxiliary, Lakeview Church, Thunder Bay, Ont., Nov. 4.

THOMPSON, GEORGE C., 70, representative elder, Erskine Church, Ottawa, Ont., retired school principal, father of the Rev. S. Reid Thompson of Hamilton, Ont., Nov. 23.

Anniversaries

123rd — Bethel, Sydney, N.S., Nov. 19, (Dr. E. H. Bean).

129th — Knox, Binbrook, Ont., Oct. 1, (Rev. Stephen J. Lookman).

126th — St. Paul's, Carluke, Ont., Oct. 22, (Rev. Stephen J. Lookman).

40th — St. Andrew's, Pickering, Ont., Oct. 15, (Rev. Frank Conkey).

21st — Armour Heights, Toronto, Nov. 26, (Rev. W. Scott Duncan).

4th — Morningside-High Park Toronto, Nov. 5, (Dr. J. K. Lattimore).

Calendar

INDUCTIONS

Cameron, Rev. John B., Charlottetown, The Kirk of St. James, P.E.I., Nov. 2.

Lowry, Rev. D. B., Campbellville and Nassagaweya, Ont., Nov. 15.

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Little Narrows, Malagawatch, Orangedale, River Denys, Whycomagh, N.S. Rev. Ian G. MacLeod, Box 184, Baddeck.

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Readings

February 1 — Luke 1: 5-23
February 2 — Luke 1: 39-56
February 3 — Luke 2: 1-14
February 4 — Luke 3: 1-6
February 5 — Luke 4: 1-8
February 6 — Luke 5: 1-11
February 7 — Luke 6: 17-38
February 8 — Luke 7: 18-23
February 9 — Luke 8: 1-9
February 10 — Luke 9: 1-10
February 11 — Luke 9: 18-27
February 12 — Luke 9: 46-56
February 13 — Luke 10: 38-42
February 14 — Luke 12: 22-31
February 15 — Luke 13: 18-30
February 16 — Luke 14: 15-24
February 17 — Luke 14: 1-11
February 18 — Luke 16: 19-31
February 19 — Luke 16: 1-9
February 20 — Luke 15: 11-32
February 21 — Luke 18: 1-8
February 22 — Luke 18: 9-17
February 23 — Luke 18: 18-27
February 24 — Luke 18: 28-34
February 25 — Luke 18: 35-43
February 26 — Luke 19: 1-10
February 27 — Luke 19: 11-26
February 28 — Luke 19: 28-40

A Few Days - Then Harvest!



■ "One half mile more," said Tara bai to herself as she strode along the rough foot path, carrying her cloth bag of books. It was a hot day and as the path mounted upward her steps began to drag.

Seeing a man looking at his field of golden grain, Tara bai stopped to rest. "Are you Pyari's father," she asked.

"Yes," he replied, "and you must be Teacher ji! Are you on your way to school?"

"Yes, I am," answered Tara bai. "I hope that Pyari will be on time today."

"Yes," said the man, "as soon as she fills the pots with water she will run off to school."

"I see your wheat is about ready to cut," continued Tara bai.

"We will begin cutting within a few days," answered Pyari's father. "We need this harvest as there isn't enough corn to carry us through the year."

Tara bai continued walking up the hill. She rejoiced over this bountiful crop and began to hum a hymn of praise for the harvest. Suddenly her humming stopped. The work of the harvest! The cutting of the grain! Pyari will miss school again! Pyari was the cleverest pupil in the class. Tara bai had high hopes she would go to Amkhut School for the fourth grade. But if she kept missing school, how could she!

As Tara bai topped the last hill, she saw the red tiled roof of the one-roomed school. She smiled as she thought of her first visit to this small village. That day she gathered the children under the mango tree and told Bible stories and taught songs. From this small beginning the school was born.

Every day Tara bai walked the two and half miles to have school with the children. She taught them to read and write so they could read for themselves about Jesus and his love rather than fearing the spirits in the trees and the rivers.

Tara bai was soon awakened from her day dreaming by the shouts of the boys and girls. "Chee . . ." she heard the leader call. She could see the boys and girls standing with legs braced ready to chase or be chased.

"Chee . . . tal," called the leader and with a great shout the cheetah team ran in Tara bai's direction almost knocking her down as she came around the bend in the path.

Soon the bell began to ring and the boys and girls marched into the school; holding their slates and pencils in their hands, they stood for the opening worship.

Tara bai spotted Pyari standing very straight and tall singing with all her heart. The Bible reading for the day was, "A sower went out to sow," and into Tara bai's mind came the picture of Pyari's father. His words rang in her ears, "a few days and then harvest."

After the roll call, the boys and girls sat crossed legged on the strips of matting. The time went quickly and Tara bai did not waste a minute of precious school hours as she taught writing and reading and arithmetic but the time was all too short.

The beginning of the next week when Tara bai stood before the class there was a vacant place in the third row. "Where is Pyari?" asked Tara bai.

"She has to look after her baby brother," someone answered. "Her mother is helping in the harvest field."

"What about her two sisters?" asked Tara bai.

"They are in Amkhut at school," was the reply, "and can't come to help."

Tara bai tried to hid her disappointment. The end of the term was near and she had set her hopes on Pyari going to the boarding school in Amkhut. Every day that week Tara bai looked down to the third row but Pyari's place was empty. "I shall give her a little extra help when she gets back," Tara bai said to herself.

The end of the year came and even though Pyari had missed many days at school she stood first in the class.

The next day Tara bai made a call on Pyari's mother. After greeting her and talking about the baby, Tara bai got to the subject which was uppermost in her mind.

"You must be very proud of Pyari," she said. "She stood at the top of the class. I hope you will let Pyari go to the fourth class in Amkhut."

"We shall see," said Pyari's mother without raising her head. There was a long silence and then she added, "Pyari's older sisters are at Amkhut. You know that we have only a half plough of land. It is hard enough to get food without the extra expense of supplying clothes and school fees for Pyari."

"But Pyari is so clever," urged Tara bai. "You would be proud of her."

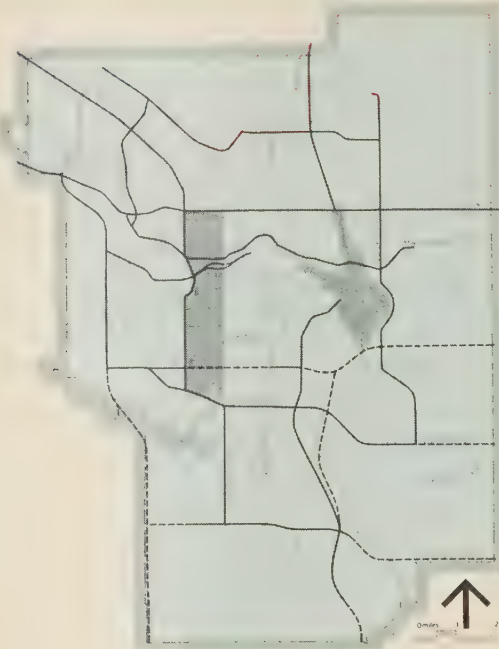
Pyari's mother smiled, for she really longed for Pyari to go to school. She turned her eyes to the mud floor. "I hope you are right but already we have plans for Pyari to work for our neighbour. She can watch the baby, clean the pots, tend the fire, carry water, and help with the cooking. We couldn't possibly outfit Pyari to go to school as well as her sisters."

Tara bai knew there was no use in pursuing the question further. From her bag she took a New Testament and read the story of the Sower and the Seed to Pyari's mother. Then, with a prayer for all of Pyari's family, she took her leave promising to bring books for Pyari to read.

"How I hope," said Tara bai as she walked down the path to her home, "that somehow there will be a plan that next year Pyari can be sent to school in Amkhut."★

THIS STORY is adapted from material supplied by Miss Margaret Kennedy, missionary in India.

Canada is Growing



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FEBRUARY, 1973



DRAMA IN THE CHURCH SCHOOL
at Parkside Presbyterian Church, Sudbury.



BY CARROLL H. LEE

SAVED

■ “Nobody cares what happens to me!” Tense, bitter words through lips drawn tight with anger and despair.

“That isn’t true, Benny,” I said firmly. “A lot of people care what happens to you. What we’re trying to do is to get you to care too.”

“Yeah? Prove it, just prove it. Like now. Jake was just getting to like me and you come along and break it up. Why don’t you let me alone if you care that much about me?”

“That would be the easiest thing, to forget about you, Benny. But because I care, and a lot of others do too, we aren’t going to leave you to fend for yourself. Jake is a well-known *speed* pusher in this neighborhood. He’s interested in you only because you represent a market. He knows that once you start using speed regularly you’ll steal to buy from him.”

“So what? Whose business is it whether or not I take speed? It’s my life isn’t it?” Benny turned his face away to look out across the square where a few workers leaving late from downtown shops hurried to catch a trolley bus. At one corner of the square was a grey stone church with its bell tower blurring against early dusk that settled over the inner city. On its steps several youths, among them Jake the speed freak, smoked and jostled one another and occasionally cast surly glances in my direction. A probation officer represented an authority they scorned.

“Well, what’s going to happen to me now?” Benny asked finally. “I suppose you’re going to send me back to the crummy home.”

“I’m not going to send you back, Benny,” I said softly. “I’m going to take you back. You didn’t stay long enough to know what it’s really like. There’s a lot for you there and when you know them better you’ll like Mr. and Mrs. Peters.”

“Why can’t I go back to my home?”

“We’ve gone through that before. Your Dad won’t be out of prison for another year and your mother is still under doctor’s care. She is too ill to look after you properly and you didn’t want to stay, remember?”

“Huh! We could have managed if you people had left us alone. How come I have to have a probation officer?”

“Because your mother asked the Family Court for help. You were taking her welfare money to buy drugs and coming home stoned out of your mind. She cared enough about you to realize you needed more help than she could give.”

“Huh!” Benny snorted. “Lot *she* cared—turned her own son over to the cops?”

“. . . before you got into more serious trouble or ruined your mind completely with chemicals,” I put in. “Come off it, Benny. You know very well that lots of people are trying to help. We’ve arranged for you to go up into Whitewater Park with the youth crew when school is out. You’ll have a great time all summer and in the fall probably your Mom will be well enough for you to go home.”

“Promises!” Benny snorted again. “I don’t believe in promises. Nothing ever turns out like it should!”

Benny had run away from the Group Foster Home two nights before. It was only a lucky coincidence that I spotted him standing on a street corner as I headed home from the office. I had pulled to the curb and called him to get into the car. He had come, sullenly to be sure, but without any attempt to run. Perhaps he was beginning to feel the bleak lostness that permeated the inner city area.

We sat for a minute in silence, Benny continuing to look out the window in tight-lipped resentment while I groped for words that might break the barrier he had thrown up between us. Suddenly the silence was broken by the peal of the carillon from the bell tower of the church. I found myself putting words to the deep notes of an evening hymn that floated across the grey-smudged buildings of the city core:

“Abide with me! fast falls the eventide;
The darkness deepens; Lord with me abide:
When other helpers fail and comforts flee,
Help of the helpless, O abide with me!”

I tried to bring into focus the turmoil that was going on under Benny’s tousled blonde hair. Surely there must be a way to gain his confidence, help him to break through resentment and bitterness to try again. “O Lord,” I prayed silently. “Helper of the helpless, take this boy into your care and bring peace to his troubled mind!”

Benny went back with me to the Peters Home and appeared to settle down, temporarily at least. He consented to return to school and though he made no pretense of liking to study, he performed at a level acceptable to his teachers. I visited him as often as my busy schedule allowed and began to make definite plans for his summer at Whitewater Park. Then one night I received disturbing news from Mr. Peters.

“Benny’s in the hospital,” he said. “He tried to slash his wrist with a razor blade and when two of the boys stopped him he went completely out of his head. Before we could get a doctor he collapsed and almost quit breathing. He’s in the psychiatric ward at General Hospital.”

“But what brought it on?” I asked, puzzled. “He seemed to be all right when I talked with him on Friday.”

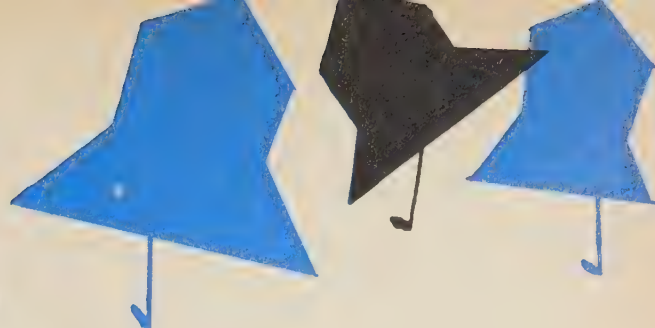
“Looks like it was an overdose of methedrine, *speed* you know,” Don Peters went on. “He’s done it before. I called the doctor a few minutes ago. He said that Benny was conscious but still irrational. He is in a real depression and still talking suicide. They’re giving him sedatives.”

Benny was on my thoughts all next day as I went about my work at the probation office. I called the hospital several times but was able to learn very little. They were keeping close watch on Benny and trying to bring him out of the deep depression that blocked any attempt to begin therapy. He wasn’t allowed to have visitors yet.

That evening the peal of the telephone drew me from the supper table. It was Don Peters again and I sensed immediately that there was another crisis.

“Benny ran away from the hospital!” he reported tensely.

by the bells



"The nurse left the room for a few minutes and while she was gone Benny got out of bed and somehow found his clothes. He dashed out of the room just as the nurse was coming in and managed to get completely away!"

"That's bad," I said anxiously. "You've notified the police, I suppose?"

Yes, of course. But it's more serious than it first appeared. When Benny rushed past the nurse he snatched a bottle of sedative from the tray she was carrying. There was enough sedative in that bottle to kill a grown man, and Benny was still in a serious state of depression!"

I let out my breath in a low whistle. This *was* serious. No telling what Benny's troubled mind would compel him to do. It was imperative that he be found at once. "Everything possible is being done," Peters went on. "The police have sent out an all-car alert. I've notified Benny's mother in case he should show up there. I'll let you know as soon as anything comes in."

I went out to the car and drove downtown, keeping close watch along the streets and looking closely at small groups of youths loitering on street corners. I spotted Jake with a group of boys and circled back for another look, but Benny wasn't with him. Finally I drove back home to see if any word had come in. There was nothing. I called the police and left word to notify me the moment any trace of Benny was found.

The telephone rang. I gave my wife an apprehensive glance and picked up the receiver, expecting it to be either the police or Don Peters. The voice that came over the wires was that of a boy, his voice low and slurred.

"Hello. Mr. Burton? This is Benny . . ."

"Benny! Where are you? We've been worried out of our minds!"

"Calling from a pay phone . . . just wanted to say 'so long' . . . you've . . . been a pretty right guy."

"Benny, tell me where you are. I'll come right down and pick you up." There was a moment's hesitation, then— "Won't do no good . . ." I strained to catch his words, muttered as scarcely audible. "I've taken a handful of *downers* . . . don't want to fool around anymore!"

I thought of the bottle of sedatives and Peters' words, "enough to kill a grown man" and fought to keep my voice calm.

"Look Benny, we all want to help you. A lot of people care about your future. Say, there's good news too; I learned today that your Dad will be paroled ahead of time. He could be home by the end of the summer!"

"Yeah? Dad's coming out. That might have . . . made a difference. But it doesn't matter . . . nothing matters now . . ."

"It does matter! It matters very much what happens to you. *Tell me where you're phoning from!*"

"Nah . . . what's the use . . . just 'nother promise. Promises don't come true . . ." There was a dreadful weariness in the

voice on the other end of the line.

Then I heard another sound and stiffened. Above the background of traffic there was the unmistakeable sound of bells, the carillon bells of the greystone inner city church! There flashed into my mind a picture of the square and a telephone booth on the corner. I covered the speaker and signalled to my wife.

"Quick, run next door and phone the police! Tell them that Benny is in the payphone opposite the church on Victory Square. Tell them he's taken a massive dose of sedatives—he's got to be taken to the hospital at once!" I spoke into the phone, conscious of the fact that I must keep Benny talking, not let him hang up.

"Benny, listen to me. Your mother is terribly anxious about you. She wants you to know she still loves you very much. She's out of hospital now and is going to visit you soon. Benny . . . are you still there?"

"Yeah . . . I'm here, 'sfunny . . . now it don't matter . . . I don't seem to worry over it so much. Guess . . . it might have worked out . . ." There was a long pause behind which I could here the bells still chiming: *Oh thou who changeth not, abide with me . . .*

"Benny, it can *still* work out. I've had confirmation that you have been accepted in the park program. Think of how much fun it will be up there in the hills, fishing, hiking, swimming, mountain climbing—there's lots to look forward to. Your Mom and Dad will be back together. We'll find a job for your Dad, you'll have a family again!"

There was a confused mumbling at the other end. I caught scattered words . . . a phrase . . . "It . . . might . . . have . . . worked . . ." Then I winced as a sharp clatter came from the receiver. I closed my eyes and pictured a boy slumped in the bottom of the phone booth, the telephone swinging uselessly above. "Let them be on time!" I breathed.

I hung onto the receiver, willing the police to hurry. Then I heard a new sound, the clatter of a door being pulled open, garbled voices.

"Hello!" I shouted into the phone. "Hello! Is anyone there?"

"Constable Morrison here. Who is on the line?"

"Fred Burton, probation officer," I answered. "Is . . . is it too late?"

"No, I don't think so. He's still breathing anyway. Here's the ambulance, got to go now."

Later that night I stood outside the emergency room talking to the young intern who had taken over from the ambulance attendants. It had been close but help had reached Benny in time. He was out of immediate danger.

I remembered Benny's last mumbled words, "It might have worked . . ." Somehow I knew that the One who was 'Helper of the helpless' had entered into the events of the night. Saved by the bells, Benny had won a new chance and this time by the grace of God, it *would* work! ★

Murderers and hijackers

■ Capital punishment has again become an issue of public concern, with the end of the five year trial period during which the death penalty was abolished in Canada. Because of its moral and religious implications, the federal Minister of Justice has invited the churches to declare themselves on this matter.

The largest presbytery of The Presbyterian Church in Canada, the Presbytery of East Toronto, has responded by calling upon the government of Canada to abolish the death penalty, except for the murder of police officers and prison guards while on duty. It has also asked the government to provide adequate financial support to dependents of murder victims.

The presbytery has gone a step further in requesting the federal department of justice, in co-operation with other agencies, to conduct a study of violence in Canadian society, its causes, its prevention, and its alleviation. While this country has not been subject to the outbreaks that have occurred elsewhere in the world, it is disturbing to find that the number of murders in Canada increased from 281 in 1967 to 426 in 1971.

The Presbytery of East Toronto argues that recent studies by a commission of the United Nations and other agencies fail to show that the death penalty is a more effective deterrent

than life imprisonment. It calls for a minimum of 15 years imprisonment without parole, and suggests that while the murderer is in prison he should be employed in useful work with his wages going to the family of the victim.

While recognizing that both deterrence and retribution are necessary aspects of punishment, the statement by the presbytery emphasizes the possibility of rehabilitating the murderer. God's mercy and forgiveness in Christ is for all men, and by his grace and redemptive power even the murderer may be reformed and rehabilitated.

One of the arguments against the death penalty is the fact that it is irreversible. There are instances on record, fortunately few in number, where the wrong person has been executed for the crime.

We trust that when the federal Minister of Justice is considering the permanent ban of capital punishment, the terms of punishment for hijackers will be defined and publicized. This form of violence is a threat to all who travel in this country or abroad, and the punishment to fit that crime should not only be severe, it should be made known as widely as possible. Hijacking may result in multiple murder, and strong measures should be taken to discourage it.

Extravagance and the Olympics

■ Canadian taxpayers are becoming a little dizzy from the fantastic figures that are being tossed around as the cost of the Olympic Games, to be held in Montreal in 1976.

Six hundred million dollars is the present estimate, according to John McMurtry, writing in the January issue of *Macleans* magazine. He claims that German taxpayers "ended up having to pay *almost \$30,000 a minute* for the privilege of hosting the two-week spectacle" in Munich.

The Olympic Games provide a sports competition that is unique, and Canadians should be proud to act as hosts to the world in 1976. But at a time when the churches of Canada have joined in a campaign for development and relief throughout the world, we must question the extravagance that attends the holding of Olympic Games in our day.

In Montreal, as in other parts of Canada, there are thousands of families living in sub-standard or condemned housing.

This is only one of the burdens that should lie heavily on the conscience of Christians in this country.

With hundreds of millions of dollars at stake, we suggest that the federal government should provide a few thousand to establish supervision over the planning and staging of the 1976 Olympic Games. As Mr. McMurtry reminds us, the city of Montreal still owes the federal government (that means the taxpayers of Canada) \$123 million for Expo '67. The same administrator, Mayor Jean Drapeau, is responsible for the Olympic arrangements and should not be given a free hand.

Canadian taxpayers have a right to expect that there will be no undue waste of public funds in connection with the 1976 Games. We are not interested in impressing the world with extravagance, all we ask is that the Olympics be held in a fashion that is conducive to good sportsmanship.★

WORDS WORDS WORDS

Sometimes
words seem so empty
so devoid of content
and meaning.
We try to speak
words of comfort
and then trip
over our tongues.
We reach for a phrase
to express regret
but only succeed
in offending.
The quip we
labelled humour
comes out trivial.
Prayers sent out
to our God
echo from the silent stars.
Perhaps Lord,
we talk too much!
We so surround ourselves
with foolish gabble
that we empty words
of their meaning.
Then we need a word
and find it worn out —
killed by our carelessness.
Why, Lord?
Do we talk so much?
Are we afraid
to listen —
to be silent?
Why, Lord?
Must we use words
in the wrong way?
(Like in gossip —
a nice word which really means
hacking people to shreds.)
Teach us, Lord,
to choose our words
more carefully.
Teach us, Lord,
to speak from thought
and not compulsion.
Teach us, Lord,
that since language
is your gift to us —
we should not abuse it.
Teach us, Lord,
that a word
once spoken
can never be reclaimed!
Albert Farthing.

February, 1973

PRESBYTERIAN RECORD

FEBRUARY, 1973
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in this issue

- 2 Saved by the Bells, *Carroll H. Lee*
- 6 Pungent and Pertinent, *Nicholas Vandermeij*
- 8 What is Taught in Your Church School? *James D. Smart*
- 10 Our Common Bond, *DeCourcy H. Rayner*
- 13 Meditation, Who's a Meathead? *D. Glenn Campbell*
- 14 The Order of Deaconesses: is it a Viable Structure? *Lois Cooke*
- 16 The Plain Truth about Today's Top Cult, *Leslie K. Tarr*
- 18 A Place to Stand? *Jean E. Sonnenfeld*

departments

- | | |
|---------------------|------------------|
| 7 Letters | 29 Men |
| 20 You Were Asking? | 30 Church Cameos |
| 22 News | 32 Youth |
| 25 Personals | 32 Calendar |
| 26 Books | 33 Deaths |
| 27 See/hear | 34 Readings |
| 35 Children's Story | |

cover story



THE RETURN OF MOSES from Mount Sinai when he found the Israelites worshipping a golden calf is acted out by children of Parkside Church School, Sudbury, Ont. Although the small congregation lacks equipment and facilities, drama is often used as a learning experience. Photo by Mrs. Jean Williams, church school superintendent.

EDITOR
DeCourcy H. Rayner

ASSISTANT EDITOR
Valerie M. Dunn

BUSINESS MANAGER
C. Alex Culley

CIRCULATION MANAGER
Isabel S. Farquhar

SECRETARIAL ASSISTANT
Leila M. MacInnes

Editorial and Business Offices: 50 Wynford Drive, Don Mills, Ont. M3C 1J7
Telephone: 429-0110 Area Code 416

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Pungent and Pertinent



**A NEW CRISIS
IN THE MINISTRY?**
by Nicholas Vandermeij,
Dauphin, Manitoba.

■ "Our abundant clerical supply is questioning the vitality of our denomination in a new way. Formerly, we doubted our vitality because we were not producing ministerial leadership. Now that we are producing it, what are we going to do with it? What is the Spirit saying to the church in these circumstances?"

In the summer of 1970 The Record published an article by the Rev. Gordon W. C. Brett in which the above was the closing paragraph. In that same issue of The Record there were listed 22 vacancies in The Presbyterian Church in Canada. This was a comfortably small number when one considers the desirability of a certain number of vacancies to facilitate the movement of ministers. Indeed, things looked hopeful for many congregations that have suffered from a lack of consistent full-time ministry. What has happened since may be an answer to Mr. Brett's question but I doubt that it is the result of ministers and churches listening to the Spirit. Two and one half years later, in the November 1972 Record we find that the number of vacancies in the ministry has doubled (43). One year ago the vacancies totalled 30. This is alarming if it is indicative of a trend. Are we facing a new crisis in the ministry? Is The Presbyterian Church in Canada entering an era where we are wealthy in terms of the number of trained and experienced clergy but where we will have a shortage of ministers actually engaged in the ministry of the Word and Sacrament?

When the 1970 General Assembly agreed to end the required ordained missionary appointments for graduating students, we in western Canada realized that we were facing a tight time. We are

aware of the new graduate's preference for southern Ontario, but we believed our time would come. Today we see that the present situation is going to wipe out some of our work simply because manpower in the ministry is dwindling and we in the west do not have ready access even to Sunday pulpit supply. Our lay people are courageous but they feel they can carry on for only a limited time without the leadership of a minister. In this they are perfectly justified. We are a denomination that believes in an educated clergy so that the ministry of the Word and Sacrament and the discipline of the church may be conducted as they ought to be. Lacking this, we are being neither faithful nor true to the tradition of our reformed heritage. Perhaps this is the reason why churches which require only a Bible college education of their ministers are often more effective, because usually there are graduates who will accept any challenges that the Lord appears to throw their way. Have we lost sight of the

challenge of the ministry of The Presbyterian Church in Canada?

I would suggest that not only are we in danger of losing sight of the challenge of the ministry, but we are rapidly getting rid of the concept of the ministry as a calling. We have not said so explicitly, but is this not the suggestion when we are asked to consider the commissioning of ministers instead of ordaining them? Apparently we suffer from the idea that if God's call is not accompanied by a flash of lightning and a stroke of thunder we do not have a proper call. Then too, when a young man or woman has felt this call, we mean this to be only a personal thing. As sessions, presbyteries and theological colleges we have often failed to evaluate the call. These bodies do not exist to accept and pass along prospective candidates but to discern and thus to interpret the call. Part of our problem is that we have not had the courage to question the call to the ministry. We have tried to make things easy for the nervous



"Yes, sir, you'll find Robert's Rules of Order in the religious section, just before the Bibles."

candidate but in so doing we play down the importance attached to the call, both in the minds of the examiners and in the mind of the candidate.

Following this discovery it is easy to conclude that the ministry is one of many callings. Perhaps the ministry is not ranked as highly as some other occupations because it is obviously easier to qualify for the ministry than some other positions. We are less selective in choosing the prophets of the living God than we are in choosing our family doctor, our politicians or the managers of businesses. Is it any wonder that we are presently interpreting the idea of ministry in such baffling, undefined and broad dimensions? Is it any wonder that instead of finding fulfilment in serving the gospel we are engrossed with the idea of self-fulfilment? That, of course, is not to say that we do not serve our Lord in teaching, as a social worker, or whatever. What I do assert, however, are the words, "whoever loses his life for my sake will gain it," Matt. 10:39.

The ministry is no place to feel sorry for oneself. Furthermore, we will serve no one by minimizing the ministry. It is still a high calling, to be led by God's spirit to serve the people of the world. This calling even by the individual minister is not to be interpreted by his feelings and immediate situation alone but by the whole church and its entire work. Unfortunately, we ministers are prone to be lone wolves and will not be ministered unto by members of our session or other ministers, nor will we minister to our brother and sister ministers. The discipline of the church often means little. Consequently, there is only one way to go out.

But this is not the problem of the minister only. It is the problem of every congregation in The Presbyterian Church in Canada. The minister is not so different from his people. The chances are that if they think he spends too much time in his study, he would agree. But who else is going to do the correspondence for which the congregation cannot afford a secretary? If he does not appear to visit enough, he may say that the sick, elderly, shut-ins and those in need of counselling are his constant priority. Of course, ministers are as subject to human failures as any member of their congregations but too often these failures become the subject of congregational gossip. If you wish to break the heart and spirit of your minister and cause him to question his call and create in him the desire to join the exodus from the ministry, this will usually do the trick. By all means deny him any measure of normal family life.

February, 1973

After all, he has been called to be a minister.

Can we do something to reverse the present trend in the ministry and the increasing number of vacancies? We need not doubt our vitality because we are not producing ministerial leadership, but we need to question our vitality when that leadership is rejected either by ministers themselves, by their congregations or by current thoughts in theology and the inroads of an unhealthy secularism into the thinking of the church. We must have an answer soon if some of our work is to continue. The present situation points to a shortage of ministers and if we project this into the future it will become a grave regional shortage, especially west of Sault Ste. Marie. We must again take seriously our call and ordination both as ministers and as congregations.★

Letters

ANOTHER VIEW OF VIETNAM

What background does Dr. Smart have to write the article "A case for Christian conscience," in the December Record?

Why does he paint the north all white and the south all black? Does not the south have just as much justification for independence as the north? Is his thinking coloured by the fact that a mass exodus of Roman Catholics came to the south?

Canada was a member of the peace keeping force there. Is there any doubt that the north attacked the south? There has been too much hand wringing about all the slaughter, which no human being will condone, but the simplest way to stop it is for the combatants to stop fighting. Certainly the USA has nothing to gain from a country such as Vietnam unless you're interested in coal and rice. They would give their eye teeth to get out and you know it.

My question is, why don't you condemn the communist north, who started the fight in the first place and can have peace by the simple process of stopping the fight?

Welland, Ont.

James D. Brown

PEACEABLE PEOPLE

It would be my view that the trend to increasing circulation for The Record would be quickly reversed if you are going to continue to run contributions from people like Norman Alcock, who, not surprising to me at any rate, includes

Freud among his heroes. Surely we now have enough evidence of the disastrous results of permissiveness both in the schools and in the home, that we do not need to give space to those who believe that this is the recommended method for dealing with children.

How can Mr. Alcock generalize as he does in the October Record when he indicates that the church teaches the children, "Not only are other people different, but in general they are unsaved?" Why should he be permitted, in the church magazine, to criticize emphasis on "redeeming faith?" What church today teaches that "God loves only his chosen people?" I do not accept for one minute that conclusions reached by well-known left wingers like Mr. Alcock or Wm. Eckhardt are "the last word of science." Most of what comes from these people is utter rubbish, and they should not be given a platform in a church magazine. There are plenty of other platforms for the left-wing bleeding hearts, who owe no allegiance to the church, and are among its most dangerous enemies.

Oakville, Ont.

W. S. Thomson

The article "What makes peaceable people?" by Dr. Alcock is a sad misfit in a supposed Christ-centred magazine. Science my foot! Mostly it is the result of a serious absence of good common sense and certainly an obvious lack of a trust in the God who came to earth. For a thoughtful approach to love read *Dare to Discipline* by Dr. James Dobson, or try the New Testament for a Christian psychology of peace.

The article is hardly worth commenting on as an inclusion in our church's magazine. We find we cannot trust The Record to carry a sound calibre of presentation for growing Christian people and therefore cannot promote its sale to a Christian community . . .

It seems that our magazine should be guarding carefully (because of the day in which we live) the reporting and articling to ensure its content is Christ-centred and honouring to him.

Give us material that does encourage Christians to "hang loose" with the King of Kings who is the *only* source of peace and love!

Stoney Creek, Ont.

P. A. Allison

IN REPLY TO MR COLES

I am afraid that the Rev. S. B. Coles' article: "Let's put the silent majority to work" (Nov. 1972) may be found wanting upon a more thorough analysis of the

(Continued on page 28)



What is taught

**A church school is playing with fire when it
in Christian education. What is taught in
should educate pupils in their reformed and**

■ When I began my ministry I was under the impression that my primary area of responsibility lay in the conduct of worship, preaching and pastoral visitation. I might also want to teach in the church school but the church school in general was not my responsibility. It had its own superintendent and was the responsibility of the laity. Of course we had had no classes in Christian education in our theological training to make us question such assumptions. In fact I cannot remember the words church school ever being mentioned during my three years in theology. We were quite unaware that what was happening in the church school could be crucial in shaping the mind of the church. Nor had anyone pointed out to us the importance of curriculum materials for what would happen in the church school.

The ordering of supplies in my congregation had been left to the superintendent. After a time, I noticed that they were not our own Presbyterian products but were coming from a publishing house in Cleveland. The teachers seemed to like them, so I did not interfere. I was still prisoner to the assumption that the school was a lay preserve and the minister would be wise to keep his hands off. But finally I dipped into the teacher's quarterly on the young people's level. Perhaps the teacher was absent and I was substituting for her.

What I found was shocking. I could hardly believe that any sane person would write such nonsense. In a lesson on the book of Revelation the writer stated that the contents of this last book of the Bible were more truly the words of Jesus than anything in the four gospels. Jesus had appeared to his disciple John in the isle of Patmos and dictated the book to him word for word! Therefore to learn the mind of Jesus one should begin not with the gospels but with the book of Revelation. That was typical of the lesson materials in general. They were prepared by people who were not only ignorant of any reputable biblical scholarship but had a set of beliefs of their own which they read into the Bible at every point.

This experience made me at least dimly aware that I as a minister had a responsibility for the quality of educational literature being used in the church school. How ridiculous it

would be to expend all my energy on the quality of teaching in sermons and then to permit a teaching in the church school which directly contradicted what was being taught from the pulpit. And yet a survey showed that in a large number of churches neither the minister nor the session was even aware what curriculum materials were being used with their children and young people. Sometimes the teachers in each department made the choice and on the different levels materials from as many as three or four divergent sources were used with no coordination whatsoever. Frequently the choice was made on the basis of whatever seemed to be easiest to use, that is, whatever took the least time to prepare! No more deadly principle could be put into operation in an educational process than "Let us use whatever will enable us to get by with the least possible work and thought."

Not until 1944 when I was plunged into the area of curriculum design did I begin to see how important the contents of educational literature were, not just to the church school, but in determining the whole character of a congregation. One of the most serious weaknesses we found in the contemporary church was an ignorance of its history, a vagueness about its origins. Few church members had any idea how the Christian movement made its way across the centuries from New Testament times to their own time. And that ignorance of the past left them without any real appreciation of their reformed tradition or any understanding of its relation to other Christian traditions. It also made it easy for them to be misled into some alien tradition. But few churchmen recognized that at the root of this problem was the widespread use of a system of uniform Bible lessons in which there was no room for any study of the church's history.

In some places the church school was called a Bible school and it was insisted that nothing but the Bible should be taught in it. The introduction of lessons on church history was regarded as somehow "unbiblical," as though it were more loyal to the Bible to remain ignorant of our church's history! Some of the non-denominational programs such as Scripture Press and Gospel Light propagate this point of view. They make their sales to a

in your church school?

**uses a non-denominational curriculum, says this expert
class should relate to what is taught from the pulpit and
Presbyterian heritage. BY JAMES D. SMART**

wide variety of denominations and are thereby inhibited from dealing with any one church's history. But both of them come out of a sectarian tradition and tend to create a sectarian mentality in the churches which use them, alienating them from their own historic tradition.

The United Presbyterian Church in the U.S.A. learned how true this was, particularly on the Pacific coast where Gospel Light materials had at one time a wide use in Presbyterian congregations. They created in congregations a mentality which was first suspicious of their own denomination and then definitely hostile to it. It is no calumny but simple fact to assert that the Gospel Light materials were shot through with a dispensationalist theology which is contrary to the doctrinal standards of our church.

In 1948 I was asked by a minister in Oregon, whose church school had been using these materials and who wished to introduce a Presbyterian program, to meet with his teachers. I learned that evening a little of the meaning of the word dispensationalism. The superintendent of the junior department told me there was too much about the teachings of Jesus in the church's new program. Jesus' teachings belonged to the Jewish dispensation and did not apply to us. Jesus tried to save the Jews by teaching and failed. But a new dispensation began when he died to save all mankind.

This non-denominational dispensationalist program had captured the minds of more than half the teachers in that church school and alienated them from their own church. To them this was the very model of truth and, since the Presbyterian Church did not teach it, it was to be regarded as an apostate church. This process in a number of churches actually went so far that eventually the congregations seceded from the Presbyterian Church and linked themselves with like-minded sectarian groups.

Congregations should realize that they are playing with fire when they adopt these non-denominational curriculum programs. The producers are interested in the propagation of their own viewpoint and in their profits, which are considerable. They

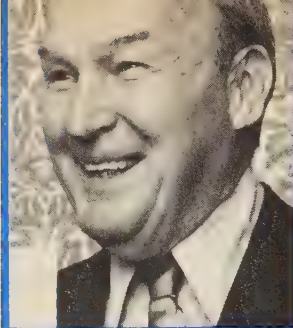
are not interested in the future of the reformed faith and of a Presbyterian church. The most respectable and unsectarian of the non-denominational curricula is that of the David C. Cook Company, but, like the others, it has to leave the church without a history and avoid important controversial social issues and doctrinal subjects such as baptism and the Lord's Supper—since its materials are used in a wide range of denominations.

In 1950, after the Christian Faith and Life program was under way, David C. Cook himself came to my office to tell me how he admired our program and that many of our churches which had been using his materials had transferred to ours. He said, "You can educate your children to grow up into the full life of the church in a way that is impossible for my program."

One of the problems the church school faces is to secure teachers who are taking their own continuing education in the Christian faith seriously. Only a person who is struggling to understand his own faith better is able to be of any real help to others. The model teacher is not one who thinks he has all the answers but one who is joining with his pupils in a journey into ever deeper levels of Christian truth.

Any program which promises to make the work easy is suspect because Christian truth on any level is not easy to grasp or to teach. Such programs make it easy by substituting the memorization of scripture verses for such serious explorations of scripture and of life. When teachers abandon their own church's carefully prepared program as being much too difficult for them, parents would be well-advised to look carefully at the educational materials which are being substituted and to compare their content with that of the Presbyterian curriculum which is being set aside. The future of the church is at stake in what is being taught to their children.★

FROM 1944 to 1950 Dr. Smart was editor-in-chief of the Christian Faith and Life curriculum of the Presbyterian Church in the U.S.A. He is now associate minister of Rosedale Presbyterian Church, Toronto.



THE NEW PRESIDENT is the Rev. Norman Berner of Kitchener, secretary of the Lutheran Church in America — Canada section.



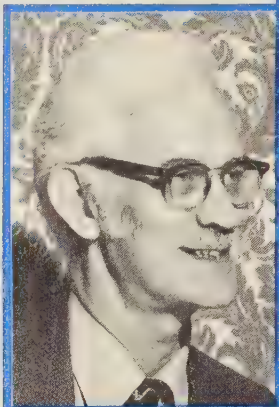
MISS RUTH TILLMAN, assistant secretary of the Canadian Council.



REV. CANON Maurice Wilkinson, associate secretary for Canadian affairs.



REV. DR. EOIN S. MACKAY, associate secretary for world concerns.



THE GENERAL SECRETARY of the Canadian Council of Churches, Rev. Dr. T.E. Floyd Honey.

OUR COMM

■ What do you know about the Canadian Council of Churches? For many Christians in this country mere mention of the name World Council of Churches is enough to call forth comment for or against. But the attitude towards the Canadian Council of Churches is often one of apathy.

Yet the CCC represents us—you and me—in fact most of the Protestant people of Canada. It is a body that our churches created, 28 years ago, to fill a need that existed. It is the one organization that represents diversified denominations, that brings us together in common purpose and action.

In a country the size of ours where we recognize the need for a strong and unified nation, the concept of a Canadian Council of Churches is one that must be taken seriously.

From the beginning the major emphasis of the CCC has been fellowship. The constitution of the Council declares that it is “a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures and therefore seek to fulfil together their common calling to the glory of one God, Father, Son and Holy Spirit.”

Fellowship is the starting point, an acknowledgement of our oneness in belief and motivation. Then in forum, in the assemblies and through representation on the commissions and agencies of the Council, we develop common purpose and

program.

The spirit of fellowship and the acceptance of oneness have developed slowly. I can remember an assembly of the CCC in Toronto ten years ago when delegations from the member churches sat in their own groups, almost as if they were prepared to defend a denominational stance. But at Winnipeg last November delegations were not segregated in plenary sessions, and individual speakers never stressed a particular denominational position.

Slowly the churches of Canada are beginning to recognize the potential of the Council. As the general secretary pointed out to the 1969 triennial Assembly, “what the Council of Churches stands for represents an important component in the churches’ salvation. It brings them out of isolation into common action. It is only as the churches break through the institutional barriers and demonstrate real openness to one another and to the world that they face an open future themselves.”

The CCC is not an institutional threat to the churches, it is not geared to become a super-church. Indeed, it is not intended as an operational body, but rather as a catalyst: “to facilitate common action by the churches on the growing edges of the contemporary Christian mission, carrying out in

ON BOND

BY DeCOURCY H. RAYNER

its own name such pilot projects as would promote this objective."

The present general secretary, Rev. Dr. T. E. Floyd Honey, expanded on this in his first report in 1969.

"The catalytic role is not a passive one. It is the responsibility of the Council to probe, to challenge, to help identify the live issues on which we should be working together, to bring pressure to bear on the churches. It must be free to criticize the churches in the interest of their renewal, to move beyond the churches at certain points in the interest of experimentation.

"The Council is a forum where the best insights of the various churches are shared, where cross-fertilization takes place, and where, in the process, fresh insights may emerge and new initiatives arise. Thus the Council must play a dual role. It must both represent the churches and transcend them. It will not, however, seek to provide an alternative to them."

A priorities and development committee has worked for some years to clarify the purposes of the Council, to identify the issues with which the Council should concern itself, and on the basis of these to develop goals and objectives for the future.

The latter cannot yet be set out in detail, they were the

subject of study by issue groups at the Winnipeg assembly of the Council at the end of last November.

However the functions of the CCC were more clearly defined at Winnipeg, and the constitution has been amended to restate these. They emphasize the co-ordinating service of the Council, its readiness to carry out experimental innovative programs by request or as opportunities arise, its possible liaison role between the churches and all levels of government, its use as a vehicle for study and action on basic issues of mutual concern, its relationship to world ecumenical initiatives, and the development of ecumenism in Canada through assistance to local and regional groups.

Like every ecclesiastical body in our day the Canadian Council faces difficulties. It has undergone major restructuring, with the object of up-dating its organization and improving its program. It is hampered by lack of funds, which are difficult to get because its members are already fighting for the wherewithal to carry on their own church programs. It is handicapped by lack of staff, and those who give their time voluntarily to its projects must often steal that time from service to their denominations.

The staff of the Council is not large. Dr. Honey, general secretary since 1968, is the key man, with overall responsibility for planning and administering the program. Rev. Canon Maurice Wilkinson is an associate secretary, with particular oversight of what might be classified as Canadian affairs. Rev. Dr. Eoin S. Mackay is the other associate secretary. His field is the world, or more specifically world affairs and world concerns. Miss Ruth Tillman is the assistant secretary. She handles public relations and office management, among other matters.

Under the umbrella of the Canadian Council is the Ecumenical Institute of Canada. Its whole relationship is still under discussion. Rev. Canon H. L. Puxley is the director, and Dr. Katherine Hockin is the dean of studies. Tied in with the CCC is the national committee of Canadian Girls in Training, of which Miss Sarah Harrison is the secretary. Since the Council is now structured in commissions rather than departments, the responsibilities of staff members are not rigidly departmentalized, they attempt to work as a team on whatever the priority may be.

The best way to describe the concerns of the Canadian Council is to report some of the happenings at the recent triennial assembly. The theme there was "Salvation Today" and the new general secretary of the World Council of Churches, Rev. Dr. Philip Potter, dealt with it in three addresses. He spoke on salvation and humanization, salvation and social justice, and salvation and hope.

Then the delegates met in small groups and tried to relate Dr. Potter's themes to specific issues: economic justice and redistribution of income, national and global; ecology;

PURPOSE: to study, speak and act on conditions in the nation and in the world which involve moral and spiritual principles inherent in the Christian Gospel, particularly when issues of justice, liberty, peace and war and human rights and relationship are of urgent concern.

French-English relations in Canada; the native peoples of Canada; religious diversity and the Christian mission.

Some will regard these topics as being beyond the scope of the church. Others may say that they emphasize social action rather than the real mission of the church—conversion. But Dr. Potter made it plain in his preparatory addresses that the first requirement in the Christian faith, the first step in salvation, is

OUR COMMON BOND (Continued)

for the individual to accept Christ. Personal salvation admits us into a new relationship with God. It involves us in commitment, being a person for others, the source of our concern for others being Christ.

"Why is it," asked Dr. Potter, "that we have spoken so long about the salvation of the soul and left the body in the hands of the oppressors?" He declared that God's purpose for man and society is that all men and women should be free to share in the good things of life. Righteousness and justice are attributes of God, they are also intended for his creation. He defined righteousness as "the integrity of being which enables one to give another his due, recognizing the rights of others, being just what a human being ought to be."

PURPOSE: to bring the member churches into living encounter with one another, and to promote understanding and helpful relationships among them and with other Christian churches and religious bodies in Canada.

Salvation is linked to hope because it makes the Christian sensitive to the sufferings of those who await liberation. The Christian is called to be an active promoter of utopia, he is not committed to the *here*, he looks to the *there*. We are God's co-workers in shaping the future for mankind.

With this sense of mission, of personal concern, assembly delegates looked at the problems confronting our churches and our nation. All of them were not solved on the spot. Most of the resolutions from issue groups were simply handed on to the executive committee of the Council for implementation. But careful consideration was given to the issues which were raised, and each group included knowledgeable resource persons.

For example, in the group on the native peoples of Canada there were four Indians and two Eskimos. One of the Indians was an Anglican archdeacon, another was a United Church minister, a third was the female secretary of the National Indian Brotherhood.

With such representation from the native peoples the other group members were ready to listen before they spoke. We found that the Indians and Metis and Eskimos still have a sense of injustice with regard to their past, and they look for that to be righted. We were cautioned that the day of paternalism on the part of church or government is over, our native peoples want to work out their own salvation. But they look to Christian people for support, particularly when they resist encroachment upon their lands and their rights, as they are doing now with the James Bay power project.

To turn to matters of world concern, the assembly heard Dr. Eoin S. Mackay report on his November visit to Vietnam and Laos as a member of a small commission from the World Council of Churches. He warned us that a cease fire will not solve the problem and described the obvious build-up of material for war in South Vietnam and adjacent areas. The assembly reiterated its urgent recommendation to the

Canadian government to stop the export from Canada of war material for use in Vietnam. It commended the government for its expressed readiness to share in the achievement of a peaceful settlement. It called attention to the special fund of the World Council of Churches for reconciliation and rehabilitation in Vietnam and encouraged member churches to support it generously.

One of the practical concerns of the CCC is the relationship of the council with the Ecumenical Institute of Canada, which has not been clearly defined since the enlargement of the former Canadian School of Missions into the present institute. At present consultation is taking place between representatives of certain Toronto-based institutions for the training of other than ordained clergy, and the institute, which is involved in that field as well as others. The question is to what extent co-ordination or integration may take place, and when this is decided the future of the Ecumenical Institute and its relationship to the Council will be reviewed.

There are many more areas of Council involvement, such as liaison with the Protestant chaplains in the armed forces of Canada through a committee representative of the denominations. There are a number of organizations in close relationship to the Council, the Canadian Bible Society, the Y.M.C.A. and Y.W.C.A., the Women's Inter-Church Council, the Student Christian Movement, the Lord's Day Alliance, and the John Milton Society.

Among the fraternal delegates at the Winnipeg assembly were 11 Roman Catholics, who took part in issue group discussions. Dr. Honey posed as a possibility for some future date an ecumenical council in which the Roman Catholics of Canada would share. However, he pointed out that some five million

FUNCTION: to aid in the development of ecumenism in Canada through assistance, when required, to local and regional ecumenical groups.

R.C.s are French-speaking, and that this dream can scarcely become a reality until the Council is prepared to become bilingual.

To this observer the Canadian Council of Churches appears to have journeyed safely through the difficult valley of restructuring and definition of functions. It has begun to show its capacity for bringing together the churches of Canada as a team engaged in mission, a team on which each member depends upon the efforts of his fellows. The potential for unity in purpose and action, as a Council of Churches rather than a super-church, has been demonstrated.

The future of the Canadian Council depends upon the interest of individual church members, their understanding of its concept and functions. If we agree that this is the place where we can do together the many things that we should not undertake alone, then we must support the CCC with sufficient funds to ensure that it does not die an early death.★

Who's a Meathead?



'Here and now, dear friends, we are God's children; what we shall be has not yet been disclosed, but we know . . . we shall be like him'
1 John 3: 2 (NEB).

■ Those of us able to receive the TV program, "All in the Family," have, hopefully, been able to enjoy the way it pokes fun at our prejudices. Perhaps the fact that the series does not fill us with greater alarm testifies to the deepness of the sickness of our contemporary world. Some of you are aware of the derogatory manner in which, on this program, Archie Bunker refers to his son-in-law, Mike.

Mike, a student, lives with Archie and his family, and is disadvantaged in many ways. He is young, Polish, wears his hair long, pays no rent, and is prejudiced only against the prejudiced. Archie, his English inadequate for describing Mike in suitably cutting terms, refers to him repeatedly as "the meathead." It is the most belittling description that Archie can call to mind.

Mike refuses to wither up and blow away just because Archie speaks to him in such degrading terms. And so should

we! Especially if we profess to be Christians! Many of us have become all mixed up between a proper show of modesty and what Felix Adler called "inferiority complex," and think the two to be interchangeable. They're not.

To accept the abusive term of "meathead" as a fitting description of the true Christian is to be guilty of misunderstanding what it means to be God's children. Modesty becomes us, of course, and repeatedly we have been advised that we ought not think more highly of ourselves than is proper (Romans 12: 3, etc.). The reverse of that is also true and important (II Corinthians 11: 16).

Queen Victoria once declared that of the scores of clergymen she had known who were appointed bishops, only one retained his humility. Good people may be spoiled by elevation and promotion, lay people as well as clergy. When people want to pay a man a compliment, they seldom talk about his wisdom or skill. More likely are they to say, "He's so human." He doesn't "high-hat" the rest of us, or make us feel insignificant. He has weaknesses like everybody else, but knows and admits it. He is the very opposite of a snob.

This is a quality not always seen in Christians, or even the clergy. Years ago, Joseph Parker, the great preacher largely responsible for the building of City Temple in London, England, once passed a comment on a critic who described himself as "a humble Presbyterian minister." Parker thought that a most remarkable combination of words, and said, "I borrow the words of Moses, exclaiming 'Let me turn aside now and see this great sight'—a humble Presbyterian minister."

We may recognize the need for modesty and humility in our relationships with one another whether we be lay or ordained persons. But let us remember that we are, indeed, persons, not "meatheads." Paul said (Romans, NEB): "Do not be conceited . . . but think your way to a sober estimate based on the measure of faith that God has dealt to each of you." Just as a sober estimate should not be too high, neither ought it be too low. Dr. Carlyle Marney, friend to many ministers and often their counsellor, writer of such books as *The Recovery of the Person*, said in an interview, "Ninety percent of the clergy we see, Catholic and Protestant, need help at this point of having adopted a ridiculously low self-esteem." Questioned about the seeming contradiction between his own emphasis on a proper attitude towards "I" and the Christian emphasis on humility, he said further: "There is a bogus and stupid notion that Christian humility and meekness demand self-effacement, and there never was a bigger lie." Dr. Paul Scherer once said: "An inferiority complex is the seatbelt we use when we have to fly lower than the stratosphere where we rightly belong."

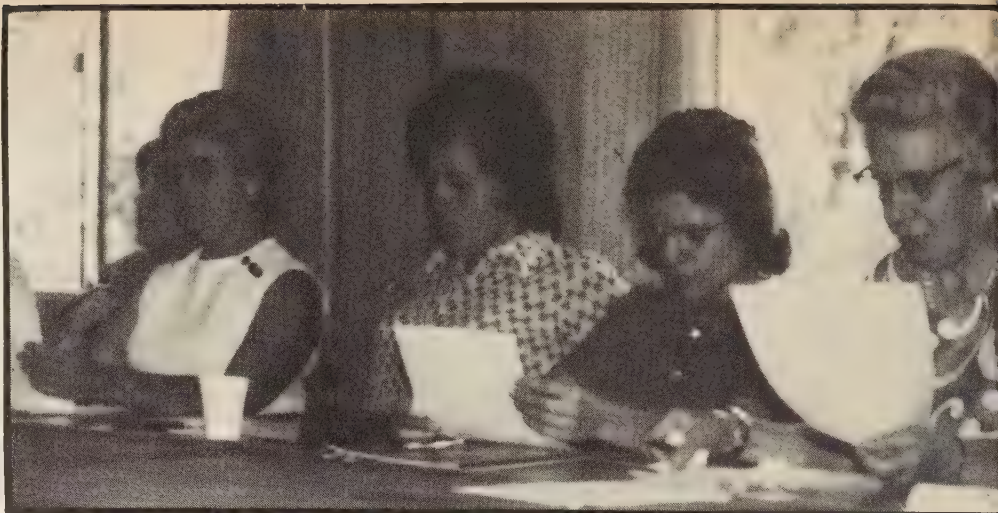
Can we strike a happy medium here? If so, we may better understand the old Scottish weaver who prayed, "Help me, O Lord, to have a good opinion of myself." We may be able to resist the temptation to become doormats to a non-Christian world. With chests thrust out and chins held high, we may be able to declare with John: "Here and now . . . we are God's children." Who's a meathead, anyway?

PRAYER

Eternal God, our Creator, as you have made us a little lower than the angels, and at the same time indicated your willingness to dwell with the lowly and to bless the meek, help us more fully to appreciate our person-hood. Strengthen us that we may live unashamed, unashamed of our mission or of our Saviour. Help us to live as those very people who have called to be your children. We ask it in Jesus' Name. Amen.★

BY D. GLENN CAMPBELL

The Order of Deaconesses:



■ The battle fought over the place of women in the church is rather like, if not the same as, the battle fought by the women's liberation movement. The war has been won, and the only question left is what are the structures and details of the reconstruction?

In this reconstruction, the church has a deeper responsibility than the world has in rebuilding its structures. The church must always remain faithful to the essential task of its Lord, so that its forms correctly embody and express the Church as the body of Christ.

When one reflects on the three biennial councils of the Order of Deaconesses in the Presbyterian Church in Canada, it is clear that this particular segment of women in the church have grasped anew their understanding of the significance of the ministry to which they have been called. With this new vision has come a determination to participate in the restructuring and renewal of the Presbyterian Church, particularly as it affects the office of the diaconate.

What has amazed and given new vision to the Order of Deaconesses is that every major denomination and every branch of the Reformed church is looking with new interest and hope to the ancient office of the diaconate. It has become of paramount importance that the church build contemporary structures to contain the many kinds of ministry of service presently emerging in the life of the church universal. The renewed understanding that the diaconate is founded in the servanthood of Christ and his church has given deaconesses a new way of perceiving the ancient, and too often little known or understood, ministry of the deacon and deaconess.

Traditionally, the diaconate has undergone rising and waning waves of ecclesiastical popularity. These fluctuations have corresponded closely with the church's understanding of her office as servant in the social milieu of the times. The following brief history of the diaconate reflects the church's response to serving the age in which it exists:

In Jerusalem, as recorded in the Book of Acts, the office was held by the apostles, and when the apostles became overburdened they ordained the seven deacons, setting them aside

for special ministries of service (Acts 6:1f). The apostle Paul in turn recognized the office of the diaconate. At this time it included women called deaconesses; Phoebe (Romans 16:1-2) and Priscilla (Acts 18:1 and I Corinthians 1:16-19) are the best known. The office of the diaconate flourished in the life of the church until the rise of the monastic orders. The decline of the office of the diaconate was undoubtedly strongly influenced by the social upheavals during the fall of the Roman Empire and the retreat of the church from the world. During the following centuries the office of the diaconate did not appear in a recognizable form except in the eastern church, where it remained strong and ecclesiastically powerful for many centuries.

In the 17th and 18th centuries, during the industrial revolution, both the Roman Catholic church and the Reformed church in Europe witnessed the reinstitution of forms like the apostolic diaconate. The Roman Catholic church instituted the Sisters of Charity, an order which assigned its sisters to service in the congregation and the parish. The Reformed church established Orders of Deaconesses who lived in mother houses and served in tasks of nursing, social service and education. As they exist even to this day in Europe, they are more of a mixture of the monastic and the office of the diaconate than a true expression of the apostolic diaconate.

It was not until the 19th century, when Orders of Deaconesses were instituted in Great Britain by the Anglican Church, and in the Church of Scotland, that the diaconate was once again modelled after the manner of the apostolic church. Here, there is no mother house, but the office belongs to the ministerium of the church and is accountable to the courts of the church.

In 1908, the General Assembly of The Presbyterian Church in Canada instituted the Order of Deaconesses. Since then women designated deaconess have served the church at home and overseas in such tasks as nursing, social welfare, preschool education, Christian education, and hospital visiting, to name but a few.

To the mind of the Presbyterian Church in 1908, having



is it a viable structure?

embarked upon so radical a course as to call into being an Order of Deaconesses, it did not appear peculiar or a gross oversight to have left this Order without a voice in the courts of the church. It so happened, however, that the deaconess is 'designated' to her office and not 'ordained'; therefore, she is rendered ineligible to participate in the courts of the Presbyterian Church, unless invited. Thus, while in theory she may participate, in practice she rarely does. Further, at the time of the institution of the Order of Deaconesses, there was no structure set up by which the church could enable the Order of Deaconesses to meet at a council.

In the past, the effect of an absence of these structures has left the Order of Deaconesses and the individual deaconess without a realistic means of participating in the decision-making of the church she serves, even in those decisions directly governing her own role and function. Further, there has been no opportunity for corporate self-evaluation or renewal and futuric visioning for this Order.

Without the necessary dialogue and edifying conversation between the Order of Deaconesses and the courts of the church, we have lost the catholic, apostolic self-understanding of the ministry of the diaconate. The Order of Deaconesses has too often collapsed into being seen, and seeing itself, as identical with the specific roles and functions assigned to it, rather than experiencing itself as a part of the servant ministry of the body of Christ. It appears we have neither remained self-consciously grounded in the historical past nor missionally oriented to the future. We have too often lost our theological heritage as those who are called into a ministry as servant of our servant Lord, in the particular manifestation of the Office of the Diaconate.

In the last third of this century the issues facing the Order of Deaconesses are extensive and complex. At a time when women around the world are moving into new and creative vocations in equal partnership with men, the deaconess finds herself in a structure designed for women only, with little or no opportunity for realistically participating in the decision-making of the church. Indeed, she has but a feeble voice in the

decisions governing her own role and function in the total ministry of the Presbyterian Church.

With a long range view of the history of the church and an understanding of the working of the Holy Spirit in that church, there is no justification for rancour or judging the wisdom of the church fathers in these matters. This undoubtedly is just the way it was meant to be and indeed the way it was.

The time for re-imaging the Order of Deaconesses for the church is indeed at hand and has already begun. In 1968, through an overture of the committee on the Order of Deaconesses, the General Assembly gave its approval for and set aside the funds to enable the Order of Deaconesses to meet in council.

The past three councils have witnessed a growing realization on the part of the Deaconesses that the office of the diaconate stands at a moment of history bursting with possibilities as in the first century. The Order of Deaconesses have begun to grasp anew their heritage and see the vision that they may share fully with the whole ministry in birthing the church of Jesus Christ into the 21st century.

Historically the office of the diaconate has shown itself capable of great flexibility in function and with theological vitality to broadly serve the church and world. As the church faces the end of this century and envisions the 21st century, it has become increasingly clear that we must embody great flexibility and vitality to evangelize and minister to this secular society God has called into being.

The direction that education must take in the church and world are still to be forged out. The world of McLuhan, Toffler and Cox are already common parlance. The ability to run where the Spirit is blowing is essential. With the explosion of the third world and the urban, global community, it will take the fullest vitality and deepest understanding of the Christ as the diakonis to build authentic Christian service in society. What will the 'love of Jesus' look like in the year 2000? Solutions and models remain to be built by concerned churchmen. For the office of the diaconate, the past has been approved, and the future is open.★

■ "Jesus chose Paul, who was highly educated, for spreading the gospel to the Gentiles. In these last days when the gospel must go around the world, Jesus chose a man amply trained in the advertising and business fields to shoulder the mission—Herbert W. Armstrong."

And who is Herbert W. Armstrong? Why, he's the founder of the Worldwide Church of God. It has 70,000 members in 200 North American centres, though you'll never find it in the telephone book. Its annual income from giving is \$34 million—twice that of Billy Graham's association, more than three times that of the national United Church—and going up 12 percent every year. Far from disowning that enthusiastic tribute from his church's official historian, Armstrong claims that the beginning of his ministry in 1934 was the key toward fulfilling "90 percent of all the prophecies in the Bible".

Since that earth-shaking day, Armstrong's individual blend of the teaching of groups such as Jehovah's Witnesses and British Israelites has been heard by millions every week on radio and television and read by two million every month through his slick, full-color magazine *Plain Truth* distributed free in five languages.

Forty radio stations in nine Canadian provinces are among the 300 which broadcast his daily half-hour program, "The World Tomorrow". The broadcast now features Garner Ted Armstrong, the founder's fast-talking, sound-alike son. A weekly half-hour telecast also is carried on stations in nine provinces, frequently on prime time.

Success should not be surprising if Armstrong's claims about his church are true. Since he began with a 15-minute broadcast over a 100-watt radio station in Eugene, Oregon, Armstrong has insisted that he and his church were "merely poor human instruments in the very work of the Almighty Living God, preparing the WAY! Even now, this work is *changing* the lives of thousands every year. Soon, under the world-ruling government of God, it will result in not only CHANGING THE WORLD, but also in SAVING THE WORLD."

Lest anyone hearing those claims has misgivings about the Worldwide Church of God, the founder adds that all other churches are "satanic counterfeits".

The true message, which has been in such short supply and has only recently been resurrected by Armstrong, turns out to be an interesting amalgam of borrowed beliefs from Seventh Day Adventists, British Israelites, Jehovah's Witnesses and Mormons. The founder of the Worldwide Church of God has welded them together to form a distinctive and marketable product. A first class job of packaging, superb use of the media, plus the persuasive Armstrong pitch have catapulted his organization to the forefront of today's cults.

Armstrong stresses, as do the Seventh Day Adventists, the importance of Sabbath observance. He contends that Saturday, not Sunday, is the true day of worship. Anybody who observes Sunday, says Armstrong, is disobedient to God and is not a true Christian. Such a person has "the mark of the beast".

A Seventh Day Adventist writer, documenting Armstrong's second-hand affiliation with a wing of that group, ruefully acknowledges that "Mr. Armstrong is an off-shoot of an off-shoot of an off-shoot of the Seventh Day Adventist Church."

From the British Israelites, he borrows the concept that Britain and America are actually the lost tribes of Manasseh and Ephraim. Hence all of the predicted splendour that was to be the inheritance of Israel has been transferred to the Anglo-Saxon world. The throne of England, insists Armstrong, is actually the literal throne of David.

The PLAIN TRUTH about today's top cult

BY LESLIE K. TARR



From the Jehovah's Witnesses and their historic predecessors, Armstrong seems to have taken the rejection of the traditional Christian view of the Trinity. Like the Witnesses, he delights in lampooning the absurdity of the teaching.

Also like the Jehovah's Witnesses, he rejects the concept of the physical resurrection of Christ. Some liberals too, doubt the physical resurrection—but Armstrong professes to accept a rigid, literal view of the Bible's teaching. He appears indebted to the Mormons for the teaching that an obedient disciple of the movement will become God. "The purpose of your being alive," he assures followers, "is that finally you be born into the kingdom of God, where you will actually be God, even as Jesus was and is God, and his father, a different person, also is God!"

The Armstrongs do not serve this heady mixture in large, undiluted doses on their programs. Instead, the radio and television presentations seem free of blatantly cultic elements.

The programs are more likely to deal with contemporary issues such as family breakdown, the ecological crisis, the drug problem, juvenile delinquency, or technology complete with rapid-fire Armstrong commentary and slams against others' attempts to tackle these issues.

A recent issue of *Plain Truth* further exhibits this soft-sell, contemporary approach. The main article dealt with the subcontinent of India and prominently features a picture of Herbert W. Armstrong chatting with Indian Prime Minister Indira Gandhi. Name-dropping, coupled with superficially issue-oriented presentations, impresses readers and establishes Armstrong as an international figure and modern prophet.

Recently I heard Garner Ted Armstrong on the car radio—how can you escape him? He told his listeners that newspapers and newsmagazines reported events that had happened, and television or radio news could sometimes manage to report news as it was happening. But, he contended, he and his associates reported events before they happened!

The programs and the slick literature are bait to lure people into investigating further. Listeners who write to the Canadian office in Vancouver or the world headquarters in Pasadena, Calif., receive a free subscription to *Plain Truth*. As they read the superbly-produced 48-page magazine, they will notice mention of another magazine, *Tomorrow's World*, and of Bible correspondence courses.

If they write about the second magazine or enrol in one of the mail courses, they will see references to "co-workers" whose generous support makes possible the vast broadcasting and literature ministry which presumably they have appreciated.

If they write indicating further interest or appreciation, a pastor or elder will call at the home to tell about the closest local meeting, whose location until then has been a closely-guarded secret.

These weekly area meetings, conducted in 200 major centres across Canada and the United States, are held in rented premises on Saturdays. Since devoted followers are expected to give at least a tenth of their gross income to the Worldwide Church of God, the only true church, large offerings are received.

Those offerings are forwarded in their entirety to headquarters in Pasadena. With no overhead for church buildings, programs, and usual congregational expenses, the Worldwide Church of God can pour all its \$34 million income into publishing, radio, and television to disseminate Armstrong's unique views.

And lest followers be tempted to give a portion of their money elsewhere, they are delicately reminded: "To give to a different church would be worse than not giving at all."

February, 1973

Don't search in a yearbook of denominations for a listing of the Worldwide Church of God. It's not there. Nor can you find it in the yellow pages of the telephone book or advertised on Saturday's church page.

You see, despite that intensive radio coverage and an incredible literature output, the Armstrongs want to maintain secrecy about their local meetings to guarantee that only the dedicated attend. There's no room for dialogue or probing questions in their system.

How can we account for the success of the Worldwide Church of God and its related enterprises?

I believe that one set of factors accounts for its success among liberal churches, and a different set accounts for its appeals to some evangelicals.

Some members of liberal churches long for more authoritative leadership from their ministers. They want definite answers. The dogmatic, articulate Armstrongs supply confident, no-nonsense affirmations.

Any reader of Armstrong literature becomes aware of his over-kill in the use of CAPITAL LETTERS, *italics* and exclamation marks!!! His dogmatism is evident from a glance at a page where the emphatic overwhelms the ordinary.

His appeal to evangelicals must be that he makes his message appear relevant to the times and thereby strikes a note often lacking in evangelical circles. His literature and the content of his message indicate that he must have a good research staff. He alludes to contemporary problems and happenings with familiarity. Anyone who had an uneasy feeling that his own evangelical faith is overly otherworldly would perk up his ears.

Certain elements in the pitch appeal broadly to people of differing religious commitment. People who feel dazed by the constant changes in society can detect a soothing note in the Armstrong dogma. His blistering denunciation of the new morality, the hippie culture, women's lib, and protest movements, coupled with praise for old-fashioned middle-class virtues, certainly would appeal to that amorphous "silent majority".

Its income is twice as big as that of the Billy Graham organization. Its magazine is read by two million people. Its theology mixes at least four Christian and psuedo-Christian sects. It is the Worldwide Church of God, and its founder considers himself the successor to Jesus and Paul.

And, in an age characterized by a philosophy of despair, his glittering visions of a new world tomorrow must strike a chord of hope. It takes people's minds off the blood, gore, and poverty of an all-too-real world today.

Finally, it's all FREE! The 70,000 members who attend those secret Saturday enclaves make it possible for the Worldwide Church of God to ship out tons of free first-class literature to all inquirers. Of course, if the inquirer bites, he'll share in paying the bills.★

*Reprinted with permission from The United Church Observer.
The Rev. Leslie K. Tarr is the administrator of Central Baptist Seminary in Toronto.*

■ "Christians in Korea have no place to stand." Two months before martial law was declared and South Korean freedom drastically curtailed, the retired seminary professor was voicing the pessimism many of his Korean fellow-Christians had experienced over the years. He was thinking of the ministers who criticize government policies on Sunday and are thrown into jail on Monday by the Korean C. I. A. for contravening the anti-Communist law. Or of the young ministers in trouble for organizing labourers into trade unions so that they can insist on their rights in a newly industrialized society. Or of his own activities on behalf of political freedom in the Republic of Korea that leaves him constantly in danger of arrest.

On the other hand, despite his gloom, one of the largest Presbyterian churches in the world is located in Seoul, the capital of the Republic of Korea. Yongnak Church has been a downtown landmark since it was built over 20 years ago. It has a total constituency of 14,800, including its 6,500 members, plus catechumens, beginners, children and students.

Seven ministers serve this one congregation, of whom the chief minister, Dr. Kyung-Chik Han, became minister-at-large to World Vision International at the end of 1972 and turned the leadership over to Dr. Cho-Choon Park. Five visitors assist the ministers. Three morning services and one evening service are needed to accommodate the congregation and visitors. As in other churches all over Korea, prayer meetings are held daily at dawn. Four large choirs alternate at the services to fill the sanctuary with their praise.

Modern high-rise buildings and elevated crosswalks now try to engulf the grey stone cathedral-like sanctuary on top of a hill. In step with the times, Yongnak uses modern technology to communicate the gospel. This past summer when the sanctuary floor was being repaired, the congregation worshipped in the large chapel. Closed circuit TV conveyed the services to the overflow congregation sitting outside and in chapels and halls. Earphones on the front pews provided an English translation for overseas visitors.

Just as pessimism affects a segment of the Christian community, so the enthusiasm and evangelistic spirit of Yongnak is also representative of the churches in the R.O.K. Seoul gives the impression that it is a city of churches, both large and small, of every denomination, standing on every hill and corner. Crowds of worshippers fill them on Sundays. In the streets a surprising number of young people carry the Bibles and hymn books that Koreans take with them to church.

How then can one account for the seeming contradiction between the throngs of Christian worshippers and the pessimism that they are not free to carry out Christ's commands in Korea? The answer lies in the troubled history of Korea. During the Japanese occupation from 1910 to 1945, Christian patriots were severely persecuted for their independence activities and for refusing to bow at Shinto shrines. It was all they could do to cling to their faith and remain alive, but renounce their faith they would not.

Many young people fled abroad and studied in Japan, Germany and the United States. They returned to Korea with a more liberal outward-looking viewpoint than those who had remained at home to suffer. They had seen the difference in society abroad, and when the Japanese occupation ended in 1945, they were ready to change not just individuals, but Korean society itself. They wanted to eradicate whatever injustice they found, from the political right as well as the left. These attitudes were partially responsible in 1953 for the bitter division of the Presbyterian Church into the Jesus Presbyterian Church in Korea and the Christ Presbyterian Church in the R.O.K. The two Presbyterian churches, which are the largest Christian denominations in Korea, are now at peace with each



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other as separate denominations. They recognize the validity of each other's viewpoints, and are content to be able to work separately according to their own interpretations of Christian evangelism.

Thus the Jesus Presbyterian Church, as exemplified in large congregations like Yongnak, believes personal salvation to be the prime goal in a troubled world, since trouble is all many Koreans have known since the beginning of this century. Its members try to live their faith within the bounds set by the R.O.K. government, a government that allows them to attend church openly as they could not do during the Japanese colonial period or cannot now in North Korea.



SEOUL, KOREA, is a busy city with close to 4 million population. LEFT, the South Gate market. LOWER LEFT, part of Kyongbok Palace. BELOW, the doorway of the Presbyterian Church which ministers to 14,761 people, including 6,500 communicants.

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BY JEAN E. SONNENFELD

One well-known member of Yongnak Church is Bum-Suk Lee, head of the South Korean Red Cross delegation that is negotiating with the North Korean Red Cross to establish contacts between members of families that have been separated by the division of the country. At the end of August, 1972, Mr. Lee led his delegation to Pyongyang for the first free visit of South Koreans to the North in 27 years. Many South Koreans distrust North Korea so intensely that they believed that the delegation would never return. The Sunday before he left, Mr. Lee attended church and asked his minister, Dr. Han, for advice concerning his important and historic undertaking. In the name of Christ, Mr. Lee is working under government

February, 1973

sponsorship to make the first move toward reconciliation and peace with North Korea.

Though the distance between Seoul and Pyongyang is not great in miles, it has been a long trip back for the South Koreans. Political reunification is still a remote possibility, in spite of the joint declaration by the two governments on July 4, 1972, and the reunification talks that are now taking place. Leaders of both Presbyterian denominations agree that the idea of reunification of the two Koreas is "very nice", but they are dubious that the conflicting ideologies of the two countries will permit the non-ideological reunification proposed in the July 4 declaration.

Dr. Han and other members of the Jesus Presbyterian Church have had firsthand experience of the difficulty of co-existence in the past, for most of them are refugees from North Korea. During the Japanese occupation Dr. Han, who was then minister of Second Presbyterian Church in Sinuiju on the northern border of Korea, was ousted from his pulpit for being dangerous to the Japanese regime. When World War II ended the Japanese surrender created a power vacuum. As their last act of government, the Japanese officials asked Christian clergy like Dr. Han to set up self-rule committees in the town and villages. When the Russians took over North Korea they organized Communist-style governments and weeded out the anti-communists on the self-rule committees. Dr. Han and others like him who tried to organize a democratic party were threatened with arrest.

Needless martyrdom did not appeal to them. So Dr. Han and thousands of others began the flight from North to South Korea where Christians were suddenly free to worship as they pleased. A high percentage of these refugees were Christians. Until 1945 two-thirds of Korea's Christians had been living in the north. As Seoul filled up with refugees, these lonely and homeless people began to meet together to continue the fellowship they had known at home. Ministers who had been barred from their pulpits, like Dr. Han, were only too eager to conduct Christian services.

On the first Sunday in December, 1945, Yongnak Church held its first service, attended by 27 members and led by Dr. Han. The congregation grew so quickly that by 1947 two morning services had to be provided. In 1949 the cornerstone of the sanctuary was laid. Yongnak was only the first of many congregations started by refugees from the north. Most of the churches in Seoul today are so-called refugee churches, and most of the older pastors have come from the north. Today ten percent of South Koreans are Christian, many of them converted by contacts with the Christian refugees from the north. Since 1947 Yongnak Church alone has established about 100 new churches by sending out evangelists to non-Christian communities and paying their expenses until the new congregation becomes self-supporting.

Now that the R.O.K. is more affluent and comfortable, many Christians are looking outward at the society in which they live. They declare that although people are free to attend church and do not have to worship secretly like their fellow-Christians in the north, the gospel cannot be truly preached under a "military fascist" regime. The most prominent person to attack the regime for its totalitarianism has been Cardinal Soo-Whan Kim of the Roman Catholic Church. Speaking as a private individual, rather than as an exponent of official church policy, he called a press conference in August, 1972, and severely criticized the government for its C.I.A. activities, its economic policies, and its emergency legislation which keeps the country almost in a state of martial law. (This was before the declaration of martial law in October, 1972.) Cardinal Kim is too important a figure to be arrested. How-

Q *Is it proper for, say, a member of a football team to pray God to give victory to his team?*

A I'd say it's a piece of colossal impudence in the face of the Almighty. Such an act is basically a reversion to the pagan idea of luck which may be swung to your side by saying the right words to the gods or by offering the right sacrifices.

Undoubtedly there are people who have prayed for victory and because their team has won they have called the win an answer to prayer. This delusion as to cause and effect is so old that in the science of logic it is given a Latin name, "Post hoc, ergo propter hoc." ("After this, therefore because of this.") It's on a par with the patent medicine testimonial, still found here and there. Old Uncle Zeke was bothered with the miseries; he took Nostrum Special, got better, and therefore writes a testimonial for Nostrum Special,

duly and solemnly published. Uncle Zeke might have got better without the "medicine," perhaps faster. But he doesn't see it that way, and he takes the nostrum forever after.

I taught my children the bad logic in this years ago by giving them the hilarious children's book, *The Puppy Who Chased the Sun*. Wilbur, the pup, barked every morning before sunrise and up came the sun. Wilbur chased it high in the heavens with his barking, so he thought. (After this, therefore because of this). He took on airs about it and lost his friends, Toothy Perkins and No-Tail Ryan, and others. Then, one rainy morning, he found his barking didn't work. This shattered Wilbur. He found out by canine experiment he had nothing to do with the movement of the sun. He then lost his pride and recovered his friends.

Gideon (Judges, 6:36-40) knew the error in this type of thinking, and set his test. He was satisfied there was a true relationship of

cause and effect, that it was not a matter of before and after.

Our belief in the heavenly Father should be such as to remove us from attempting to prove that God "exists" because he answers prayer by bringing victory to our team. Of course, he answers prayer; that goes without saying if we honestly believe. Prayer changes things, as the saying has it. I prefer to say that prayer changes people and people change things. There is cause and effect in prayer.

For my readers to work out what is what in this I leave them with a recollection of a television interview with the Archbishop of Canterbury. The interviewer stated that answers to prayer were, in his view, just coincidences. The Archbishop answered that he had observed when he stopped praying the coincidences stopped.

SEND QUESTIONS TO: *Rev. Dr. L. H. Fowler, 376 Lakeshore Road, Port Hope, Ont. Include name and address, for information only.*

A PLACE TO STAND

(Continued)

ever, the government has approached the Roman Catholic bishops regarding their attitude toward the government, and has produced a split among the clergy. The R.O.K. government does not accept criticism from the church or anyone else.

The Presbyterian seminary professor, a leader in the Christ Presbyterian Church, has turned to political activity in his retirement. Many months ago he and a Christian lawyer drafted a petition to send to President Chung-Hee Park and to the National Assembly, requesting the abolition of the anti-communist law which, they believe, treats every government critic as a communist; the abolition of the South Korean C.I.A.; and the consideration of other articles of freedom. Suddenly the lawyer and the young people helping him were arrested by the C.I.A. for their subversive activities and their documents were confiscated. When they were released from prison, both the lawyer and the young people were marked people whose careers were ruined and who could no longer function openly in society.

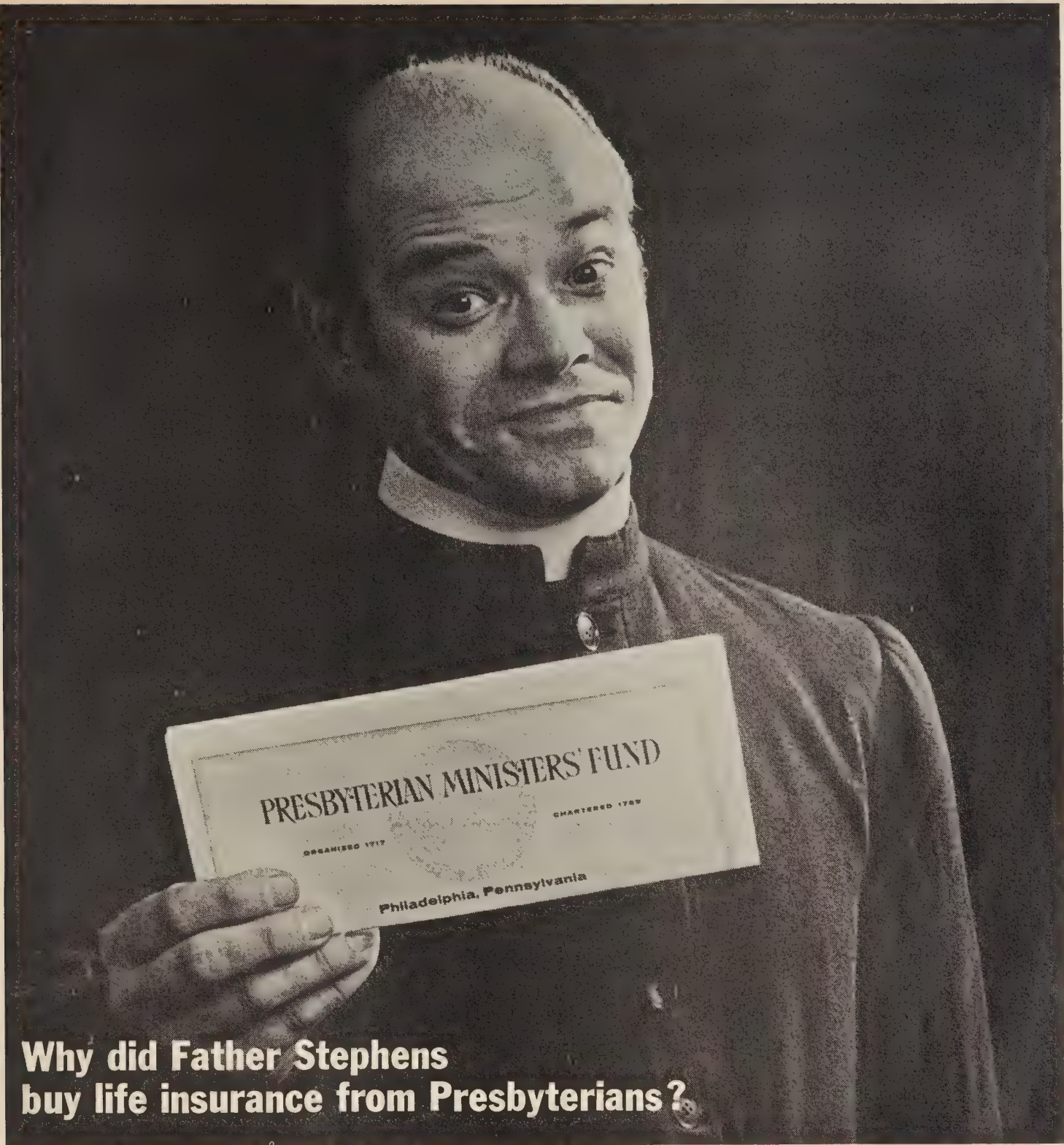
Most of all, however, the people of Korea want peace. They have suffered too much from war and occupation. The leaders of both Presbyterian churches welcomed the July 4 declaration from the government of both Koreas that they intend to work toward the reunification of their 4,000 year old nation. Christ Presbyterian Church was the only church to issue a statement concerning the reunification declaration. While welcoming the move, it stated that the two sides must be honest enough to talk about their differences and try to find some common point of view. Humanity, not ideology or structure, must come first. The leaders of both Presbyterian

churches see in the reunification talks the first step toward peace between the two Koreas. Border conflicts and incursions of armed spies did, in fact, stop when the declaration was issued.

In this atmosphere the Jesus Presbyterian Church will continue to preach through loudspeakers to the soldiers sitting on both sides of the demilitarized zone, attempting to persuade them to become Christians, and to strengthen the faith of those who are already Christian. The members of the Christ Presbyterian Church will continue to work for more freedom in the R.O.K., in spite of martial law, so that little by little their Master may work through them to redeem and transform society. In different though complementary ways, both churches are working for the salvation of Korea.

The bitter history of Korea and of Korean Presbyterianism has produced a stubborn Korean character that refuses to compromise faith or principles. With the imposition of martial law in October, 1972, and the abolition of all political activity, Christians in Korea still have very little "place to stand", even though their churches are filled. It may be difficult to live as a Christian in Korean society today, but Koreans have never shrunk from difficulty. Korean Christians will continue to work either within the bounds set by the government, or as gadflies pricking the conscience of a government that claims to belong to the free world. Curtailement of freedom is nothing new in Korea. Christians are hoping that the reunification talks will not produce a compromise that will lessen their freedom, but that peace will come to their divided country, and that they may be free to find a "place to stand" in both parts of Korea.★

THE AUTHOR is a Canadian who visited Korea a few months ago.



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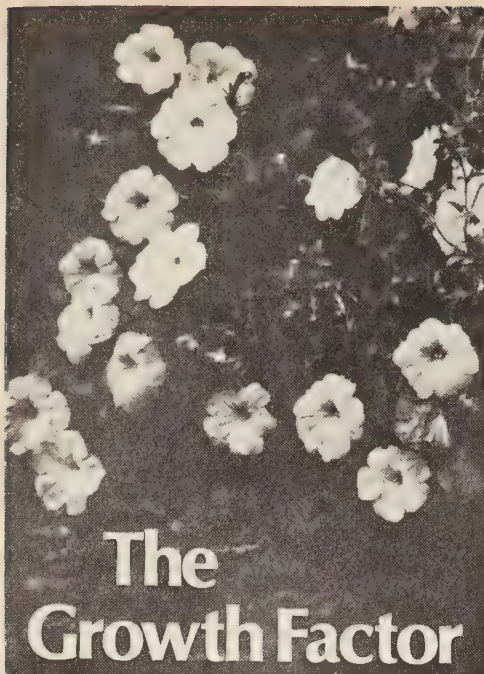
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News

One may be moderator

Only five names will appear on the ballot for the office of moderator of the 99th General Assembly of The Presbyterian Church in Canada. This is the smallest number since the new system was inaugurated in 1970.

Those who are standing for election are Rev. Dr. Everett H. Bean, Sydney, N.S., Rev. Dr. Donald A. Campbell, Charlotte-town, P.E.I., the Rev. H. Lloyd Henderson, Portage la Prairie, Man., Rev. Dr. Agnew H. Johnston, Thunder Bay, Ont., and Rev. Dr. Harry S. Rodney, St. Thomas, Ont.

The following ministers were nominated by presbyteries but withdrew their names: L. E. Blaikie, Dr. Hugh F. Davidson, Dr. Ronald A. Davidson, Prof. Allan L. Farris, James Ferguson, William A. Henderson, Dr. W. Lloyd MacLellan, Prof. Joseph C. McLelland, Bruce A. Miles and John Robson.

Each presbyter marks a ballot, and these must be in the mail by February 28. They are counted by the committee to advise with the moderator.

Tribute to John Knox

The quater-centenary of the death of John Knox brought representatives of the reformed church family in a pilgrimage (Nov. 24-26) to places connected with Scotland's leading reformation figure. Among more than 60 men and women from five continents were six East Germans. Knox College, Toronto, was represented by Principal J. Stanley Glen.

Included in the tour was a visit to St. Andrews, today famous for its golf course, but scene of violent events during the 16th century clash of religious and national interests. Here Knox had attended university. Later he took refuge in the sea-girt castle of St. Andrews with Protestant rebels, later to be captured and made a galley slave when the castle fell to the French in 1547. Visitors and townsfolk joined in a service in the same parish church in which Knox "was first called to the dignity of a preacher."

During the weekend a one-day seminar arranged by the University of Edinburgh probed Knox the man, the writer, the politician, the theologian, against the background of his times. For a quarter of a century Knox lived in the front line of the debate over the reform of religion in Scotland and was always to be found "heading for the sound of the guns." As with all men caught on the crest of decisive historical moments, Knox could be extreme in his statements (as in *The Monstrous Regiment of Women*), yet on

calmer reflection reveal commendable moderation and deep spirituality.

Central to the commemoration of Knox's death on November 24, 1572, was a service in St. Giles' Cathedral, the High Kirk of Edinburgh, where Knox had been minister after his return from exile in Geneva. The lord provost, magistrates and council of the City of Edinburgh and representatives of all walks of Scottish life were among those who heard Dr. Gordon Rupp, professor of ecclesiastical history in Cambridge University, describe Knox as a man of integrity, courage, and loyalty in a time of turncoats and traitors, ever changing sides and breaking faith. "It might have comforted his old heart to know," said Prof. Rupp, "that 400 years after we should come from north and south, east and west, as little men, to do honour to a great man and servant of God." /*Douglas G. M. Herron*

Mexican Presbyterians

The National Presbyterian Church of Mexico, which celebrated its centenary last October, has a membership of 300,000. The 1,340 congregations and preaching stations are served by 180 ministers and 400 lay workers.

hymn of the month

from the new Book of Praise
**No. 320 — Lord, as we rise to leave
the shell of worship.**

Lyric by Fred Kaan, B. 1929.

Tune—"Christe Sanctorum"—arranged
by R. Vaughan Williams, 1872-
1958.

The Rev. Fred Kaan is one of the finest hymn writers of today, and is on the staff of the World Alliance of Reformed Churches, Geneva, Switzerland. He is a Congregational minister.

This hymn appeared in his collection *Pilgrim Praise* which expresses the faith for modern times in strong, living language. From this collection, we have nine in our revised Book of Praise: (203, 320, 330, 350, 363, 376, 500, 568, 595).

Hymn 320 is particularly appropriate for the close of worship, reminding us that we are called to go out and live in the world our union with Christ in his self-offering to the Father.

The tune is an old plainsong melody from the 17th century and has been arranged by R. Vaughan Williams.

This hymn is to be sung in unison, and with words such as these, let us sing firmly and mean every word that we sing.

Mozambique Presbyterian takes life in prison

The mission department of the French-speaking Protestant Church of Switzerland has been informed of the death of the Rev. Zedequias Manganhela, 60, president of the Presbyterian Church in Mozambique. Mr. Manganhela had been imprisoned on June 13, 1972, with 30 leaders and members of his church and several hundred other Mozambicans. As a result of six months in isolation and the pressure of interrogation, he took his own life on the night of December 10/11.

He had been president of the Presbyterian Church since 1963 and was instrumental in achieving autonomy for the church. It was said that the Mozambicans' take-over of their own church affairs was one of the main accusations levelled against Mr. Manganhela and his colleagues by authorities in the Portuguese province. His ministry and church leadership were characterized by a strong ecumenical and missionary spirit.

A cable from Dr. Edmond Perret, general secretary of the World Alliance of Reformed Churches, assured the widow, the family and the Presbyterian Church of the deep fraternal affection of his organization's 138 member churches. It noted that a demand for an inquiry into the circumstances surrounding Mr. Manganhela's death was being made to the Portuguese and international authorities.

C.G.I.T. day

Canadian Girls in Training in the Toronto area will celebrate C. G. I. T. Day on Friday, Feb. 9.

The day will be climaxed by a 24 hour hunger vigil from Saturday, Feb. 10th at 8:00 a.m. to Sunday, Feb. 11th at 8:00 a.m. Girls will take their sleeping bags to various churches in the city and fast for a day and night. They will also participate in a program of education about poverty and hunger that will be prepared by Oxfam. The girls will be sponsored by the hour and the money they raise will go to support a program in India.

This is not simply a money raising project. It is an opportunity for young people to make a public stand about their concern for our world today. Through this experience they may discover a deeper awareness of the needs of others and a desire to become involved.

The Church in China

Bishop K. H. Ting, president of the Nanking Union Theological Seminary, and his wife, Su Mei, are living in Nanking, according to Miss Maud Russell, a recent visitor from the United States. Bishop Ting told her that the seminary carries on, but for the present classes are not being held. Miss Russell compared

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this seminary with other institutions in China which, she was told, are open but not operating at normal level during this period of transition and rectification following the cultural revolution.

Miss Russell spent two days in mid-November with the Tings, seeing the sights of Nanking, and visiting together at the Nanking Hotel where she was staying. Mrs. Ting is collaborating with university colleagues in a research program on Chinese-English idiomatic usage.

In response to a question about the churches, Bishop Ting replied that he knows of churches where religious services are well attended. He specifically mentioned Chekiang Province, the diocese of the Shengkunhui to which he was once assigned, saying that some churches "were filled with people." However, he made no mention of the Shengkunhui. Although he still uses the title of bishop, he said that he is not functioning now as a bishop, but rather as the president of the Nanking Union Theological Seminary.

Miss Russell said there was no further discussion of the Protestant church, or of other religious groups of leaders in China, nor of Bishop Ting's personal activities. However, on other occasions during her four weeks of travel in China, she was able to talk with her old friend, Dr. Wu Yi-fang, former national chairman of the YWCA, former president of Ginling College, former vice-governor of Kiangsu Province, and former vice-chairman of the Protestant Three-Self Movement.

Miss Russell spent 26 years as a YWCA secretary in China. She made a three month visit to the People's Republic of China in 1959, and returned this time as an invited guest of the Chinese People's Association for Friendship with Foreign Countries. She said that her hosts urged her to ask to see old friends, which she did. She travelled by plane to Peking, by plane to Yen'an and Sian, and by train from Sian to Wusih, Nanking and Shanghai. She is publisher and editor of the *Far East Reporter*.

Jewish population

The world Jewish population is estimated at 14,236,420, according to the American Jewish Year Book, whose 1972 edition has just been published. There are approximately 6,060,000 Jews in the United States, more than in any other country.

After the United States, countries with the largest Jewish populations are: Soviet Union, 2,644,000; Israel, 2,632,000 (it is estimated that 42,000 immigrants entered Israel this past year); France, 550,000; Argentina, 500,000; Great Britain, 410,000; and Canada, 300,000. Half of world Jewry is located in North, Central and South America, 29 per cent in Europe, 19 per cent in Asia, 1.5 per cent Africa, and 0.5 per cent in Australia and

New Zealand.

In Asia, the only major centres of Jewish population, besides Israel, are India, 14,500; and Iran, 80,000. In Africa, there are substantial Jewish numbers only in South Africa, 117,990; Morocco, 35,000; Ethiopia, 12,000; Tunisia, 8,000; and Rhodesia, 5,200. There are 72,000 Jews in Australia and 5,000 in New Zealand.

It is estimated that there are 113,000 Jews in Montreal, 97,000 in Toronto, and 21,000 in Winnipeg.

Christian passports

The British Council of Churches has recently reported that 19 of Great Britain's major churches have agreed to recognize a common certificate of Christian baptism. The certificate, which was drawn up by the Council's mission and unity department, affirm that its holder has been baptized with water in the name of the Father, Son, and Holy Spirit.

Under the agreement, it can be used for both adults and children. Among the churches recognizing the certificate are the Church of England (Anglican), the Roman Catholic Church in England and Wales, the Church of Scotland, the Methodist Church, and the Congregational Church.

The certificate is not intended to take the place of baptismal certificates issued by individual churches. However, some of the churches do not issue their own baptismal certificates, and some that do intend that they be used as reminders of baptism rather than legal documents. The Council pointed out that the new certificate will serve as a "Christian passport."

Ottawa workshops

Ottawa Teachers' College was the location for the Christian education workshops sponsored by the worship and nurture committee of Ottawa Presbytery. All denominations were invited and 138 people registered for sessions of their choice.

Biblical history, variety in learning experiences, music, drama, team planning, crafts, the community as a resource, were among the topics chosen for workshops. The program was based on several assumptions:

- There are teaching skills which can be isolated and developed regardless of the curriculum materials used.

- Teachers are aware of their own specific needs.

- Teachers are involved in many activities and are more prone to participate if they are able to choose the hours that best suit them.

- Involvement is a necessity if people are to put ideas into practice.

An evaluation of the total program is

being made by the Christian education committee to assess the needs and to determine priorities for a similar service in the fall of 1973.

Controversy in Japan

Once again, the general assembly of the United Church of Christ (Kyodan) in Japan, scheduled for last October, has had to be postponed, due to internal difficulties in the church's administration. The Kyodan has been beset over the past three years by organizational and theological controversies, over which several of its leaders have resigned from office, and so the country's largest Protestant denomination continues operations without its official legislative organ: the General Assembly.

Remember the archives

Several volumes of selected papers from the personal library of the late Rev. Dr. Frank Baird of Pictou, N.S., have been handed over to the archives of the church by his son, Hamilton Baird of Moncton, N.B. Dealing for the most part with the controversy over church union in 1925, these papers will form a valuable addition to present holdings on this subject and will be an important source of study and research.

In addition to these papers, some books of Dr. Baird were also donated to the archives a few years ago, while many were distributed to ministers throughout the church. Persons or congregations wishing to make similar gifts to the archives are invited to make inquiries of the Rev. Fred Rennie, Associate Archivist, 59 St. George Street, Toronto, Ontario, M5S 2E6.

Bible Society benefits

Over \$12,300 was raised through the third annual walkathon sponsored by the St. Catharines, Ont., branch of The Canadian Bible Society. Active in organizing the walkathon were two Presbyterians, Mr. G. Whitton and the Rev. Charles Henderson.

Personals

The moderator of the 98th General Assembly, Rev. Dr. Max V. Putnam, will attend the celebration of the 75th anniversary of the beginning of Christian work in the Bhil area of India under Dr. and Mrs. John Buchanan. The celebrations will take place March 7-11 and will be held in Amkhut where Dr. Buchanan started his work. Also attending the celebrations next month will be Mrs. J. M.

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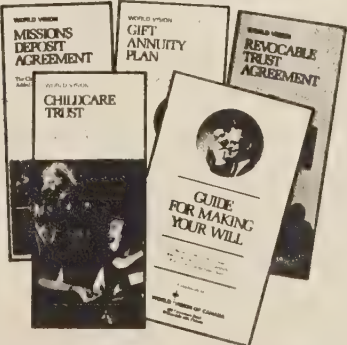


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?

Do you have any of these mistaken ideas about wills?

- ① "Only old people need wills."
- ② "Only people with children need wills."
- ③ "Only people with lots of property need wills."
- ④ "Only people who plan unusual bequests need wills."
- ⑤ "Only people with complicated property problems need wills."
- ⑥ "Only people with quarrelsome relatives need wills."
- ⑦ "Couples who hold their property jointly don't need wills."
- ⑧ "A homemade will is all right as long as you use simple English and have a couple of witnesses."
- ⑨ "Only rich people leave property to institutions."
- ⑩ "Only people with no close relatives leave property to institutions."

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Burnett, president of the Women's Missionary Society (W.D.), and the Rev. Louis de Groot, chairman of the board of world mission.

Both of the latter two will be available for speaking engagements. Requests should be directed to the church offices rather than to the individuals directly.

Rev. Dr. E. H. Johnson, secretary for research and planning of the board of world mission, returned at the end of January from an extensive trip in East Asia, during which he visited Japan, Hong Kong, Vietnam and Thailand. He was a consultant at the meetings of the division of world mission and evangelism of the World Council of Churches held in Bangkok drawing together all the strands of the study being made on several continents on the theme "Salvation Today."



Barbara Branchflower, seated at the organ, has completed 15 years perfect attendance at Knox church school, West Lorne, Ont. Barbara and Heather Sloan, standing, are the church organists. The Rev. A. Clements is the minister.

Mr. and Mrs. A. Burns of Mimico Church, Toronto, recently observed their 25th wedding anniversary. Mr. Burns is an elder who also serves as church officer.

Miss Diane Petrie has returned from her work as a public health nurse in Taiwan. She is on leave of absence for twelve months and will spend it in the Toronto area.

Miss Wilma Welsh has returned to Taiwan to take up her position again as English language office secretary in the General Assembly offices. She is also putting in part time at the College of Business Administration in Tamsui doing secretarial work in English.

Mr. and Mrs. D. G. Allan, lay missionaries at Tyndale House, have been accepted for training with the Ecumenical Institute: Chicago, in the Religious Training Centre of Saskatoon as of January 1st.

Presentations were made to the Rev. O. G. Locke by the St. Andrew's congregation in Lindsay, Ont., to mark completion of 25 years in the ministry. Mr. Locke received a wrist watch and a purse of money, his wife was presented with 25 red roses.

Books

THE WORLD OF FILM, by Bruce Stewart

It is unfortunate that for so many people the world of film has become an unknown and unacceptable region. It is too easy to make the generalization that movies are all so full of sex and violence that there just isn't anything worth going to. And movies are perhaps their own worst enemies as they publish lurid advertisements on the assumption that these will bring people into the theatres. Perhaps we have looked at the world of films as only a source of entertainment and our TV provides us with lots of that at no further cost of money or energy.

Yet a careful selection based on the reviews of responsible people and the expenditure of the necessary time, money and energy to carry us past the box office, will reveal an exciting, stimulating, enlightening world. A world of film that will reveal the reason for Christopher Miles' claim for film in the introduction to this book, "it is the most exciting art form this century has yet produced."

This volume is an excellent introduction to "the world of film." Bruce Stewart is a British journalist who has spent all his professional life in the entertainment media. I was concerned at first glance that the films to which he makes reference are for the most part, no longer accessible to us, a fact that the author recognizes in his Author's Note at the beginning. Yet this initial shortcoming is quickly recognized to have little real effect on the value of the book. As Stewart traces the history of the development of film from its initial impact as a novelty through its long history as nothing more than entertainment until its emergence today as a modern art form with something of significance to contribute, the films become simply examples used to reveal the deeper lines of judgment and sound criteria for the assessment of films.

The reader will be encouraged to become the thoughtful viewer of the excellent films that are being produced. It is with such people that the future of films as an art form lies, if films are to rise above the vulgarity that seems to predominate at this time.

Stewart ends his fine book with these words, "The intelligent interest of the individual in film becomes a priority. Film is essentially not something to be written or talked about, but something to be experienced. Only then can the true judgments, which will in turn influence the development of the industry, be made. The spectator must not be an outsider to the cinema. In the end, it's all rather like government. Audiences only get the films they deserve." (John Knox, \$3.95) Harry Crawford

THE HUMAN FACE OF GOD by Gordon C. Smyth

An author's theological viewpoint emerges whenever he takes up a public pen. The Rev. Gordon Smyth's religious columns have appeared in many publications in the Ottawa Valley, where he was born, entered the United Church ministry, and still serves. Now he attempts a more ambitious piece of writing, a paperback book

A work as great in scope as a life of Christ must have a spring board adjusted to the depth of the water. Mr. Smyth does not attempt to plunge into his subject from a high board. Instead, with years of pastoral experience, he takes the reader by the hand and leads the non-swimmers into the water. For that reason, his book will be a help to lay people, especially school teachers, in gathering at the river of God. Clergymen will find his topical illustrations helpful in their own work. (Courier Publishing Co. of Perth Limited, \$1.90)

T. M. Bailey

See/hear

Recommended . . .

The Rev. Desmond Howard recommends the following items: *Medical Mission Sisters*. This group have produced two services for Christian celebration. 1. Songs of Promise. 2. RSVP. A sample packet is \$3.98 plus 25¢ postage and handling. Order from Vanguard Music Corp., 250 West, 57th Street, New York, N.Y. 10019.

Worship Pac. This is a new bi-monthly resources magazine with ideas for worship, new songs, communication games, etc. Subscription \$5.00 per year. Centre for Worship Reformation, 1115 West 28th Avenue., Albany, Oregon 97321.


Scan. A useful review of films, books, records and filmstrips six times per year. Cost \$6.00. Dennis Benson, P.O. Box 12811, Pittsburgh, Pa. 15241.

Spots Before Your Ears. A cassette featuring 58 radio spots by 11 North American denominations assembled by Ted Siverns for the Dept. of Radio and T.V. of the Metro Detroit Council of Churches. "Illustrations and examples of creative ways to communicate in today's fast paced world." Costing only \$4.00. 600 Palms Building, Detroit, Michigan 48201.

Cable Information. A monthly newsletter with up-to-date information on all phases of cable developments: franchising operations, programming public access and the citizen's role. Annual subscription \$10. Sample free upon request. Cable Information, BFC, 475 Riverside Dr., New York, N.Y. 10027.

From Calcutta ...

Report on Elizabeth Dass...



CHRISTIAN CHILDREN'S FUND, INC.
CALCUTTA, INDIA - CASEWORKER REPORT

TO NAZARETH HOME, CALCUTTA

NAME: ELIZABETH DASS

NATIVE PLACE: CALCUTTA

HEALTH: FRAIL, THIN, WALKS WITH DIFFICULTY, PROTEIN DEPRIVED

CHARACTERISTICS: GENTLE, QUIET, COOPERATIVE, SPEAKS CLEARLY AND IS OF GOOD MIND. WILL BE ABLE TO LEARN ONCE HEALTH AND STRENGTH ARE RESTORED.

PARENTS CONDITION: FATHER: DECEASED.
MOTHER: MALNOURISHED, RECENT VICTIM OF SMALLPOX, WORKS IN A MATCH FACTORY.

INVESTIGATION REPORT:
ELIZABETH'S FATHER USED TO BE A STREET CLEANER, DIED FROM TYPHUS. HER MOTHER IS VERY WEAK FROM HER RECENT ILLNESS- INDEED IT IS REMARKABLE SHE IS ALIVE AT ALL. ONLY WORK AVAILABLE TO THIS WOMAN IS IN A MATCH FACTORY WHERE SHE EARNS TWO RUPEES A DAY (26¢) WHEN SHE IS STRONG ENOUGH TO GET THERE AND WORK.

HOME CONDITIONS: HOUSE: ONE ROOM BUSTEE (NOVEL) OCCUPIED BY ...

—but what a difference now!

Elizabeth Dass was admitted to the Nazareth Home in Calcutta a few days after we received this Caseworker's report . . . "Elizabeth's father used to be a street cleaner, died from typhus. Her mother is very weak from a recent illness—indeed it is remarkable she is alive at all. Only work available to this woman is in a match factory where she earns two rupees a day (26¢) . . . Home conditions: one room bustee occupied by several other persons besides Elizabeth and her mother . . . two sisters died of smallpox".

But, just look at her now. Her legs are stronger . . . she can walk and run and is beginning to read and can already write her name. Every day desperate reports like the one above reach our overseas field

offices. For only \$12 a month you can sponsor a needy little boy or girl in the country of your choice, or let us select a child for you from our emergency list.

In a few weeks, you will receive a photograph of your child, along with a personal history, and information about the project where your child receives help. Your child will write to you, and you will receive the original plus an English translation — direct from an overseas office.

Please, won't you help? Today?

Sponsors are urgently needed this month for children in: India, Philippines, Taiwan, Nigeria, Burundi, Africa, Pakistan, Mexico, South America. (Or let us select a child for you from our emergency list.)

Receipts for Income Tax are Issued Promptly

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I will pay \$12 a month (\$144 a year). Enclosed is payment for the full year ☐ first month ☐

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P-2-73

Cotton Patch Material

Clarence Jordan is that fascinating man who in the midst of racial strife in Georgia, translated most of the New Testament as the Cotton Patch version. He translated it out of and into his experience and what experience! Like the apostle Paul, Clarence Jordan's was a tent-making ministry and therefore his Koinonia Farm will sell you scripture pamphlets and spiced pecans, "The Sermon on the Mount" and *The Pecan Cookbook*.

Anyway, it's Clarence Jordan's records and tapes that I bring to your attention. There are many humorous and sometimes scary insights and parallels when Clarence Jordan retells the parables *The Rich Man and Lazarus and Other Parables*, and *The Great Banquet and Other Parables*. God's demonstration plot is an interesting way of dealing with love and violence in *Metamorphosis/Love Your Enemies*. Also available are *Judas and Jesus the Rebel/Jesus and Possessions*.

All are available on record at \$3.98, or cassette at \$4.50 from Koinonia Products, Route 2, Americus, Georgia, 31709, U.S.A.

Holy Ghost Reception Committee: No.9

Nice artwork on the record's album

cover; sometimes the words are interesting but always the music is amateurish. Paulist Press is the producer.

Are You There God? Over/Do You See Your Neighbor? Over.

Alas the accents get in the way. Besides it's all talk. Too bad such catchy titles couldn't have led to electric material. Friendship Press.

L.E. Siverns

Letters

(Continued from page 7)

problems involved. Independent of the fact whether the vocal 5% of the commissioners carry about 95% of the General Assembly's operation or not, the fact remains that it does hardly matter *how* they vote and *what* they vote for, if nobody in our ecclesiastical organization seems to bother about the most important part: implementation and follow-up of the (often abortive) decisions.

It could therefore well be that the intelligent layman has discovered what Mr. Coles still doesn't discern, namely that we need our present exasperating

presbyteries, synods and General Assemblies (all based upon a form of communication) like a hole in the head. Their actual purpose seems to be to keep a select group of ministers pseudo-occupied with trivialities to justify their salaries and their offices. The idea of any real output seems to be most disturbing and offending, for that would put this category to work. Sorry to say, but the professionals have indeed managed and moderated our church to death—and they know it!

What Mr. Coles classified as silent majority has not been like that from the beginning. By depriving busy laymen of agenda and minutes, pestering them with boring kirk sessions and endless and self-perpetuating committee, sub-committee, sub-sub and sub-sub-sub committee meetings, work groups and other time-consuming devices, these poor people finally had to throw in the towel in order to preserve their sanity. If any modern business was run the way the Presbyterian Church is being run, the manager would be fired on the spot. The Presbyterian Church seems to suffer from featherbedding and misplaced pomposity, and nobody seems to bother—except the silenced majority.

The problem, in my opinion, is not: "how to put the silent majority to work,"

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but: "How to put the silenced majority to work again."
Don Mills, Ont.

Bruce Bokhout

Men

PM PERSONALITY



Change is surely the order of the day! Our PM personality for this month will verify that statement. Greig Park was born and still lives in the old city which was Galt. But now it no longer has that name.

Galt along with Preston and Hespeler have become the community of Cambridge.

Greig has for some years been the secretary-treasurer of the Guelph-Saugeen men's work committee. He has spearheaded many activities for men in the presbytery. In his own words "I am grateful to God for being actively involved in the PM group of Saugeen-Guelph Presbytery and for the influence other men in this group have had on my life." He goes on to say "It is a great joy to see what has taken place in my own life. I would just say 'Praise God' for all of it."

Greig is single. He is an elder, church

school superintendent and choir member in St. Andrew's Church, Galt (now Cambridge).

He is engaged in the business of manufacturing shoe patterns with Abernethy Pattern Company in Kitchener. Camping, canoeing, skating and swimming are activities that Greig enjoys in his leisure.



REFRESHMENT TIME following the Presbyterian Men's meeting at Newcastle, N.B.

Preparing for Key 73

The theme "Calling our Continent to Christ" was heard many times during the first week of December when the synod men's work committee arranged meetings throughout New Brunswick and Nova

Scotia. Meetings were held at Sydney, Baddeck, Tatamagouche and Halifax with George Fernie, assistant national director of men's work. The New Brunswick meetings were held at Campbellton, Newcastle, Moncton and Saint John, at which Roy Hamilton presented the Key 73 emphasis. A men's banquet was held in Charlottetown.

Plans have been made for regular meetings at these and other points using the Coral Ridge Program for Lay Witness. This will lead up to a visit to each point by the Rev. Alex. McCombie, assistant secretary for evangelism and social action, from April 6 to 19. During those days it is planned to launch a program of lay witness in every community.



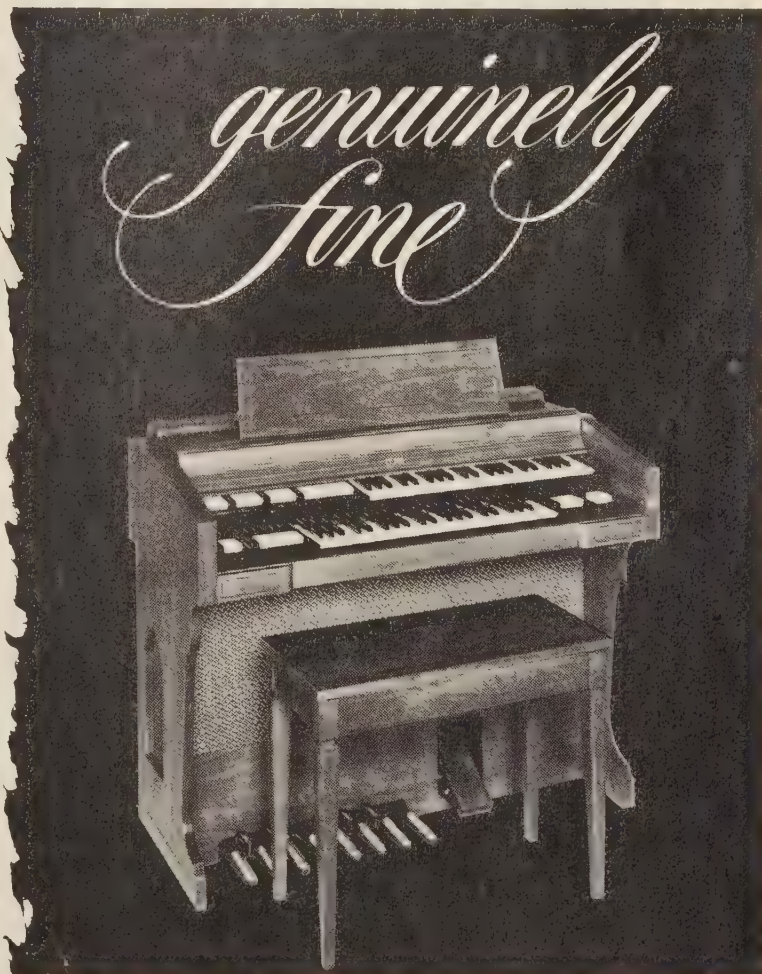
REV. LAURENCE BLAIKIE of Moncton, N.B., (standing) discusses the Key 73 emphasis with Bill Sinnis of Riverview Heights and Charles Martin, Hubert Archibald and Lawrence Smith, of Moncton.

"Genuinely Fine" in every sense of the word—the Conn Organ "*Chapel Spinet*". The charm and grace of its beautifully proportioned console would compliment any surrounding. It is a unit of compact versatility specially engineered and designed for those seeking an instrument with the characteristics of the traditional organ. Standard equipment on the Chapel Spinet are a locking fallboard and finished back. An ideal choice for church, school, institution or home. A genuinely fine choice.



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■ Fire was discovered in *St. Andrew's Church, Thunder Bay, Ont.* by the minister, Rev. Dr. Agnew Johnston, early in the morning of December 12. Damage was limited to Paterson Hall, firemen kept the flames from spreading to the church proper. The deputy fire chief said that he suspected vandalism, since the kitchen refrigerator was overturned and articles were strewn about.

■ When the new Book of Praise was introduced to the congregation of *St. Andrew's Church, Gananoque, Ont.*, on January 7th, the session presented a deluxe copy to Fred R. Laughton, organist for 40 years. The presentation was made by Ford Haig.

■ At *Memorial Presbyterian Church, Sylvan Lake, Alberta*, the 50th anniversary was observed with Rev. Dr. Murdo

Nicolson as preacher. The Rev. John D. Yoos has been minister there since 1956.

■ At *St. Andrew's Church, Pickering, Ont.*, a former kitchen has been renovated and furnished by the Jackson families, under the direction of elder Berge Hansen, in loving memory of elders Alex and Sam Jackson. Leather bound editions of the new Book of Praise have been placed by the Jackson family in memory of a clerk of session, H. W. Boyes, and by the Boyes family in memory of a former minister, the Rev. K. C. MacLennan.

■ *Mimico Presbyterian Church, Toronto*, paid off the mortgage on its building in 1972. The old building, used prior to 1959, has been converted into a church hall, largely with voluntary labour. In addition the congregation has been helping to support a missionary on an Indian

reserve. The Business Girls Club of Mimico Church has put the congregation on The Record Every Home Plan, and the same group inspired members to donate sufficient copies of the new Book of Praise for the entire congregation.

■ In *St. Andrew's Church, Quebec City*, copies of the new Book of Praise were dedicated in memory of James M. Gillespie.

■ An old-time Covenanter service was held in *St. Andrew's Church, Arnprior, Ont.*, to mark the 400th anniversary of the death of John Knox. The Rev. Douglas McQuaig of Almonte, the Rev. Floyd McPhee of Renfrew, and the Rev. Leo Hughes of Arnprior, spoke on various aspects of the reformer's life and work.

■ At *St. Andrew's Church, Wingham, Ont.*, copies of the new Book of Praise were dedicated in memory of W. T. Cruickshank, an elder who founded the radio and television stations in Wingham. The presentation was made by his son, Gerald, the memorial was received by John Donaldson, clerk of session, and dedicated by the Rev. Robert H. Armstrong.

■ For the past year *Knox Presbyterian Church, Kincardine, Ont.*, and the Kincardine United Church have broadcast their services on alternate Sundays over the local cable television system which has about 1,000 subscribers. On the screen, cards show the hymn numbers and other guides to the service. Two volunteers operate the system each Sunday.

■ At *Knox Church, Dutton, Ont.*, copies of the new Book of Praise were dedicated at an evening candlelight service. The books were presented by various families in memory of the Rev. Donald Cram, former minister, J. R. McKellar, an elder, Mr. and Mrs. R. P. Reekie and Mrs. Ruth Davis, valued members. Mrs. Walter Gibson of Tillsonburg, former organist, presented books for choir use.

■ At *Knox Church, Westport, Ont.*, copies of the new Book of Praise were dedicated by the Rev. A. J. Ramsay. Some of the books, given in memory of Mrs. Helen Blair and Mrs. Alice McCulloch, were presented for dedication by grandsons Rodney Blair and Joel McCulloch.

■ The MacVicar family donated 150 copies of the new Book of Praise to *Saint Columba Church, Saint John, N.B.* in memory of Lachlin and Flora MacVicar. A son who is an elder, Duncan MacVicar, presented the books to the Rev. G. L. Blackwell.

■ As memorial gifts, 320 copies of the new Book of Praise have been dedicated by the Rev. E. C. McLarnon in *St. Andrew's-Knox Church, Fort Erie, Ont.*

■ At *St. Andrew's Church, Fort Coulonge, Que.*, a pulpit Bible was presented by Mr. and Mrs. Lloyd Neville in memory of their daughter, Mrs. Helen Barnsley, late of Guelph, Ont.

Church Cameos



AT FIRST CHURCH, Trail, B.C., the first new Book of Praise was presented to the Rev. W. Campbell Smyth by Miss Nellie MacKenzie and her brother, Malcolm.



A LEATHER-BOUND COPY of the new Book of Praise was presented to Mr. and Mrs. Herb Thomas, long-time members of St. Andrew's Church, Markham, Ont. At left is elder William McEachern, at right Don Sine, clerk of session.



AT WEYBURN, SASK., 200 copies of the Book of Praise were dedicated at the 73rd anniversary service in memory of Albert Bruce Douglas. Shown are Mrs. Douglas, Dr. Oliver Nugent, guest preacher, and the Rev. Clifford Johnson, minister.



SOD WAS TURNED for the new educational/recreational complex of St. Andrew's Church, Nanaimo, B.C., Dec. 3. Shown, left, is John McKinn, oldest session member, with Mrs. Agnes Seaton, oldest member and Darlene Gomerich, her great-great niece, and Rev. D.H. Mahood.



A NEW NURSERY was dedicated in the Presbyterian Church, Blenheim, Ont., at the 117th anniversary celebrations. Shown are: Mrs. Doris Greene, Rev. Wm. McNeil, Mrs. Florence Schaafsma and son Robert.



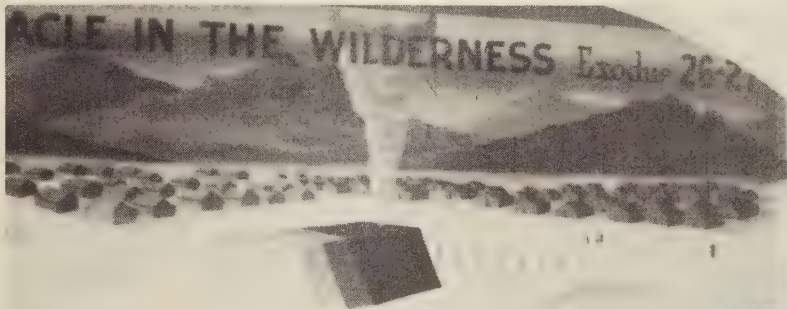
REV. DR. ARCHIBALD BROWN and senior elder Malcolm McKellar at the dedication of new Books of Praise at St. Andrew's Church, Strathroy, Ont. The books were donated by Gladstone Mills, Sr., of Burlington; Mrs. George MacDonald and Mrs. H. F. Small, of Strathroy; and Mr. and Mrs. C. A. Anderson of Chatham, Ont.



ST. ANDREW'S CHURCH in Dresden, Ont., celebrated its centenary with four special services and the dedication of an addition to the church hall. Here Roy S. Johnston and Andrew Houston, co-chairmen of the building committee, are seen cutting the ribbon.



At FIRST CHURCH, Chatham, Ont., Rev. Gardiner C. Dalzell was presented with new pulpit robes, the joint gift of the ladies' aid and the session. Shown are, left, Gordon L. Sharpe, session clerk; Mrs. Melvin Civalier, president of the ladies' aid; Mr. Dalzell; Otis McGregor and John Thompson.



A REPLICA OF THE TABERNACLE was used at Calvin Church, Sudbury, Ont., to illustrate church school lesson material. The replica is scaled to 1/13 of the original.

Youth

Where to get help

If you need resource ideas, information on where to obtain resources on special themes, assistance with programs, planning, or special projects, help with leadership development, aid in starting or leading a youth group, ideas for your latest adventure, aid in evaluating your program, etc., then call on your friendly

Team for Youth Ministry worker.

Although each member has particular talents and may be available in whatever area of Canada required, the members are located in different regions for easier accessibility. The co-ordinator of T.Y.M., the Rev. Ted Sivers, is based in Montreal (#98, 1405 Kingsley Ave., Dorval 780, Quebec. Phone: 514-631-6118.) and has already visited much of the country.

Another full-time member, Dani Davidson, is based in Hamilton (71 Organ Cres., Hamilton, Ontario. Phone: 416-522-2792 or 416-388-1228), but is ready to travel westward in response to

your requests.

Angus Sutherland is available only part-time this winter, but will be in Saskatchewan for full-time work next summer. He may be contacted at Knox College (59 St. George Street, Toronto, Ontario M5S 2E6. Phone 416-921-2595 or 416-921-3331.). — *Diane Reader*

Winter Weekend IAWAH

The Synod of Quebec and Eastern Ontario P.Y.P.S. are holding their annual winter weekend at Camp IAWAH, February 23-25. The Rev. John Allan of Willowdale will be theme speaker.

Come prepared not only for stimulating addresses and discussions, but also for fun in the snow and on the rink.

For further information, contact Mrs. Liz McQuaig, Box 1086, Almonte, Ont.

This event is for young people ages 16-25. Registration will be limited, so register well before the February 19th deadline. The registrar is: Miss Leslie Wood, 612 Courtenay Ave., Ottawa, Ont., K2A 3B5. Phone: 613-722-2421.



THE EXPLORERS of Knox Church, Woodville, Ont., raised funds to purchase the new Book of Praise by selling over 200 Presbyterian calendars annually for three years. Their leaders are Mrs. William Cameron and Mrs. M. C. Young. The Explorers presented 30 books to the Woodville church, ten to Knox Church, Cannington, and six to St. Andrew's Church, South Eldon.

Calendar

INDUCTIONS

Das, Rev. Basil P., Tottenham, Beeton and Schomberg, Ont., Nov. 29.
Fournery, Rev. L. W., Moose Jaw, St. Mark's, and Briercrest, Knox, Sask., Jan. 5.
Gordon, Rev. J. D., Brantford, Central, Ont., Jan. 17.
Stewart, Rev. S. J., Barrie, St. Andrew's, Ont., Nov. 27.

RECOGNITIONS

Jeffery, Rev. Shirley, Port Carling and Torrance, Ont., Dec. 7.
Kennedy, Rev. R.J.G., Colborne, Brighton and Lakeport, Ont., Sept. 15.
Old, Rev. Allan M., Regina, Norman Kennedy, Sask., Jan. 19.
Wilson, Rev. Hugh, Centreville and Millbrook, Ont., Nov. 16.

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Deaths

CRAM, THE REV. DONALD BLAKE - A retired Presbyterian minister, Mr. Cram, 75, died suddenly at his home in Dutton, Ont., on December 3. Born near Wyoming, Ont., he served overseas with the artillery in World War I. Subsequently he studied at the University of Toronto and graduated from Knox College in 1936. His first charge was Three Hills, Alberta, and he also ministered at Fort St. John and at Vegreville in the same province.

While serving at Moosomin, Sask., he married Evelyn B. Kilpatrick, who predeceased him in 1964.

In Ontario he was minister at Dutton,

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Teeswater, Duart, and Turin and Norwich. He
retired in 1962 and had lived in Dutton since
then.

HEPBURN, THE REV. JAMES NOBLE—A
retired Presbyterian minister, Mr. Hepburn, 74,
died in Sunnybrook Hospital, Toronto, on
January 1.

He came from Glasgow, Scotland after World
War I, in which he served with the British Army.
Mr. Hepburn graduated from the Toronto Bible
College in 1931 and from The Presbyterian
College, Montreal, in 1933.

During his ministry he served at Woodstock,
N.B., Lethbridge, Alta., Fort Frances, Kirkland
Lake, Richmond Hill and Burks Falls, all in
Ontario. From 1942-45 he was a chaplain with
the Royal Canadian Air Force.

Surviving are his wife, Nancy, a daughter
May, of Toronto, and a son, Kenneth, in the
Ottawa area.

BURDITT, session clerk, Alberton Church,
Ont., Dec. 12.

CAMPBELL, WILLIAM W., 69, representa-
tive elder, Stroud Church, 27 years treasurer,
Nov. 29.

DEMPSTER, ALEXANDER, 72, session
clerk, Trinity Church, Victoria, B.C., Nov. 29.

EATON, MRS. E. EARLE, 48, wife of the
Rev. E. Earle Eaton of Chesterville, Ont., active
in church, church school, W.M.S. presbyterial,
Nov. 30.

HILL, J. HENRY, elder, Zion Church,
Charlottetown, P.E.I., Nov. 24.

HODDER, ARTHUR W., elder and Record
secretary, St. David's Church, St. John's, Nfld.,
Nov. 25.

MACKINTOSH, MISS HELEN, editor of
The Glad Tidings 1935-48, member of Central
Church, Brantford, Ont., Dec. 19.

MURRAY, JAMES ROBERT, 90, elder for
50 years, St. Andrew's Church, Niagara-on-the-
Lake, Dec. 4.

Anniversaries

213th — St. Andrew's Church, Quebec, Que.,
Nov. 26, (Rev. E. Bragg).

Readings

March 1 — Psalm 23
March 2 — Luke 15: 1-7
March 3 — Isaiah 63: 7-14
March 4 — Isaiah 10: 1-7
March 5 — John 10: 1-10
March 6 — John 10: 11-18
March 7 — Colossians 1: 1-14
March 8 — Colossians 1: 15-20
March 9 — Colossians 1: 21-25
March 10 — Colossians 1: 24-29
March 11 — Colossians 2: 8-19
March 12 — Colossians 2: 20-3:4
March 13 — Colossians 3: 5-11
March 14 — Colossians 3: 12-17
March 15 — Colossians 3: 18-4:1
March 16 — Colossians 4: 1-6
March 17 — Colossians 4: 7-17
March 18 — Genesis 37: 1-11
March 19 — Genesis 37: 12-24
March 20 — Genesis 37: 25-36
March 21 — Genesis 39: 1-6, 19-23
March 22 — Genesis 40: 1-8
March 23 — Genesis 41: 25-40
March 24 — Genesis 42: 6-25
March 25 — Genesis 43: 1-15
March 26 — Genesis 43: 16-34
March 27 — Genesis 44: 18-34
March 28 — Genesis 45: 1-15
March 29 — Genesis 46: 1-7
March 30 — Genesis 47: 1-12
March 31 — Genesis 48: 8-16

The Pearl Of Great Price



■ Rambhau and David Morse walked slowly up the winding road. Rambhau was an Indian pearl diver who with his son had spent many long hours searching for pearls of "great price". They wiped the sweat from their faces for the day was hot and the road was steep.

"Sahib," said Rambhau, "you say that God sees people just as they really are, even when they think they are perfect."

"Yes, Rambhau," answered Mr. Morse. "God does see our thoughts. And he says there is sin in every heart. That is why he gave his only son, that whosoever believes in him should not perish, but have everlasting life." Rambhau shook his head. "You see Rambhau, if you will only believe and receive his offer of salvation in Jesus, you will pass from death unto life."

"I cannot accept it Sahib," said Rambhau. "It's too easy. I must work and suffer for my place in heaven or I would feel I had not earned it."

"Rambhau," answered Mr. Morse, "there is just one way to heaven. You are getting along in years, my friend. If you want to see heaven you must take the new life God offers you in his son. You must prepare for heaven before it is too late."

"You are right," Rambhau said softly. "Today was my last day of diving. You see, this is the last month of the year and I'm preparing to make 'the pilgrimage.' All my life I have planned 'the pilgrimage.' I shall make sure of heaven. I am going to Delhi on my knees."

"It's 900 miles to Delhi," exclaimed Mr. Morse. "Your legs will become raw and you will contract leprosy or blood poisoning."

"No, I must go," answered Rambhau. "The suffering will purchase heaven for me." Without another word he turned and walked slowly in the direction of his home.

Sometime later, Rambhau visited Mr. Morse. "Sahib, please come to my house, he said. "I have a gift for you."

As they walked along, Rambhau said, "A week from today I leave for Delhi." Mr. Morse was sad. All his prayers and witnessing had been of no use. When they entered Rambhau's home he said, "Sit down Sahib, while I tell you a story."

As Mr. Morse waited, Rambhau pulled out a small case from a shelf and opened it. A pearl of exquisite beauty lay in the box before him. He said: "I once had a son. He was a diver too. He was skilful and strong." His eyes filled with tears. "What joy it was to work with him. He always dreamed of finding a pearl of perfection. Then one day it happened. But he stayed under the water too long. When he came up he became sick and soon died." The old man buried his head in his hands.

After a time of silence, he continued, "You, Sahib, have been my very best friend through sickness and want. I am giving you this pearl." He placed the treasure in the hand of Mr. Morse.

"Rambhau," said Mr. Morse hardly able to speak, "I must pay for it. I will give you a thousand dollars," Mr. Morse saw the old Indian stiffen. "Well, then, whatever you ask. I'll work the rest of my life to pay for it."

"You do not understand," said Rambhau. "My only son died to obtain it. No price could buy his life. I am giving it to you as a token of my love."

David Morse was silent for a moment. "Is this the time to say what I have wanted to say," he said to himself.

"Rambhau," he said gripping the Indian's shoulders, "that is exactly what I have been saying about God." Rambhau slowly searched his friend's face. "God is offering heaven as a free gift out of love to people like you. But a world of money and jewels couldn't buy it. And no act of yours or mine can earn it, because Jesus paid for it with his own life. He is your door to heaven. I will humbly and gladly accept your gift in just the way you offered it, Rambhau. Won't you accept God's way to heaven, humbly and gladly?"

Tears rolled down Rambhau's face. "At last," he said, "I understand what you have been saying to me. I see it clearly now. You have made me see it. Of course, I could never earn my way to heaven. It's priceless, I accept him, Sahib, I gladly accept Jesus."★

Sahib—is an especially polite way of addressing a leader in India. Look up Matthew 13: 45,46.

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BHIL VILLAGE in India, protected by a fence of dried thorns.

PRESBYTERIAN

RECORD

MARCH, 1973

FLAGS are flown on "boys day" in Japan, see column 1, page 5.



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KOREANS and Rev. Robert Anderson protesting law limiting freedom of non-Japanese.



IN THE sand box at kindergarten, Nagoya Church.



MEAL TIME at a church conference.

BY GLEN DAVIS

IN THE new Korean Christian Centre, Osaka.



Where are

■ Putting it mildly, the K. C. C. J. (Korean Christian Church in Japan) is facing a few problems.

Item: One of the 40 Korean congregations in Japan recently found itself without a minister. At a meeting to discuss calling a new man one elder was heard to say: "What we want in this church is a minister who teaches the Bible and preaches the gospel, and has nothing to do with society and the world." A young member who doesn't see how one can ignore society while teaching the Bible responded: "If our church does nothing about helping the 600,000 Koreans in Japan to gain social justice and civil rights what is the use of preaching the gospel?"

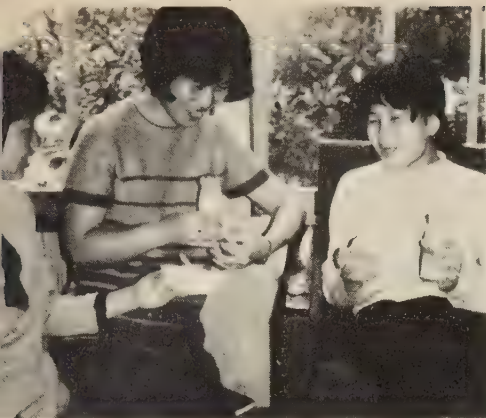
Item: A recent graduate from high school stopped going to church. When asked why she replied, "I've been going only because my parents forced me. I don't understand Korean and get nothing from the service so why bother?" Her friend said, "I don't get much out of it either but I go because the church is a place to get together with other Korean young people, sort of a Korean club."

Item: An elder paid a visit to a senior member of his congregation and she told him of the many hardships and humiliations she had to suffer under Japanese rule in Korea before she was forced to come to Japan before the war. The elder's reply: "I had the same experience. Our young people today think that just because they can't get into the school or company of their choice they are having it rough. But compared to what we went through they don't know what discrimination is."

Item: At the close of a three-day youth conference a minister was speaking to the 80 young people present. The burden of his message was: "You call yourselves Christians but you've just spent three days discussing your problems with barely a token nod in the direction of God."

Here we see a church in which strong evangelical faith exists in uneasy tension with deep social concern. It is a church that lives and grows in a land where its people are unwanted and have suffered social discrimination, economic hardship and political injustice since the day their church was born 65 years ago, not because they are Christian but because they are Korean.

It is a church in which the usual generation gap is widened to a gulf because the young people don't even speak the same language as their parents, nor have they been raised in the same culture. Added to this is the tendency of some of the older generation to be more devoted to Korean than to Christ.



You going, little church?

The preoccupation with the countless and real problems of an oppressed minority often prevents any effective program of evangelism. This is evident in the K. C. C. J.'s failure to grow statistically in recent years. Less than 4,000 Christians in a total Korean community of over 600,000 demands an intensive effort to evangelize by all possible means.

With problems like these it might well look as if the K. C. C. J. is going nowhere fast. But that is not so, for there are signs of hope; there are indications that the church is finding some new directions.

Item: Several months ago one small presbytery decided to try a new approach in outreach. The Korean homes of one area were chosen for concentrated visitation by both clergy and laymen. Contacts with non-Christians were established, the concern and work of the church made known and the love of Christ shared. The initial visits were then followed up by setting aside one Sunday afternoon a month for members of the congregation to make return calls. Response has been friendly and positive. Some new people have begun to show up at services, the community is learning that the church is not just there to minister to itself, and the lay people are growing in confidence as they learn to make effective visits. Soon another church in the presbytery will have its turn to launch this visitation outreach program with the help of sister congregations.

Item: In the teeming city of Osaka the K. C. C. J. is experimenting with another new direction in mission. The Korean Christian Centre which opened in October, 1971 is in the heart of Japan's largest Korean community. Its purpose is to minister to whatever needs are found in the community, and the needs are legion.

There are children who come home to an empty house because both parents must work to earn their living. An afternoon program at the centre provides organized play, homework assistance and a sense of belonging to about 50 of these children.

There are many young Koreans, housewives and older folk who are finding educational, cultural, and social needs met through various classes and clubs at the centre.

Are the spiritual needs being met too? Well, the congregation which meets in the centre each week has doubled in the past two years, and each Sunday sees new seekers finding their way to the house of God and to the love of Jesus.

Item: One Sunday morning a young man slipped a special March, 1973

envelope into the offering bag. Later it was discovered that it contained 10% of his first salary cheque—an act of thanksgiving to God for being able to finish school and get a job. This kind of stewardship is not the exception but the rule in the K. C. C. J. This little church gives more per capita out of its poverty than any Canadian denomination gives out of its wealth.

Item: Three years ago the Methodist Church in Korea sent a minister to do pioneer work among Koreans in the northern city of Sapporo. In spite of loneliness and many disappointments, the faithful work of Pastor Lee and the blessing of God's spirit has resulted in a lively little congregation which is steadily increasing and has recently purchased its own little building. Similar work has sprung up in two other areas.

Item: A church without a minister for the past two years was having no success in calling one. Finally they hit upon the idea of calling a Canadian co-worker to be their full time minister. This radical departure from tradition necessitated a General Assembly debate before the decision could be made to approve the call. This decision, made completely by the K. C. C. J. itself, is a sign of new depth in the relationship between the two churches and it might also be concrete evidence that the K. C. C. J. is looking beyond nationalistic boundaries and seeing itself as part of God's great worldwide body.

Where are you going, little church? What is your future? Will you be assimilated into the Japanese church? Perhaps, but not for a while at least, because the climate is not right on either side. What will happen when the Korean-born generation is gone is still anybody's guess.

Will you die a slow death, preoccupied with Korean nationalism and unable to meet the deep needs of the now generation? This too is possible but another possibility looms large on the horizon, the possibility that the Spirit of God, for whom no problem is too big, will unite these diverse elements, the young and the old, the evangelicals and the social activists, the nationalists and the kingdom-dwellers, the dreamers and the realists, and out of it all will build a church which will follow Christ fearlessly into the work of ministering to the total need of the whole Korean community in Japan.

Where are you going, little church? We pray that you are going on in the love of Christ and the power of the Spirit and that you will let us walk beside you.★

THE AUTHOR is returning to Japan from furlough on April 1st to take a new assignment as pastor of the Korean congregation in Fukuoka.

The world's most serious problem

■ It was in 1971 that our General Assembly made two significant decisions: that involvement in the Canadian Coalition for Development would be our church's major thrust in the effort to combat poverty in Canada, and that a poverty task force should be established within The Presbyterian Church in Canada. In other words, the church committed itself, as a fellowship of Christians, to combating poverty, the world's most serious problem.

The fact is that one quarter of the world's population, including affluent Canadians, control and consume three quarters of the earth's resources and services. The world's poor, including the poor in Canada, are outraged by the growing gap between themselves and the rich. They are demanding justice, not charity; and the dignity of self-determination, not continuing dependency.

Justice in the world is the basic human issue. Canadians are faced with a choice between either pursuing our present course of seeking ever-increasing growth, earnings, and consumption OR joining the poor in the struggle for a just distribution of income and decision-making power. The choice is not easy, a decision for justice will reach deeply into our present life styles, it will cost us something as individuals and as a nation. We must learn to care, and having done that, we will want to act. These are the first steps in the liberation of the earth's poor from dependence, disease, and hunger.

Does it matter to us that 80% of the world population suffer chronic under-nourishment or acute hunger, while we in

the other 20% enjoy at least the minimum intake of calories and proteins that are necessary to sustain body and mind?

This month, from the 9th to the 19th, Canadians will have an opportunity of learning through "Ten Days for World Development." Sponsored by five churches, Anglican, Lutheran, Presbyterian, Roman Catholic and United, a promotional campaign will be carried through the press and radio and television. The leaders of the churches involved will do what they have never done together before, they will tour Canada from coast to coast. The Presbyterian Church in Canada will be represented by the moderator of the 98th General Assembly, Rev. Dr. Max V. Putnam. During his absence in India the Presbyterian leader will be Rev. Donald C. MacDonald, secretary of the administrative council. Check the press and local program listings for word of special promotion in your area. Some of the television programs are listed on pages 18 and 19 of this magazine, together with suggestions for viewing.

Above all, interest yourself in the plight of the unfortunate 80% of the world population. There is good biblical precedent for giving practical aid to those in need. Jesus said "Anything you did for one of my brothers here, however humble, you did for me." (New English Bible, Matt. 25:40).

Your minister has a kit, including a poster, on "Ten Days for World Development." Why not volunteer to create some enthusiasm in your congregation for a project that will help to change the world for the better?

It is only money, but it is yours!

■ Once again we draw attention to the irresponsible fashion in which public funds are being budgeted for the summer Olympic Games in 1976. To accommodate the athletes in Montreal the Canadian Mortgage and Housing Corporation is being asked to spend \$120 million of our money. The explanation is that the housing will be available to the poor after the Games. Has this really happened in Mexico City or Munich, where the same justification for spending so much was given?

It is significant that the Greater Montreal Anti-Poverty Co-ordinating Committee, which should know the situation in that area better than anyone in Ottawa, is seeking a referendum throughout all of Montreal Island on the Olympics.

Prime Minister Trudeau has already authorized the federal treasury to give the Montreal Olympic Games Committee \$250 million in commemorative coins. Another \$10 million will finance a special stamp issue, proceeds of which will go to the Olympic Committee. The cost for security at the Games is esti-

mated at \$20 million. And to televise the Games the CBC may have to pay \$25 million of taxpayers' money.

As the Rev. Donald V. Stirling, a United Church minister who heads a committee opposed to the Olympics, wrote in *The Globe and Mail* on February 6: "Our government does not have a magic box filled with millions awaiting spending opportunities. We only have a national debt. We live in an age of deficit financing. All Olympic costs will be added to the national debt and will be paid off in time with other debts as money becomes available. The ultimate cost of all Olympic financing can only be measured by calculating the initial cost and then adding the interest costs over many years."

No wonder many Canadians are becoming greatly disturbed over the extravagant way in which their money is to be spent on the summer Olympics. As we proposed in February, Canadians need a watchdog to protect our interests. ★

A Bhil Village

■ When I read of the Bhil villages in central India where the Rev. John Buchanan, M. D., began his work (see page 10), I recalled a journey made with the Rev. Fred C. Knox out from Barwani a few years ago.

As we travelled on the rough, one-track road we were shown caves in the distant hills in which professional bandits made their quarters. So it was not surprising to find that the tiny village, a collection of crude huts set in the midst of open fields, was protected by a formidable wall of dried thorn bushes. At night all the animals, as well as the people, are taken in behind the thorns.

In that village an evangelist had set up a crude classroom where he was teaching both young and old to read and write, their only access to education. A simple gospel story was the first primer.

The evangelist had left a secure position as a non-commissioned officer in the Indian army to return to his people and share with them the good news that had transformed his life. He had given up his house and servants, and left his family behind, to live a primitive life along with the Bhil people so that they might come to know Christ./DeC. H. R.

Boys Week in Japan

■ During the first week in May colourful banners fly from bamboo poles in Japan to mark Boys Week. For every son in the home the Japanese display a banner in the likeness of a carp, the fish that is renowned for its determination to fight its way against the current.

Each banner represents the desire of Japanese parents to have the son endowed with the qualities of courage, endurance and strength that will enable him to persist in the face of great odds.★

March, 1973

PRESBYTERIAN RECORD

MARCH, 1973
VOL. XCVII, No. 3

in this issue

- 2 Where Are You Going, Little Church? *Glen Davis*
- 6 Pungent and Pertinent, *Isobel Hopkins, Dorothy M. Henderson, Joseph C. McLelland*
- 9 Meditation, Recycling Life, *D. Glenn Campbell*
- 10 He Loved the Bhils, *DeCourcy H. Rayner*
- 14 Experiment in an Underprivileged Neighbourhood
- 16 A New Assembly Board Begins its Work, *R. P. Carter*
- 17 Mental Health and the Christian Community, *Dr. James MacDonald*
- 18 Ten Days for World Development

departments

- | | |
|---------------------|------------------|
| 20 News | 28 Personals |
| 22 See/hear | 29 Youth |
| 25 Books | 30 Church Cameos |
| 26 You Were Asking? | 30 Readings |
| 26 Letters | 32 Deaths |
| 27 Men | 33 Calendar |
| 35 Children's Story | |

cover story

See the adjacent column for descriptions of the two cover photographs. The upper one was taken in India by the editor, the lower one by the Rev. Glen Davis in Japan.

EDITOR
DeCourcy H. Rayner

ASSISTANT EDITOR
Valerie M. Dunn

BUSINESS MANAGER
C. Alex Culley

CIRCULATION MANAGER
Isabel S. Farquhar

SECRETARIAL ASSISTANT
Leila M. MacInnes

Editorial and Business Offices: 50 Wynford Drive, Don Mills, Ont. M3C 1J7
Telephone: 429-0110 Area Code 416

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Pungent and Pertinent

The Order of Deaconesses

UNEMPLOYED
AND
AVAILABLE

THIS MONTH two graduate deaconesses raise the question of what the church should do with qualified women who have married. The comments come from Mrs. Isabel Hopkins, who graduated from Ewart College in 1961 and now resides in Willowdale, Ont.; and from Mrs. Dorothy M. Henderson, wife of the minister at Harriston, Ont.

■ What are married women who were professional church workers doing now? The answer for many, as far as the church goes, is basically, nothing. Some are volunteers in church or community programs, a few have returned to former professions like nursing or teaching, but very few are using their deaconess training in the way it was intended. Why? There are many answers: some, especially those with young children, have neither the time nor the desire to take on extra responsibility and feel they are fully and creatively occupied in their own homes. This is a valid point of view, particularly in this time of stress for the traditional family, when there is a great need for a stable and loving home environment. But there may well come a time when their children are older and less dependent, when these women will feel they have spare time available and may wish to return to work. So let's not forget they are there.

Secondly, there are married women who, despite available time and the desire to return to church work, cannot find a position. Unemployment exists in every field of work from factory assembly lines to university teaching, and there are undoubtedly many areas in which there simply is no vacancy for a deaconess—either because there is a surplus of trained people, or, more likely, because the work is being done by some already over-

worked people and by volunteers. Or the work is not being done at all! How many congregations can afford a Christian education director? How many consider that they really need one?

Certainly in the past, many faithful, competent volunteers ran the Sunday school, youth choir, women's societies, etc. and many are still giving excellent service at considerable personal sacrifice, rewarded by seeing their efforts result in a more active, vigorous church community. Could not a trained deaconess help make their volunteer work even more effective?

Why couldn't part-time work be offered to married women deaconesses? Local congregations could more easily afford

such an arrangement. For even one or two days a week she could relieve an over-worked minister and help coordinate the volunteer work. Possibly two congregations reasonably near could share her services.

Supposing that we do have a vacancy and a married deaconess to fill it, there remains the problem of how she can do so, especially if she has children. Even in large cities, day care is scarce and expensive, with day care centres full to capacity, and reliable housekeepers mostly commanding large salaries as nannies to the children of TV personalities and female executives. Grandma is likely to be a long distance away, and the neighbours, if one even knows them, are all



"What was it tonight, Dad, a speech on the pension fund, or a review of the ministers' stipend?"

busy with their own concerns.

This is hardly an ideal situation for taking on a job, even for regular volunteer work. What can or should the church do?

Flexibility in hours of work would help. A married deaconess could function better if she worked on a schedule which allowed her to be at home to see her children off to school and to welcome them home again. Working a few days per week, or a few hours per day at a reasonable salary would allow the mother of very young children to make arrangements for a good sitter.

More churches could make space available for day care centres or for after-school play groups which would be a service to all working mothers, and allow even those who do not work outside their home a chance of an occasional morning or afternoon off. Churches could take a more active part in community efforts to see that such child care is available to every mother who needs it. If this isn't the church's business—whose business is it?

Not in any way am I suggesting that we "create" work for married deaconesses—simply that we utilize their talents in new, imaginative ways. There are so many things we could be doing for young and old, for little children, confused youths and lonely old people—so many people to help, from the bewildered pregnant teen-ager with nowhere to turn but an abortion service, to the married man unemployed at 50, with no hope for another job. Surely the maturity and experience of deaconesses who have had their lives enriched through their own families would be priceless in such programs? Can we afford to neglect such a valuable resource when with imagination and flexibility we can use it?

Isobel Hopkins

■ Thirty-three women graduated from Ewart College in the period from 1964 to 1969. Each was trained in such areas as Christian education philosophy and practice, theology, psychology and mission work, at considerable cost to the church. Of these 33, 14 are now in the employ of the church. The rest are classified as "inactive"—many simply because they are married, not from an unwillingness to serve. It seems that often the church requires a deaconess to be celibate in order to continue employment.

The title "inactive" is a misnomer, for most are involved in the local congregation. For instance, I lead an Explorer group. And knowing some resource to suggest, project to try or a leadership tool to use has often meant the difference between a routine gathering and an excit-



MRS. DOROTHY HENDERSON teaching Pam Harrison, one of her piano students.

ing expression of our Christian faith. Also, I've been able to take university courses, practical night school classes, teach ten to 20 piano lessons per week and continue my own musical education by practising two hours daily. Yet I would gladly have continued service in the paid employ of the church had I seen an opportunity to do so. How many other "inactive" deaconesses are in the same position?

These women could serve on committees, and assist Educational Resource Persons in such things as the training of teachers, and conducting Christian education workshops. And many congregations are planning to be involved in Key 73, the continent-wide effort to confront every man with the challenge of Christ. Couldn't some of our "inactive" deaconesses help here?

Inactive deaconesses are an untapped resource. I believe it should be a priority of the church to find ways in which to use this untapped resource.

Dorothy M. Henderson

RETURN TO COMMUNION

By Prof. Joseph C. McLelland,
McGill University, Montreal.

■ A lot of things these days are credited to "the work of the Holy Spirit." Mostly they are types of expanded consciousness, ecstatic states and private experiences. Pardon my scepticism! I grant that it all sounds very religious—there's plenty of religion around right now especially the eastern kind which concentrates on these very things. But religion is not necessarily the Holy Spirit's doing, whether inside or outside the church.

That's why I commend a different form of renewal for the church. I refer to a phenomenon that is on the increase throughout churches, and which seems to me to pass the two tests of the truly spiritual. First, it is genuinely New Testament, taking its form from the apostolic age itself; and second, it does what the New Testament says the Holy Spirit does: it points not to the Spirit himself but to Jesus Christ.

The phenomenon I have in mind is technically called the *agape* (a Greek word pronounced ah-ga-pay). It means simply "love." As an event in the early church it was the name of the "love-feast," the original form of our holy Communion. It was more informal, however, more like a family meal, a sort of congregational pot luck supper in which bread and wine are made the focus of a simple ritual. It meant a sharing of one's food, a frank table talk, and a concern for one another that spells love, *agape*. And where the congregation becomes a family, a brotherhood of love, I submit, you have the authentic work of the Holy Spirit.

Of course, we all know that something drastic happened to our Communion service on the way from Jerusalem (35 AD) to Toronto (1973). It stopped being a common *meal*, for one thing, and got caught up in a liturgical development that had token elements of bread and wine pretending to be a banquet. It stopped being a festival of *joy*, and became so solemn that it concentrated on the crucifixion and almost forgot that Easter was what started it all. It stopped being a *family* affair, and became restricted to special occasions for adults only (for centuries indeed, only adult priests were worthy of the elements on a regular basis).

In our own case, it is so solemn and



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ritualistic that we "observe" it (we could hardly say "celebrate" for so funereal a rite) only four times a year. We have let the session take it over, as if elders have some special place in the ceremony. Instead of loaves of good slices of bread we prepare little pieces; instead of goblets to share proper wine we have individual tots with grape juice. Notice how *individual* it has become: each one does his own thing, makes his private communion. It lacks *power*—the power of "common union," of genuine sharing and eating, of table talk among family members, of bread meant for eating and wine meant for gladdening. How can it symbolize any longer the presence of a living and powerful Jesus Christ?

The decline and fall of holy Communion emphasizes our individualism, our dismemberment. Little wonder that we are driven to seek "higher" forms of private religious experience! But if we could experiment with more biblical forms of congregational life, we would honour the Holy Spirit's work of increasing the family of God, and of spreading the love of Christ.

Try it—a less formal and static kind of congregational event. Turn your morning service into a celebration (there's always Easter to remember); if your present order of service won't fit, there's something wrong with it. Let *agape* teach you better ways of being a congregational family. Paul's intention in I Corinthians 11 was not to change it into a token memorial, but to recall the Supper to its proper meaning. We are called to share the meal, of which bread and wine form the best part, the part over which prayers are said, thanksgiving is concentrated, our common union celebrated. That's what it's all about. Of course, our children are included—isn't this what we baptized them for?

I hope my point is clear: when Christian folk gather together for mutual love and fellowship, for sharing and caring, for joy and celebration, for enjoying the company of Christ among his family—why, *that's* what Holy Spirit means! ★

CONTRIBUTORS

Timely topics should be covered in Pungent and Pertinent pieces, about 800 words in length, accompanied by a photo of the author.

Letters must be signed and should not exceed 200 words.



Recycling Life

"Then the word of the Lord came to me: Can I not deal with you, Israel, says the Lord, as the potter deals with his clay?"
Jeremiah 18: 5 (NEB)

■ When many of us have become concerned today, at least momentarily, in the subject of ecology and pollution, though we remain lamentably indifferent to the pollution of the moral and intellectual atmosphere of the times, considerable thought has been given to the recycling of certain throw-away items. We recycle glass today so that old bottles are broken up and used for the production of new glass products. We recycle our paper goods to make other paper items that may be used a second and a third time. Tin cans and old cars (a purely coincidental association of terms) are broken up, melted down, and used all over again to produce other metal products. The process has become one of the facts of life of the 20th century.

The whole idea has a two-pronged effect: a clean-up of the growing piles of garbage by putting them to constructive use, and a reduction in the rapidly-growing demand for unrenovable natural resources. Monthly there comes to your writer's desk a publication called *Recycle*, full of ideas for using things in new and interesting and educational ways: egg cartons and telephone books, oranges and empty chairs, Shakespeare and the New Testament.

All of which brings to mind in this Lenten season the possibility of recycling life itself. The idea is not new at all, going back at least to the days of Jeremiah, six hundred years prior to the birth of the Christ Child. A look at any anthology or a book of quotations quickly reveals how many others have pondered a similar idea. As the old-time prophet watched in fascination the potter at his wheel he noticed that "Now and then a vessel he was making out of the clay would be spoilt in his hands, and then *he would start again and mould it into another vessel to his liking.*"

The wish that the Creator of life would start all over with his human creatures in the world today must be common! There are likely fewer of us than we might think who need to be persuaded that we are *sinners*. It seems common knowledge, though the words used to describe the condition vary. Twenty years ago D. R. Davies in his excellent little book, *Down, Peacock Feathers*, tried to sell his readers on the idea that the words of the prayer of General Confession, commonly used by our friends of the Anglican Church, were indeed appropriate to our situation and that we are certainly "miserable offenders."

The need expressed by Davies is less obvious now when it

has become increasingly clear that human-kind are great de-spoilers, using up natural resources at such a fearful rate that scientists are now predicting the end of our world in the next century. Our gross inhumanity to our fellows, our intense concern with number one and the fast buck have become legendary but increasingly intolerable. Artists and musicians, sociologists and writers in many fields all raise a common voice of condemnation. We do not have to be sold these days on the fact that our lives have become unmanageable and our world a mess. Some of us could even be persuaded to pray about it if we believed any help were forthcoming from that direction.

So we have become citizens of a world from which there is *No Exit*; we have become hopeless and pessimistic. Ours has become not merely an age of anxiety, though frequently so described, but an age of despair. In Christians especially such an attitude is unbecoming. Years ago, Tennyson wrote,

*Good ye are and bad, and like to coins,
Some true, some light, but every one of you
Stamp'd with the image of the King.*

The writer was not preaching but even he, though he did live 100 years ago, saw something good in his fellows as well as something evil. His long poem, "In Memoriam," written on the death of his close friend, Arthur Hallam, expressed hope as well as sorrow—hope in God.

Where our own must be. In the God who works as a potter at his wheel, able to re-mould the vessel that is marred until it is fashioned "into another vessel to his liking." His only son came into our world declaring, "You must be born again," and only recently in these columns we were discussing his ability to make all things new, even our very selves. True, we need to acquire some genuine humility and show a greater readiness to be changed, and more earnestness—earnestness to pray, "Lord, recycle my life, and make me usable, instead of being another bit of garbage polluting your world."

PRAYER

Almighty God, perfect in your mercy as in your holiness, look in compassion on your unworthy people. Undeserving though we have been, help us to be better, strengthen our wills to grow in your grace, and be pleased to use even us in redeeming your world. Through Jesus Christ, our Saviour and Lord. Amen. ★

BY D. GLENN CAMPBELL



THE CHURCH at Amkhut as it was some years ago.



THE REV. JOHN BUCHANAN, B.A., M.D., D.D., wearing the Kaiser-i-Hind gold medal awarded for conspicuous service.



THE STICK DANCE—recreation time for Bhil school girls.

HE LOVED THE

■ Amkhut is one of the scenic spots of rural India. Translated the name means grove of mangoes. From the hill the visitor looks down upon a cluster of buildings which include the church, the school, the residences for boys and girls, and the home for orphaned or unwanted children. The gardens of vegetables and flowers and fruit add to the picture of peace and well-being.

It was not always so. When John Buchanan arrived at Amkhut 75 years ago it was the centre of rough jungle populated by wild aboriginal people, the Bhils. For eight years this Canadian evangelist and medical doctor had worked elsewhere in India, but his great ambition was to take the gospel to the Bhil people.

After his first furlough in Canada he was given authority to start new work in the area inhabited by the Bhils. A tour of that part of India in company with the Rev. Norman Russell and the Rev. J. Fraser Campbell in 1895 had aroused Buchanan's interest in these aboriginal people.

Mrs. Buchanan and two children were left in Canada for reasons of health when he returned to India in December, 1897. His wife had had one kidney removed the previous year. After visiting his former area of work at Ujjain, where he had lepers among his patients, Dr. Buchanan made the 50 mile trip from Dohad on horseback alone. Not quite alone, for he was accompanied by eight carts drawn by 32 oxen, and in his party were 15 men, some of them Christians loaned for the journey.

The call to work as an evangelist and medical doctor came to John Buchanan as a challenge to Christian service. The Bhils were a tribal people, driven back into the jungle by migrants from northern India, neglected by government, and to some extent despised. Indeed they were called "monkey people." In religion they are animists, that is, spirit worshippers. As Dr. Buchanan explains in his book *Jungle Tales*:

"The Bhil has a vague idea of one God and, when questioned, will always respond, 'He is great, yes, and good, but he is very far away and takes no interest in such wild looting people as Bhils.' But evil spirits, he believes, are everywhere about to do injury. His idea is to try to satisfy and divert, not a God, but a devil. He believes that the demons when angered are very spiteful. They blast the little hopeful fields of grain, they bring murrain among their cattle and disease and death in their families, so that the term 'worship', as applied to Bhils, is not the Christian idea of the child drawing near to a loving parent, but rather of one whose heart is filled with fear and desire to, in some way, get rid of the injurious but very real Satanic spiritual hosts.

"The Bhils have many devices by which they try to satisfy the demons. This they do by offerings, by substitution of personal suffering and, in some cases, by trying to outwit the demon and so be left alone . . .

"One device the Bhil has for saving his field is to go into the corn field and select a few of the poorest stalks and drop these at intervals along the foot paths leading to the field. One always sees these very poor specimens from the corn fields along these paths at that season of the year. The Bhil's hope is

that the demon, coming along to blast the field, will see these withered stalks of grain and say to himself: 'There is no use going to that field, it is not worth blasting.' "

The mission of this Canadian missionary was to tell the Bhils that God loves them. As his daughter Ruth, still in India, said in a letter to me in January of this year:

"He saw them with Christ's eyes and believed them to be of infinite worth. 'The Highlanders of India' he called them, 'better at lifting cattle than at raising them!' Looters, drinkers, killers, but fearless, loyal and independent.

"God loves the Bhils! He made the wonderful proclamation from Ratan Mal to Toran Mal in the Vindhya hills and the Satpuras. And he lived what he preached! How he loved them! And because they saw in him God's love for them, they believed the unbelievable.

"*Jini dekhiya, tini vachariya* (whoever he saw, him he saved) said old Kaliya to me of father during the terrible famine of 1900-01. For nearly 50 years he lived among them, loving, praying, planning, working for them.

"In this year 1973 the 'monkey people' are doctors, nurses, teachers, pastors of their own congregations, carpenters, builders, motor mechanics, heads of village councils and rural reconstruction programs. Will you pray for them? That those who have received the light and love of Christ may arise and shine throughout India."

A colleague who served at the Jobat Hospital, Dr. Thomas Draper, wrote from Vellore when he learned of the death of John Buchanan: "His labour of love, work of faith, and patience of hope, have been seen by many along the valley of the Narbadda, that great stretch of jungle which lies between the northern Vindhias and the southern Satpuras."

What kind of man was this, who became an ambassador for Christ among a strange people in a far-off land? Like many of the early Presbyterian missionaries, he came of pioneer stock, born in a small log cabin in rural Ontario on February 25, 1859.

Miss Ruth Buchanan tells us that her father, when he was only eight years of age, helped his grandfather drive sheep to their new farm near Glen Morris in Brant County. He went to day school and to the kirk and Sunday school, in Glen Morris. Then on to high school in Brantford, and from there to Queen's University at Kingston, where he took a degree in arts and the diploma in theology. There followed a four year course in medicine in New York City, and he sailed for India in 1888 as the Rev. John Buchanan, B.A., M.D.

A fellow traveller was Miss Mary MacKay of Riverton, Pictou County, Nova Scotia. She had graduated from the Women's Medical College in Toronto, and they were aboard the same ship from Montreal to Liverpool, and then from Liverpool to Bombay. They were married at Indore a few months later.

In 1935 Dr. Buchanan wrote sorrowfully to The Record: "In Amkhut from under the mango trees in front of the bungalow at sunrise on May 15th of this year Mrs. Buchanan was called home. Forty-six years ago, a young medical gradu-

BHILS

75 years ago John Buchanan began his ministry of healing, preaching and teaching in central India

BY DeCOURCY H. RAYNER



BHIL WOMEN listen attentively to Bible stories and talks on health and sanitation.

He saw them with Christ's eyes

ate of Toronto University, she set sail for India. Thirty-eight of these years were spent in pioneer work in the Bhil jungles. She had more than the ordinary share of sickness, far more than the ordinary share of hardship, loneliness and privation. Yet the 'last clear call' found her still eagerly about her Father's business."

The Buchanans had two daughters, Ruth, who gave up a teaching post in Toronto to return to her beloved Bhils and head the school at Amkhut after the union of 1925, and Edith, a nurse. Their only son was killed in action while serving with the Canadian army in World War I.

When John Buchanan ventured into the jungle 75 years ago he was without native helpers, teachers or preachers or labourers. The Bhils had a language of their own which had to be learned. His first decision was a three-fold one, "to raise our own community, to raise our own leaders, and to raise our own financial support."



BHIL SCHOOL BOYS play their form of marbles.

From the earliest days the Bhils were taught to tithe.

The quickest and easiest way to erect buildings was to let the job to an outside contractor. But this would do nothing to make the Bhils self-sufficient. So the young Canadian rolled up his sleeves and showed the men by example what to do. Looking back on that difficult time Dr. Buchanan later reported:

"From the first we faced the task. There was nothing but Bhil huts in the Amkhut Valley and for miles beyond. A building of some sort there must be, or the missionary would have to retreat when the rains came. In the cities of the plain there were contractors, masons, and brick-makers; there too, ready money bought ready stone, brick and lumber. The Bhil Building Fund (raised on furlough) had money in store. The quickest and easiest way was to let the job to an outside contractor. That would have raised the building in quick order; but what about raising men? I decided that we must do it ourselves, they and I, learning together. So, Canadian and Bhil, we shared that breath-taking adventure. We had no time to make lime or burn brick; hence we made sun-dried bricks, half rich clay and half coarse sand. The foundation we laid of alternate layers of stone and sand, still proof against both white ants and monsoon rains. Evening by evening with my own hand I paid them in pice, two annas to each man, one anna six pice to each woman. To this day the Chhota bungalow stands, its walls uneven here and there, but the corners plumb, the first achievement of a community on the way to becoming men.

"On the sixth of June I moved in from my hot tent, and on the eighth the monsoon broke. The plinth had not been filled in and doors were yet unmade, but the roof was on. Then, as we had shared the work, so we now shared habitation. My first guest was a Bhil, horribly mauled by a panther; then was added another and another, sick or homeless, till, representing 13 families, we shared the common roof that first rainy season.

"Always then and throughout later years, while in closest contact with them, working and off work, we taught them the gospel story, not only in Bible classes morning and noon, but also in the hundred contacts that our common tasks made possible. When one by one they found they could learn, not only to build a wall, but to grasp the message, they remained for another hour of teaching. After men had decided for Christ, we took an extra half-hour to teach them to read and write, so that they might read the Bible themselves. At first we had no slates. Each man brought a targari of sand, spread it smoothly on the ground, and with his finger traced the square Nagri letters. Each new Christian was encouraged to bring his friends to Christ, to work for his kin and clan; and they did. The Bhils are as clannish as Scotsmen, and as gifted. So we built, and so we moulded men, raising our own men, as we raised the walls."

In the same report, printed in *The Record* in June, 1935, Dr. Buchanan said:

"From the earliest days the people have been taught to tithe all wages, large or small. At the Sunday morning service the treasurer receives the offerings, naming the giver and gift, which are recorded by a secretary. Farmers and their wives bring produce in kind, grain, eggs, vegetables, all of which are duly recorded. Some farmers have sown small fields, dedicating the harvest to the church's work. Thankofferings for restored health, at the time of baptism or marriage, a hen, a goat, are received with praise and prayer.

March, 1973

"It takes time, but it is time well spent. It is a regular, unremitting training in giving; it keeps prominently before the congregation the financial duty of the individual; it is, in itself, an act of devotion, a true offering of ourselves and what is ours to the fellowship of Christ's church. We delight in the sturdy, homely ways of the Bhils, satisfied that the Carpenter of Nazareth would have them so. He, too, may have used leaves for plates and cups, just as they do, and as we have done at the Communion of the Lord's Supper ever since 1899.

"He would have chosen, too, to live the life of the poor folk of their community. Hence we have held rigidly, with certain lapses from our deep intent, to a scale of salaries for church agents within the means of the congregations. All the Bhil teachers, preachers, and Bible readers working in, or sent out from Amkhut and Sardi have for 36 years been supported by these two congregations.

"At the present time they support 11 teachers in the Central School in Amkhut and eight teachers, and preachers in the outlying districts. For about 20 years Mendha and Chicheniya followed the same plan. Jobat, Chicheniya, and Mendha, each now support a preacher, and an ordained man is supported by the united congregations as home missionary. In all 23 teachers and preachers are locally supported and Jobat and Barwani have built their own churches."

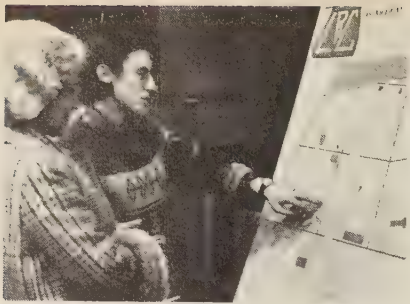
Amkhut, where Dr. Buchanan first pitched his tent and later built the first crude hut, proved to be a strategic centre for outreach. It was the head of a group of 12 villages, all inhabited by Bhils. Gradually the work spread through the Bhil field, now a part of the Church of North India.

During the church union controversy Dr. Buchanan took a stand for The Presbyterian Church in Canada. Part of the field went to the United Church of Canada, and the United Church Council resolved to sell the Amkhut property to the local rajah. At the time, because of Mrs. Buchanan's poor health, he was serving at Mhow, but he hastened back to Amkhut to save the work that was so dear to his heart.

In 1927 he estimated that there were 489,444 Bhils in the field left to The Presbyterian Church in Canada, which stretched over an area of 100 by 70 miles, and he appealed to the church at home for the staff and support needed to take the gospel to them. By this time the Canadian Presbyterian Mission was one of eight among the Bhil people, and its field of work was clearly defined.

For his medical, evangelistic and educational work Dr. Buchanan was honoured in many ways. In 1928 at Regina, Sask., he was unopposed when he was elected moderator of the General Assembly. The Kaiser-i-Hind gold medal "for conspicuous service involving courage and sacrifice" was awarded to John Buchanan by the British government in 1913, and four years later Queen's University conferred on him the honorary degree of Doctor of Divinity.

In this month of March the Bhil peoples are gathering in great numbers to celebrate that day, 75 years ago, when a young Canadian evangelist and physician pitched his tent on the hillside overlooking Amkhut. Representing The Presbyterian Church in Canada at the celebrations are Rev. Dr. Max V. Putnam, moderator of the 98th General Assembly, the Rev. Louis de Groot, chairman of the board of world mission, Mrs. J. M. Burnett, president of the Women's Missionary Society (W.D.) and Mrs. D. Joan Posno, president of the W.M.S. (E.D.).★



STUDYING a map of Little Burgundy.



ADULT literacy leaders, R. Darcus and Mrs. W. Sealey.



A CHRISTMAS pageant by pre-schoolers.



THREE and four year olds get a head start in the pre-school program



THE GOLDEN AGE group meets weekly.



A JOINT project.



THE TEAM MINISTRY: Rev. Robert Johnson, Rev. Roy Darcus, and deaconess Lois Cooke.



FORTY TEEN-AGERS meet weekly with university volunteers for recreation and projects aimed at broadening life.



MILK AND COOKIE time for pre-schoolers.



THE LITTLE BURGUNDY Council and its citizen committees meet at Tyndale House.



THE AFTER SCHOOL program is popular.



EVENING GAMES stress sportsmanship and teamwork.

An experiment in an underprivileged neighbourhood

Little Burgundy. It has a prosperous, agricultural ring to it. But little Burgundy is neither prosperous nor agricultural. It is a deprived area in the heart of downtown Montreal.

Little Burgundy is also where you'll find St. George's Tyndale Parish House, an exciting ecumenical experiment shared by St. George's Anglican Church and Tyndale House Presbyterian Congregation. It had its beginnings in 1971 when the two congregations, realizing that their individual programs of community involvement were almost identical, pooled their resources to provide a highly successful summer ministry.

Thus encouraged, the congregations, supported by funds from the parent denominations, renovated the building adjoining Tyndale Neighbourhood House and opened the combined, multi-purpose parish house in June 1972.

Does this integration of church and community work? The results seem to bear out a benefit to many. For the people of the neighbourhood, young and old alike, the parish house is a focal point and a source of new spiritual and social experiences. For the community groups there is tangible evidence that the church is not just *talking* about being concerned. And for the participating congregations a truer concept of missional involvement is developing with each new encounter. ★

A new ASSEMBLY BOARD begins its work...

BY R. P. CARTER
Director of Planning and Development



TWO MEMBERS of the board of congregational life: the Rev. Clive Simpson of Killam, Alta., and Thomas D. Baker, an elder, First Church, Edmonton.

■ When January first, 1974 arrives, your congregation will be able to look to a new board of congregational life for assistance with its work. The board holds its second meeting this month, to prepare a report for the General Assembly in June.

The board of congregational life was established for the specific purpose of focussing attention on the congregation as the basic unit of the church's life and action. In worship, in education and training, in missionary outreach, in social action and personal witness, in stewardship, in planning, and all other aspects of its life, the congregation in the WHOLENESS of its activity and fellowship is to be served by this new Assembly agency.

This new board is the culmination of a long process of thought, prayer, and hard work. Initial legislation was approved by the 1972 Assembly, by which the new board was appointed, given a year and half to prepare for its work, and instructed to report to the Assembly in 1973. At that time, the board is to be ready to recommend a plan of organization, nominate someone to be appointed as its general secretary, recommend regarding its staffing requirements, and submit a realistic budget for its work.

The board held its first meeting last November, and will meet again at the end of March. They have their work cut out for them to be able to achieve these assigned tasks in the time available before the next Assembly. But the November meeting was generally regarded as an excellent beginning, and the members have been assigned to five task forces to deal with the various assignments.

Both congregations and presbyteries have been invited to help the board prepare for its future work. Questionnaires have been circulated, and four members will study and collate the replies, for report at the end of March.

There is every reason to believe that this new board is equal to the high trust placed upon them. Their efforts are being undergirded by the prayers of many Presbyterians, and also by the genuine interest and constructive support of the members and staff of boards whose work will be taken over by this new one.

Cameos—from board members

"A board that wants to really help congregations must become in its own life and work a congregation of Christ's people." With this key concept in mind, the chairman, Mrs. K.D. (Margaret) Taylor of Belleville, called the board at its first meeting to give a major place to group Bible study, and to develop a warm personal fellowship with one another. The result was a meeting that was able to leave formality aside, and become both warmly human and creatively productive. A

vision of the board's style of leadership began to emerge. The foundations were laid for a fresh approach to the whole task of helping congregations with their work.

Members were invited to make brief evaluative comments about the first board meeting. A few quotations from the statements received may serve to indicate their thoughts:

"I feel that the Bible studies really set the tone for the three days we were together. The time in small discussion groups was not wasted.

"I wonder if you noticed that there was before us a very fine illustration of partnership in grace, in the round table in front of the fireplace? The separate sections (of the table) were odd-shaped, ungainly, sharp-cornered by themselves; (pictures of disunity in a congregation); but when they came together in the right way, the sharpest angles fitted perfectly together in the centre (united in Christ), as did the sides, leaving no gaps (for misunderstanding) or rough edges (to cause hostility). The whole made a perfect circle, with a united testimony . . ."

Joan Posno, WMS, ED

"Although I am the youngest member of the new board of congregational life, I was very impressed with the youthfulness and vitality of my 'elders' if I may be permitted to use this term. During the three days of meeting, the time never dragged as it has done when I was at other meetings of similar importance. I honestly believe that if this board can pass along the sense of Christian relationships and commitment which was prevalent during our time together, then the congregations whom we are serving will not stand still but rather move forward to fulfill their part of God's mission."

Douglas M. Maxwell

National Coordinating Body for Youth

"A group drawn from all across Canada, with disparate interests, aptitudes, and positions within the church. Anxious that the board of congregational life should truly reflect the opinion of the General Assembly and of the church generally, and draw upon the many varied resources and competencies of its people.

"(The board) recognized the need to examine the role of the lay person and the position of women in the church when it stated that the office of general secretary should be open not only to ministers, but to lay men and women."

Thos. D. Baker, Edmonton

"My chief impression is that a coordinated attempt is being made to serve the congregations of our church, working closely with them in their various regions of Canada.

I am also impressed with the wrestling with the question of what is a congregation? How does a congregation serve the Lord Jesus Christ?"★

Rev. Raymond Glen, Saskatoon

Mental Health and the Christian community

■ As a psychiatrist I am often asked to treat committed Christians who have become depressed or have developed some other symptom of emotional illness. Not infrequently the first issue to be dealt with is their profound sense of guilt over having become emotionally ill, as if their faith in some way should have protected them from emotional disorder; that having to seek the aid of a psychiatrist is tantamount to admitting a defect of faith or lack of spiritual commitment.

This misunderstanding of faith and illness never ceases to puzzle me, and adds greatly to the severity of suffering through guilt in the patient. In that faith and feelings are both prominent aspects of the inner personal life the distortion is understandable, but in terms of causation in my experience the failure or deficiency has often lain outside the individual himself. The Christian community within which he has sought fellowship has proven barren and devoid of human warmth and acceptance.

Certainly at the time the New Testament was written the body of believers took seriously, perhaps idealistically, the principle of *koinonia* or fellowship. We know that they met together frequently if not daily, partook of a common meal, sharing with others the responsibility of individual need. Even without an ordained clergy they ministered to human need out of "the debt of love that they owed each other." Throughout the centuries however, an attrition of interpersonal commitment has occurred so that Christians today are much less sensitive to the unique personhood and individual needs of their brothers and sisters in the faith or beyond it. In fact, is it not an uncommon experience today to discover a church where within the context of *koinonia*, people find themselves taken seriously as persons, or affirmed in their uniqueness through close or deep personal relationship with others?

Psychologists tell us that every child and adult needs at least one other person to recognize and understand him deeply. The freedom and openness of a peer relationship is invaluable in terms of the testing of the real world about us and other responses to us. In addition, it is essential in the development of a sense of trust and the emergences of personal identity. To feel deeply understood by another is to feel loved, to realize that you are a person of worth and validity. This cannot be attained on one's own. People who have never had this experience through circumstance or choice tend to be much more vulnerable to conflict, and prone to emotional illness or fragmentation. The late Professor Wm. Blatz of the Institute of Child Study claimed that in his work with children he had yet to see a child become emotionally disturbed who had experienced a close sustained relationship with a chum throughout childhood.

The search for understanding and community is recognizable in secular forms all about us. People recognizing their need for sharing relationships have given great impetus to

encounter, sensitivity and treatment groups which are now in great demand. Surely it is not surprising in our individualistic-collectivist society to find many seeking to know and be known, to understand and be understood.

Sensitivity and encounter groups attempt to reverse or revoke many of the implicit rules of self revelation in our society. The expectation is shared that group members will speak openly of their feelings and fears, of their aspirations and conflicts, and their reactions and responses to each other. The intention is to permit a drawing together and growing sensitivity and awareness of their own feelings and to those of the others. Commitment, respect and willingness in self revelation are the cardinal rules with the expectation that members will experience the exhilaration of personal growth and growing interpersonal sensitivity.

The group leader's task is to nurture the process, protect the vulnerable and maintain the integrity of the participants. Provided the leader is skilled in personal and interpersonal dynamics the aims are usually achieved. Should the leader default or be lacking in the necessary skills or personal integrity, harm may result with emotional injury to individual participants. Generally speaking, most groups succeed in promoting growth and awareness of others with the release of many warm and caring feelings not unlike the experience of fellowship described in the New Testament. People who had become aware of their loneliness and isolation thereby approximate what Martin Buber has referred to as "I-thou" relationships.

Pastors and ministers are not beyond the need for human relationships even though both they and their congregations tend to blur their humanity at times. The nature of their role often sets them apart from their people so that they may find themselves emotionally isolated, without personal validation or understanding. As one depressed minister retorted, "What do you mean, who ministers to me? I'm the minister." Attempting to minister without close human relationship had drained him of his own personal resources and has taken a fearful toll among many clergy.

Our society tends to label, classify and isolate men and women thereby destroying their sense of belonging and community. Its mobility discourages the development of lasting emotional roots especially when an average urban length of residence may be three years or less. An absence or scarcity of community resource centres extinguishes the possibility of dialogue between neighbours. It comes as no surprise then that

BY DR. JAMES MacDONALD

persons aware of their isolation will seek community whether it be through community action or sensitivity groups. Where then does this leave the church? Have we forgotten or foregone our theology of community or is this the moment of opportunity; is this the occasion for the restitution of acceptance, understanding, sharing and dialogue?

The sense of belonging, worth and personal significance is a gift that we have to share now with our fellow man. Our theology is committed to the conviction that every man is of infinite value and worth. And in true *koinonia* his validity and uniqueness may once again be affirmed. Perhaps it is time to examine our congregational life to determine whether the stranger or the neighbour would find his personhood validated in our fellowship.★

THE AUTHOR is psychiatric consultant to the Family Planning Clinic of Toronto Western Hospital, assistant professor of psychiatry at the University of Toronto, and a member of Gateway Community Church, Flemingdon Park, Toronto.

"TEN DAYS FOR WORLD DEVELOPMENT"

"TEN DAYS FOR WORLD DEVELOPMENT" is an education project of the relief and development agencies of Canadian churches—Anglican, Roman Catholic, Lutheran, Presbyterian* and United—aimed at alerting Canadians about the hopes and struggles of the people of the Third World. Focusing its efforts during ten days in Lent—Friday, March 9 through Monday, March 19—it will give many of us an insight, perhaps for the first time, into how our ignorance of world facts unquestioned assumptions and economic naivete contribute to the misery of millions.

Among the features of the project will be a NATIONAL AUSTERITY VIGIL, a CROSS-COUNTRY TOUR by the heads of the five churches, the widely distributed DEVELOPMENT DEMANDS JUSTICE, study guides, audio-visual materials, etc.

Two excellent colour films will be televised at 10:30 P.M. (check local listing), the two Monday evenings, March 12 and 19, on CBC's MAN ALIVE programme. These films illustrate, through specific situations, some issues on the current development debate.

**I.C. aid*

*Committee on Inter-Church Aid, Refugee and World Service
The Presbyterian Church in Canada*

VIEWING THE FILMS

Development is the world's most serious problem. Viewing these films can be significant events in your life. Invite your family and friends to view them with you. If you belong to a study or action group in your church, labour union, political party, school, etc., make these two evenings special meetings. Gather an hour or more before the scheduled showing. Appoint a recorder. Discuss world development facts and questions provided in this Viewer's Guide. View the films thoughtfully and critically. Discuss them after the viewing, particularly from the perspective of Canada's relationship with other countries through its government and churches. Plan other meetings, especially if the telecasting in your community is at an hour too late to allow sufficient discussion the same night. Decide what concrete action the individuals and group present can take. Begin to take this action.

FOLLOW - UP

One of the most immediate and practical things you can do is to report the events and discussions of these two evenings to "TEN DAYS FOR WORLD DEVELOPMENT", Suite 218, 85 St. Clair Avenue East, Toronto M4T 1M8. What situations and issues most provoked the interest and concern of you and your group? We need your help so be specific. Your response can be put to good use.

In addition, you can continue to inform yourself about development and move on to effective action. The learning, caring, and acting of people in the world's rich nations are first steps in the liberation of the earth's poor from dependence, disease, and hunger.

"HOW LONG DOES IT TAKE A TREE TO GROW HERE? "

MONDAY EVENING MARCH 12 (see TV listings for precise local time)

This film compares and contrasts two situations in the Philippines. One is the Mindanao Agricultural Resettlement Agency (MARA), a joint church-government venture in creating a farming community in the violence-torn island of Mindanao. On 40,000 acres, some 2,000 families are striving to make better lives for themselves through agricultural reform. MARA is teaching new crop-growing, in particular the india-rubber tree, and the improvement of older crops, especially rice.

Tondo is a slum of urban poor surrounding Manila Harbour. The government is attempting to move them to rural areas where there are no jobs. The people of Tondo are resisting and trying to acquire title to their homes.

Money for the training of community organizers has come from ecumenical sources in the Philippines and abroad.

BEFORE VIEWING, discuss with your group the issue of who should determine the needs of the world's poor and distressed. Who initiate projects? Who provide leadership? What is the proper relation

between giver and receiver in development?

WHILE VIEWING, consider these questions:

A. MARA

1. Is land reform necessary and what situation is it trying to overcome?
2. What would prevent just distribution of land from being instituted in the Philippines?
3. Are there comparisons in Canada?

B. TONDO

1. Many of the tactics used in Tondo are similar to those used by Canadians working against "high rise" developers or those trying to prevent the family farm from being overtaken by "agri-business". Do you think this kind of "people power" is useful? Is it appropriate to Manila? Would you support groups using such tactics?
2. Unemployment and underemployment are high in the Tondo area of Manila. Can you see any similarity in the causes of unemployment there and in Canada?

"NO WAY TO SAY NO"

MONDAY EVENING MARCH 19 (see TV listings for precise local time)

"Puspenka" is a Leadership Training Centre being developed by the churches and the government in West Irian, a territory of Indonesia. The decision was made to train the Dani people before beginning modern development projects. The film probes many of the issues involved in all Third World development, particularly the effect of development on people. How can people be prepared to cope with the many changes which development brings? Does it matter?

BEFORE VIEWING, discuss with your family and friends, the responsibility of technologically and materially wealthy people to people occupying land ripe for economic exploitation. Look up more background information on Indonesia.

WHILE VIEWING, consider these questions:

1. Watch for the questions at the end of the film. Is

this project being imposed or does it reflect the will of the people most affected?

2. Several times in the film, the terms "stone age" and "primitive" are used to describe the Dani. Are these people really primitive or is this a word we use to describe those people whom we can't or we don't want to understand?
3. Why does the Indonesian government want to put clothes on these people?
4. Recall that missionaries preceded "development" in Canada's North. Mining and lumber companies are surveying West Irian and will bring with them all the harsh technology of the West. Can you compare this with the James Bay development or McKenzie Pipeline in its effects on Canadian Indians and Inuit? Are there differences between what happened in Canada and what is happening in West Irian?

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News

Highest budget givings

The largest amount ever given in one year was received from congregations for the General Assembly's budget in 1972. The total contributed for the national and overseas work of The Presbyterian Church in Canada was \$2,123,000, an increase of \$92,000 over the previous year.

The communicant membership reported to the last General Assembly totalled 182,559 persons.

South Korean minister Arrested in pulpit

The Rev. Eun Myung-ki, a minister of the Presbyterian Church in the Republic of Korea, who was arrested while leading a prayer meeting, was to go on trial on February 6 on charges of "instigating persons" and "spreading a groundless rumour."

Mr. Eun, who is also a leading minister of the Korean section of Amnesty International, is the fifth Amnesty official arrested by South Korean authorities in just over two months. The other four, including the Roman Catholic Bishop of Wonju, were released after Amnesty cabled a protest to President Park Chung-hee.

A long report on the arrest was received by the World Alliance of Reformed Churches in Geneva from the Presbyterian Church in Seoul. It describes how the Governor of Chulla Northern province called at Mr. Eun's home in October and asked him to support the new constitution drafted by the government. Mr. Eun refused to do this on the ground of conscience, pointing out the unfairness of a constitutional revision while the country was under martial law.

Accusations made earlier against Mr. Eun alleged that he had mobilized a student demonstration, provided funds for the legal defence of students who had been dismissed from school and in some cases helped to secure employment for students. Mr. Eun was furthermore accused of publishing a leaflet announcing a prayer meeting to oppose the new constitution at Nam Moon church of which he is the pastor. He denied all accusations and provided evidence for it.

On December 11, after the regular congregational prayer meeting, Pastor Eun and the congregation remained in church and started an all-night prayer vigil. During the prayer, policemen entered the church at 11 p.m., arrested Mr. Eun while he was in the pulpit, and dispersed the meeting.

At an emergency meeting involving the

general secretary of the Presbyterian Church in the Republic of Korea, other headquarters staff and leaders of the Nam Moon parish, profound regret was expressed at the arrest and request was made to the authorities to release Mr. Eun at once "on the grounds that there is no probability of him escaping." The meeting also decided to provide Mr. Eun with legal defence.

Irish leaders' appeal

The leaders of the main churches in Ireland, both Roman Catholic and Protestant, in January called on all Christians in Ireland to help stamp out the wave of brutal assassinations sweeping the country. Police figures show at least 121 people to be the apparent victims of reprisal killings in 1972.

In their statement, the church leaders said: "The horror of recent assassinations haunts our minds. We are conscious of the multiplying numbers of women and children who are being robbed of the men they love and who are living nightly in fear." They appealed to the whole community "to root out the evil. Tell the murderers and assassins they are on their own."

Aid to Nicaragua

Some 15 emergency feeding stations caring for more than 15,000 people are at the centre of the churches' response to the earthquake which hit Managua on December 23. Canadian churches were among the first to respond to the appeal.

Relief for Hanoi

A plane carrying nine tons of medicines and medical supplies was scheduled to leave Paris in mid-January for Hanoi. The cargo and the cost of its transportation were provided by church agencies through the World Council of Churches.

A new era for missions

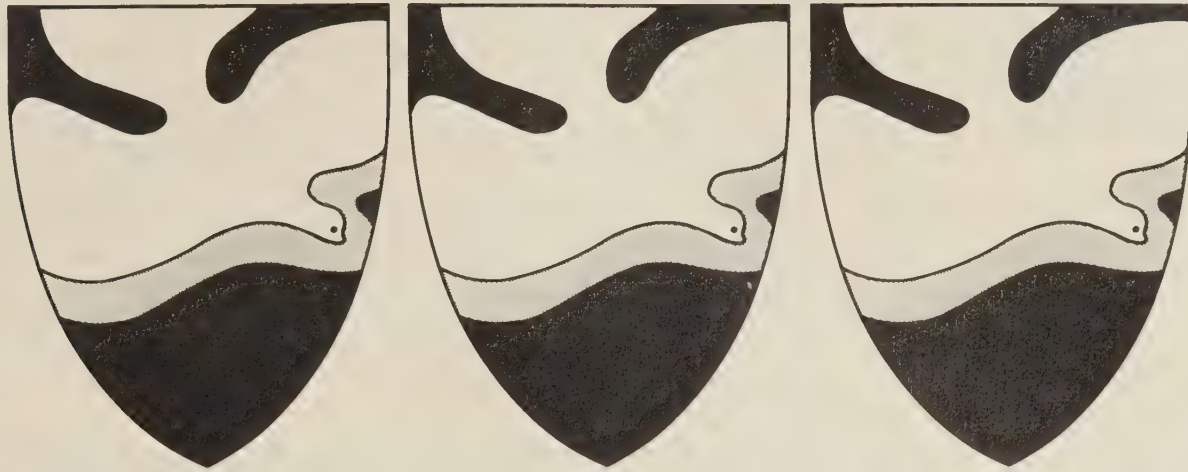
"We are at the end of a missionary era and at the very beginning of the world mission." That is the way Dr. Emilio Castro, new director of the commission on world mission and evangelism of the World Council of Churches summed up the "Salvation Today" conference, which met in Bangkok, Thailand.

"We have heard here harsh words on the missionary enterprise. But now it is more than emotion—it is theological reflection. The affirmation of African culture, the conveying of Indian spirituality, the challenge to social revolution are the starting points for a new day in world mission. The cry for help from brothers and sisters in Europe, the expression of concern for world mission by delegates of socialist countries invite us to a new day.

"Our mood should not be frustration

King Jesus'

Manual of Arms for the 'Armless



Vernard Eller, popular author of *The MAD Morality*, examines the way to peace using Scripture as a guide. The result is a book which caters neither to "revolutionary peaceniks" nor extreme militants. He does not see New Testament teachings as refuting those of the Old Testament. He finds "the Bible as a whole presents a unified argument regarding peace and war. Eller's sharp wit and serious intentions are a readable combination. \$4.75.

A Feast for a Time of Fasting

Louis Cassels, one of America's most popular religious journalists, spreads a spiritual feast before every reader in offbeat Lenten meditations. He looks at problems, issues, and foibles of 20th century mankind. *Illustrated*. \$2.95

Electric Evangelism

Dennis Benson shares what he has learned about the nature, content, and technique of Christian programming for electronic media. Major emphasis is on local radio and TV. \$3.95

A Wayfarer's Book of Devotion

Woodrow A. Geier offers something different in devotional material. Forty-four spirited devotions intertwine past and present as a pattern for stronger belief, greater hope, and deeper love in a world in search of answers. \$2.95

Head for the High Country

From ranger recruit to camp director, David L. Caffey discovers the beauty and lasting values of Philmont Scout Ranch in the mountains of New Mexico. "Roughing it" skills, stories, ideas, and ideals are shared. *Illus. Kivar*, \$3.50

Mysticism: Its Meaning and Message

Georgia Harkness views mysticism in its historical, biblical, and contemporary aspects. An intriguing study—from St. Augustine and St. Francis to Teilhard and Dag Hammarskjöld to today's Jesus movement. *Biblio*. \$5.50

Disasters That Made History

Train wrecks, fires, the year without a summer. Webb Garrison relates twenty-three man-made and natural disasters that have had an impact on American history and resulted in safety reforms and social changes. \$5.25

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but anticipation," he concluded.

At the last world mission conference of the WCC at Mexico City in 1963 the watchword was "mission in six continents." But people from Asia, Africa and Latin America were not as evident or vocal as here. At Bangkok, third world people numbered 52% of the total voting delegates. The conference included 326 people from 69 countries; 14% of the voting delegates were women. The Presbyterian Church in Canada was represented by Rev. Dr. E. H. Johnson of the board of world mission.

Union in New Zealand

New Zealand Presbyterians have voted in favour of a plan for church union, and the results will "guide the decision of the next General Assembly" according to the Rev. Ross Clarke, church union convener.

The plan also includes the Anglicans, Methodists, Congregationalists and Churches of Christ.

Voting was: for, 55,418 (69.7%); against 24,083 (29%) on an 81% poll. The vote by congregations was 365 to 77 in favour.

The Cross of Bangladesh

A new Filmstrip has been secured by the Inter-Church Aid Committee. *The Cross of Bangladesh* shows refugee relief work and then rehabilitation programs back in their homeland. This work was supported by I. C. Aid donations from our church. The filmstrip with 5" tape is available for service charge only from the Audio-Visual Dept., 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

Ontario re-union

The last official convention of the Ontario P.Y.P.S. took place at Peterborough in 1952. However they never did stop meeting and their sixth re-union will be held on April 5 at Melrose Park Church, 250 Fairlawn Ave., Toronto, with the theme "Re-union in Changing Times."

The last re-union in 1970 was attended by over 125. All are urged to bring remembrance snapshots for display. Cost of the banquet and registration is \$4. The registrar is Mrs. C. Pike, 163 Cameron Ave., Willowdale, Ont.

Released from prison

News has been received that the 37 pastors and members of the Mozambique Presbyterian Church detained in Machava Prison for six months have been released by the Portuguese authorities. This follows protests from the World Alliance of Reformed Churches, the All Africa Conference of Churches, and church leaders around the world after the hearing of the

deaths of Pastor Manganhela and Mr. Sidumo, a prominent layman, in prison.

Bible in great demand

Donations to the Canadian Bible Society in 1972 totalled \$1,248,768, an increase of 10% over the previous year. Of this nearly \$900,000 was sent from Canada to further translation, publication, and distribution of the Bible throughout the world.

The United Bible Societies report a world scripture distribution total of almost 200 million copies in 1972. The 1,500 languages in which at least one book of the Bible has been published represent the languages spoken by 97% of the people of the world.

Dr. Kenneth G. McMillan, general secretary of the Canadian Bible Society, reports that the demand for scriptures still exceeds the supply. There has been a phenomenal growth in Bible study groups.

Reformed Alliance

For the first time in its history the North American Area Council of the World Alliance of Reformed Churches (Presbyterian and Congregational) will meet in the Caribbean, it was decided at the annual meeting at Atlantic City, N. J., U. S. A., in January.

The annual meeting early in January, 1974, will be held at the United Theological College, Kingston, Jamaica. Delegates will stay in the college residence. The world executive of the Alliance will meet there at the same time.

Samuel Meighlal, a member of the faculty of Naparima Teachers' College, San Fernando, Trinidad, was elected chairman of the North American Area Council. Rev. Dr. DeCourcy H. Rayner of Don Mills, Ont., was named vice-chairman. President James I. McCord of Princeton Theological Seminary, N.J., U.S.A., is the secretary, with Rev. Dr. William Klempa of Toronto as recording secretary.

See/hear

You Can't Knock Success, Marjoe

Sometimes it seems that Marjoe Gortner is omnipresent. Marjoe was ordained in his father's church at the age of three, performed marriages at four, was a hot-shot evangelist through his teens and 20s, and now is doing the talk show circuit, and making guest appearances with Leon Russell. The continuity in this varied career seems to be the quest for money and/or power, combined with the incredulity of a good many people.

Should you buy life insurance from a member of your congregation?

Well, maybe. If the company he represents can give you better protection at a lower cost than we can. And unless that company specializes in life insurance for full-time religious workers exclusively, chances are it can't.

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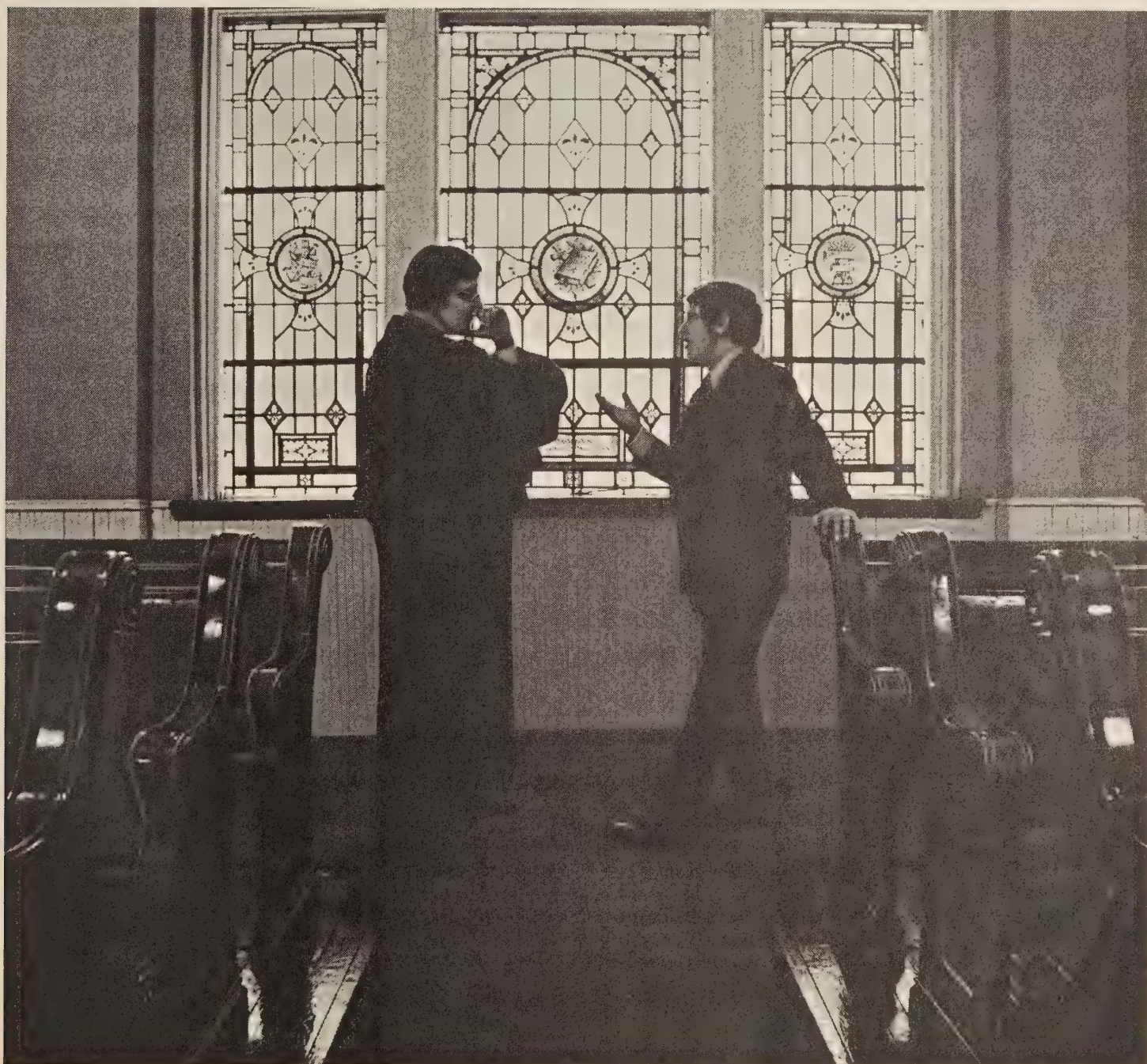
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Five identical 22-day Midnight Sun Tours originating Toronto, June 10th, July 1st, July 22nd, August 12th, August 30th. C.N.'s Super Continental to Edmonton. "North to Alaska" by motorcoach via Alaska Highway visiting Peace River country; Whitehorse and Dawson City, Yukon; Fairbanks, Alaska; "Trail of 98" via White Pass and Yukon Railway. Ferryliner M.V. Wickersham, Skagway to Prince Rupert. Visit Vancouver, Victoria, Canadian Rockies, Roger's Pass, Lake Louise, Banff, Columbia Ice Fields, Jasper, Edmonton and Air Canada to Toronto. Tour price \$769.00. Adjusted rates for residents of Western Canada.

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Four identical 14-days Totem Triangle Tours originating Toronto, June 20th, July 10th, August 1st, August 21st, Air Canada Toronto—Calgary. Deluxe Motorcoach from Calgary: Visit Banff, Lake Louise Okanagan Valley, Kelowna, Vancouver, Victoria, Vancouver Island. Cruise the Inside Passage aboard M.V. Queen of Prince Rupert to Prince Rupert. Motorcoach: Prince George, Jasper, Columbia Icefields, Edmonton and C.N.'s Super Continental to Toronto. Truly the best of the Canadian west. Tour price from Toronto \$599.00. Adjusted rates for residents of Western Canada.

OTHER TOURS

Brochures for our projected tours to the Northwest Territories, Atlantic Provinces, Calgary Stampede, Edmonton Klondike Days will be available early in 1973.

For complete information write:

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N7M 5L3, Ontario, Canada
Phone:
Office: 519-354-1270
Residence: 519-352-1467

Marjoe, the film

The North American penchant for prostituting religion is present in vivid colour and engrossing sound. The Gortners had ambition; Marjoe had the gift of the gab; the religiously starved wanted fire, brimstone, and a good show. All together that spelled success in the tents and churches of the "evangelical" circuit. Marjoe tells you all about it. It's good medicine for those who confuse pious words, and seeming sincerity with Truth.

Marjoe, the record.

If you can't get to the theater, the sound track of the film has been conveniently packaged for you as a record. It faithfully reproduces the wedding performed by Marjoe at the age of four, an early sermon, some of his later sermons, some tricks of the revival trade, a "genuine miracle," hallelujahs and amens, and a mixed bag of singing. Warner Brothers BS 2667.

Marjoe: Bad But Not Evil

Oops, don't think that we're finished with Marjoe. Now he's a folk-rock singer. The album is more evil than bad. That is, his voice is acceptable but knowing what we know, it's hardly fitting that he sing "Lo and Behold," "I shall be Released," etc., but "Wind-up" may be more appropriate. Chelsea 1005.

Who said you can't knock success?

Worship

What is worship? How do we worship in the 70's? Rev. Alex J. & Mrs. Fern Simpson led a workshop on worship that involved the participants in meaningful discussion and participation. They would be willing to share an outline of the event if you send them a stamped, self-addressed envelope. Their address is Box 113, Ailsa Craig, Ontario.

Jeremy Faith... and St. Mathews Church Choir

This is an album that is interesting despite some technical problems. The record consists of ten soft-rock numbers, a few of them very interesting. "You are My Lord J." like many of the other cuts, grew on me; "Tomorrow will be the Day" is very catchy; so too "You Can be the Man." "Jesus" by Mike Hamburger and Peter Darjean has the greatest commercial potential. All of the songs feature a similar chord progression, which can be tiring.

The album suffers on the technical side. For some reason or reasons, the frequency-range of the album has been attenuated and the resultant sound is muffled. London, DL 3002.


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L. E. Siversns

Books

PUNCTURED PRECONCEPTIONS, by Douglas W. Johnson and George W. Cornell

The very title of this book tends to excite one's curiosity, and those who read it will not be disappointed. What it has to say about the beliefs and attitudes of North American Protestants will come as a surprise not only to many sociologists but also to some church leaders and members.

The views expressed are those of 3,450 church members and ministers from practically every region of Canada and the United States, representing 23 denominations and 26 million members.

The report contains all kinds of interesting insights and comparisons, such as that there is a kind of stratification of attitudes, often by ages; that the middle range group between 30 and 59 reflect the greater flexibility; that 88% of the clergy and 71% of lay people feel their denomination should speak out on social issues; that the classic Christian beliefs are still the most popular; that despite the forces pitted against the church, it is destined for greater things in the future.

The book makes good reading for both the clergy and lay people, and any congregation that is at all serious about its mission in the world would do well to include it in its list of resource materials. (Friendship Press, \$1.95)

A. J. Gowland

THE COLLECTORS BOOK OF WEDGEWOOD,

by Marian Klamlein

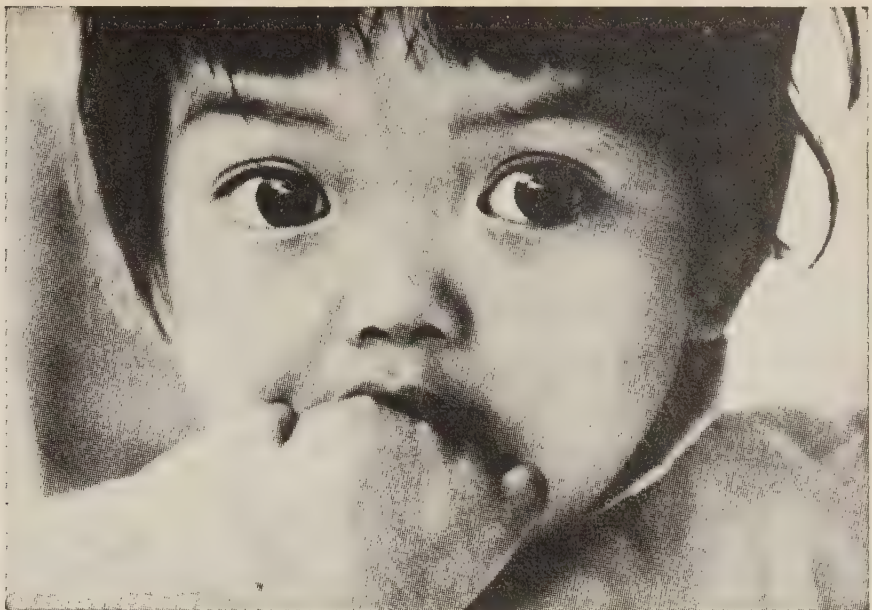
A unique and beautifully illustrated book about Josiah Wedgwood and the pottery, jasperware and china that have borne his name for two centuries. The book tells of Wedgwood imitations and lists great museum collections, tells how to display your Wedgwood, and explains the marks that are found on this line of pottery and china. (Dodd, Mead, \$7.95)

TO ME IT'S WONDERFUL,

by Ethel Waters

Ethel Waters excels in the telling of her life story. The enthusiasm, so associated with her performance as an artist, bubbles forth from each page in the midst of humour, honesty and love. The story unravels quickly and smoothly in a personable way and you imagine yourself chatting with Miss Waters over a cup of

March, 1973



She Doesn't Understand . . .

This is little Lin Tai in Hong Kong. She had been abandoned.

Hunger, abandonment and lack of love are things Lin Tai doesn't understand, but it still hurts.

Thousands of Canadians sponsor destitute children like Lin Tai in Homes and Schools and provide the necessities of life and concern. They have found a little sense of happiness and purpose in getting to know their "adoptee".

Will you or your family sponsor a needy young child in one of the more than 50 countries where Christian Children's Fund has projects? Here are answers to some of the questions often asked:

Q. What does it cost to sponsor a child? A. Only \$12 per month. (Your gifts are tax deductible.)

Q. Are all the children in orphanages? A. No, some live with widowed mothers, and through CCF Family Helper Projects they are enabled to stay at home, rather than enter an orphanage.

Q. Will I receive a photograph of my child? A. Yes, and with the photograph will come a case history plus a description of the Home or project where your child receives help.

Q. May I write to my child? A. Yes. In fact, your child will write to you a few weeks after you become a sponsor. You receive your child's original

letter, plus an English translation, direct from the home or project overseas.

Q. How long has CCF been helping children? A. Since 1938.

Q. What type of project does CCF support overseas? A. Besides the orphanages and Family Helper Projects CCF has homes for the blind, abandoned babies homes, day care nurseries, health homes, vocational training centers, and many other types of projects.

Q. What help does the child receive from my support? A. In countries of great poverty, such as India, your gifts provide total support for a child. In other countries your sponsorship gives the children benefits that otherwise they would not receive, such as diet supplements, medical care, adequate clothing, school supplies.

Q. Who owns and operates CCF? A. Christian Children's Fund is an independent, non-profit organization, regulated by a national Board of Directors. CCF is coordinated by our staff field supervisors and experienced social and caseworkers, and cooperates with both church and government agencies.

Some areas of greatest need are: **India, Philippines, Taiwan, Pakistan, Nigeria, Burundi, Mexico, Brazil, Guatemala, South America.** (Or let us select a child for you from our immediate emergency list.)

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YOU WERE ASKING?

Q *I am trying to trace the history of some of my ancestors who came to Canada from Scotland around 1860 . . . can you help me?*

A The clerks of Assembly receive many inquiries like this. There is an assumption that at the administrative offices, 50 Wynford Drive, Don Mills, we keep all birth, marriage and death records and personal histories of people. We have none of these and receive none. The exception is, that if the inquiry concerns a minister of the Presbyterian Church who at the time of his death was a minister of our church, we have the official obituaries of all such for the last 100 years and can furnish a copy (no charge). Other inquiries may be directed to the session clerk of the parish where the ancestor was supposed to be a member, to our archivists at Knox College or at the Presbyterian College, and in certain cases to the provincial archives or to university libraries. The University of Toronto Library, for example, has an excellent section on the United Empire Loyalist families. Some presbytery records are in the Victoria College archives. There are many experts working in this field of family history; their fees vary. Any good library can put an inquirer in touch with genealogists.

Q *Who decides whether or not the woman members of the choir shall continue to wear choir hats?*

A The session, as indicated by Section 109 (d) of the Book of Forms. The session, in some congregations, has handed its authority in music and related matters to a music committee. If this is done, the committee acts with the authority of the session. Such a committee makes a regular report to the session of its activities. In a matter of such importance as this choir hat question I think the decision should be that of the full session.

SEND QUESTIONS TO: Rev. Dr. L. H. Fowler, 376 Lakeshore Road, Port Hope, Ont. Include name and address, for information only.

coffee. In this simple, conversational manner we travel from ghetto, through the loneliness of fame to complete fulfilment in the service of the Lord. Miss Waters devotes a good portion of the book to her experiences, since 1957, with the Billy Graham team. She also includes a delightful collection of photos from various periods in her life. A most entertaining book for all.

(Fitzhenry and Whiteside, \$5.75)

Beverley A. Beaton

Letters

THE CHURCH IN TAIWAN

On page 23 of the January Record you have a report of the recent visit of Mr. Kao, general secretary of the Presbyterian Church in Taiwan, and I would like to correct a possible misunderstanding. The total number of congregations is closer to 930 than 230. Statistics presented for the year 1971 gave a total of 927. Then, in giving a membership of 200,000 Mr. Kao intended to state the Presbyterian constituency, not the membership in the way we usually think of it in the West. Actual communicant membership is about 70,000. This gives quite a different picture as the figures quoted in The Record would give the impression of large congregations with an average of over 800 members. There is no congregation with a membership of that size. The average, actually, is fewer than 100 communicant members to a congregation. An interesting feature is that congregations with 30 or 40 communicants can be self-supporting.

It is difficult to compare sizes and strengths of churches and congregations from one country or economy with those of another, but this fact should be an indication of church givings in relation to the economy. Most of the mountain churches receive some subsidy through the Assembly's committee on mountain work. Plains churches that are not self-supporting are aided either by other congregations or their presbyteries. There is no Assembly level aid to weaker congregations.

Taipei, Taiwan (Rev.) James Sutherland,
Assistant General Secretary.

IN APPRECIATION

Both my husband and myself very much enjoyed the article "A case for the Christian conscience" by Dr. Smart in your December issue. We found it most thought-provoking. It is hoped that you will continue to publish articles which

deal with issues such as this.

Prince George, B.C. (Mrs.) R. Thrift

CARTOON REACTION

I was nearly air sick in my swivel rocker while absorbing reader reaction to the cartoon printed in the November Record. To think that mass subscriber defection might result from Moses' use of the expression "O.K." in his conversation with the Lord, makes me suspect that this younger generation is not all that it is "cracked up" to be. Surely the vernacular was in vogue in Moses' day as indeed it is in our own. Let's not get so uptight about informal speech.

Oshawa, Ont.

Ms. A. Day

I am another reader that is disappointed and voicing my disapproval of the cartoons that appear in The Record . . .

For my part I strongly feel that those cartoons are of no inspiration to anyone and that they do not have any place in any good church Record.

I strongly urge you to omit those cartoons and the sooner the better as I can see no good results to follow from them . . .

Finch, Ont.

A.G. MacMillan

I like the cartoons in The Record and would not like to see them dropped. It is a sorry situation if we cannot laugh at ourselves. A person must be very unsure of himself and his faith if he cannot appreciate a cartoon. Keep them coming!

Kincardine, Ont. (Rev.) James R. Weir

How long has it been now that The Record has carried a new way of going to the people and tell the glad tidings to them?

If you cannot reach them by the written word, show them a cartoon!

Since that day the rafters of Presbyterian churches must have been shaking from roars of laughter, instead from singing of hymns as was said of previous days.

Jesus was a common man, thank God for that, but he did not live in the gutter, nor use base methods.

Is that where churches want to live in their new direction stooping down to bad cartoons and slimy advertising . . .

If you are worried about the downward trend of the church, a bad joke has never saved a nation, or a church or a person.

I think I have overstepped the borderline of brotherly love but patience wears

out in the end even after 70 x 7 times putting up with The Record.
Toronto A.S. Blaauw

SCORE, two for and two against this month! Three subscriptions were cancelled in 1972 because of the cartoons. — THE EDITOR.

Men

PM PERSONALITY



A Western businessman who came to the East is the PM personality for this month. Bruce Upshall is an elder in Clairlea Church, Toronto. Born in Caledon, Ont.; his parents took him in 1914 to Saskatchewan, and he moved to Toronto in 1946. Bruce and his wife Kathleen take an active part in the life of the Clairlea congregation. In addition Kathleen is president of the women's auxiliary of Providence Villa, a home for the aged and hospital.

Many other Christian organizations benefit from Bruce's witness as a businessman. He is a member of the national committee of PM and is on the executive of a unique businessmen's Bible class. It is interdenominational, and has been meeting for over 25 years in downtown Toronto at noon for a couple of hours, listening to leading ministers dealing with the gospel as it relates to everyday living. Bruce is on the steering committee of the Ontario Leadership Prayer Breakfast, held annually, and is a member of the Latin American Mission (Canada) Inc.

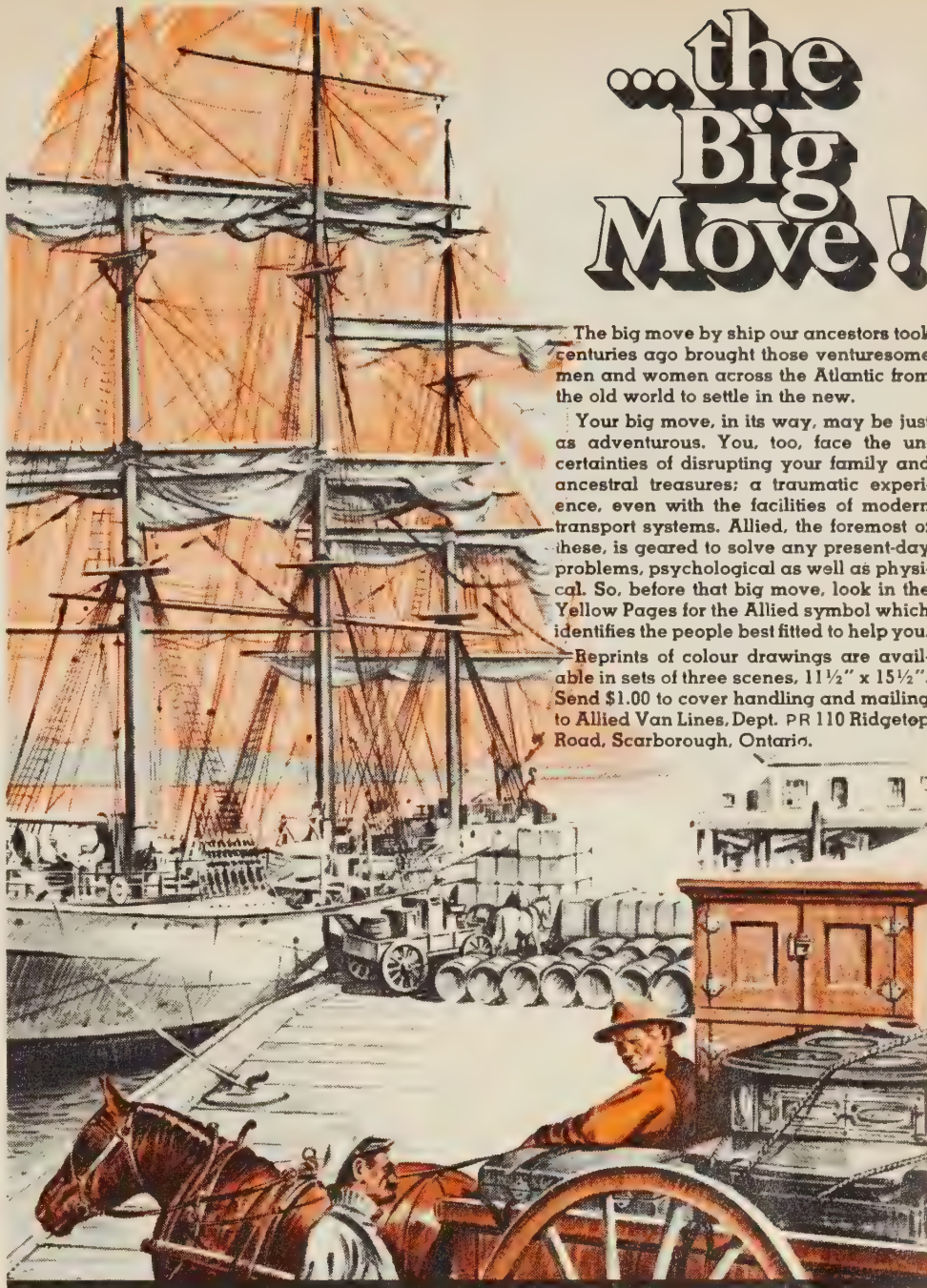
Bruce joined the Canada Permanent Trust organization in Saskatoon on June 1, 1927. Recognizing his ability they moved him from Saskatoon to Calgary, then Winnipeg and finally to Toronto, where he has risen to his present position of assistant vice-president, corporate services.

The Upshalls have two sons and one daughter, all married, and two grandsons and two granddaughters. Philip, one of the sons, is practising law in Brampton and was recently elected to council. Bruce enjoys reading and music for relaxation.

At the last sub-executive meeting of the national committee of Presbyterian Men, a leather bound edition of the new Book of Praise was presented to the former chairman, Frank J. Whilsmith, in appreciation of his years of service.

One of the largest gatherings ever attended the annual Hamilton PM breakfast, 1973

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The big move by ship our ancestors took centuries ago brought those venturesome men and women across the Atlantic from the old world to settle in the new.

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Reprints of colour drawings are available in sets of three scenes, 11 1/2" x 15 1/2". Send \$1.00 to cover handling and mailing to Allied Van Lines, Dept. PR 110 Ridgeway Road, Scarborough, Ontario.



ALLIED THE BIG MOVERS

Spring — The Time To Plant The Seed

Spring is a perpetual season for the Bible Society as it endeavours to plant the seed of God's Word in every corner of the earth.

Please send your gift today so that the Canadian Bible Society can undertake its share of the world-wide work of TRANSLATING, PUBLISHING and DISTRIBUTING the Scriptures.



CANADIAN BIBLE SOCIETY

Auxiliary of The British and Foreign Bible Society
National Office

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fast when Rev. Dr. Max Putnam brought a challenge to witness for Christ in everyday life. There were 160 men present, including some from St. Catharines and Georgetown.

The new moderator of the Synod of the Presbyterian Church of Nigeria for 1973-74 is Canadian Presbyterian missionary the Rev. Russell Hall. This is the highest office in the Nigerian Church.

in January.

Miss Ruby Walker, deaconess for the Presbytery of Calgary-MacLeod, has resigned to become congregational deaconess at Grace Church, Calgary.

The oldest living member of St. Matthew's Church, Saint John, N.B., Mrs. Leila Brooks, recently celebrated her 100th birthday.

William Gardiner, charter member and former trustee of the Church of Saint David, Halifax, N.S., celebrated his 100th birthday on January 14.

Personals



Mrs. R. H. King was honoured on her retirement as organist of Knox Church, Teeswater, Ont., after more than 44 years. She is shown with Miss V. Brasjen.

The Rev. Donald Nicholson has resigned as minister of the North Tryon charge in Prince Edward Island, due to his retirement.



Former members and friends of Davenport Road Church, Toronto, made presentations to the Rev. F. R. M. Anderson and his wife (above) on the occasion of his retirement. At the same time George Walker, clerk of session at Davenport for many years, was honoured with a gift of appreciation.

Miss Pat Pooler of Strome, Alberta, has been appointed by the board of world mission as an overseas volunteer public health nurse, serving with the International Afghan Mission, Afghanistan, for two years beginning this month.

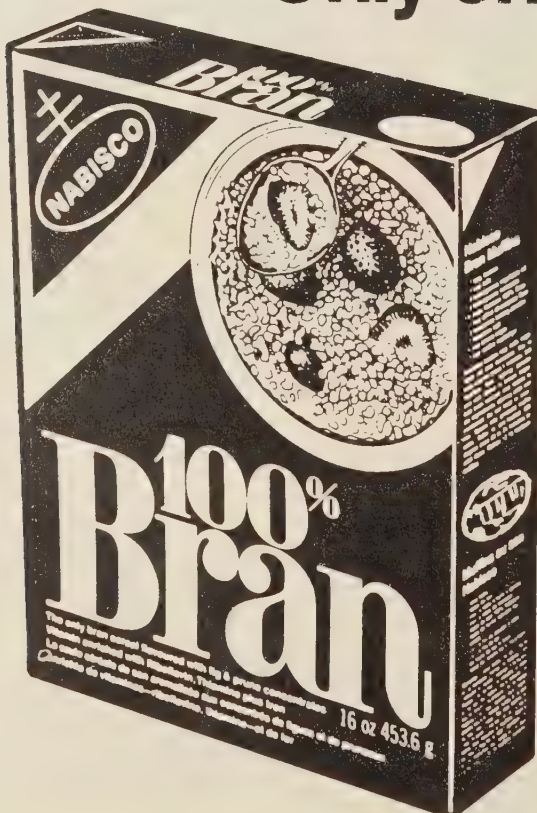
Back in Canada after completing her third period of service in Nigeria is Miss Dorothy Bulmer. Miss Pat Baker, English office secretary in the World Student Christian Federation, East Asia office, Tokyo, Japan for two years, also returned



The congregation of New St. James Church, London, Ont., presented an album of members' photos and a purse of money to Rev. Dr. Richard Stewart in commemoration of 25 years as minister of that church. Here he is shown with Mrs. Stewart.

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Nabisco 100% Bran can provide the bulk your system may need to keep you active, healthy and regular. Vitamin enriched with Riboflavin, Thiamine and Iron.

The new deputy speaker of the House of Commons in Ottawa is *Robert J. McCleave*, an elder in the Church of Saint David, Halifax, N.S.

J. Howard Richardson, a member of the Presbyterian Church of the Town of Mount Royal, Quebec, has been made a member of the Order of Canada. He is superintendent of the church school, and national president of the Boys' Brigade in Canada.



Youth

"Timmins or Bust"

That wasn't quite the banner on either bus, although it was one of the many slogans proposed during the long trip north to the town of Timmins, Ont. In fact, none of the 90-plus young people on the two buses ever did get around to making a banner to tell the world that the Synod of Toronto and Kingston P.Y.P.S. were heading north for a fabulous Winter Weekend I on December 29.

The weekend was no less exciting than the adventurous trips there and back. The

Rev. George Cunningham of Evangel Hall spoke, the discussion groups examined many aspects of the theme addresses from varying points of view, and the "Northern Lights" girls quartet brought delightful music. The highlight was the Watchnight Service held at MacKay Presbyterian Church, where God's New Year was brought in with the celebration of Communion together with the congregation.

Between addresses, discussions, Bible studies and films, the more energetic found lots of time for skating, tobogganing, and a hotly-contested broomball game. The people of Timmins not only served super meals in record time for the 125 youth there, but the MacKay congregation opened up their homes to welcome the visitors. Thanks also go to the Free Methodist and Mountjoy United Churches for providing billets to handle the overflow crowd.

Training conference

A special conference is being planned for interested youth from across the country who are willing to dedicate a week to hard work and serious learning to become better equipped for Christian leadership.

The National Leadership Training Conference will be held September 2-8. Although the location had not been set at

time of writing (January), it will be held on a travel pool basis to equalize the cost for every attendee, whether you come from B.C., Manitoba, or P.E.I. This is advance warning so that you can plan to save that week and start saving money. Perhaps your congregation or youth group will want to sponsor you.

Training will be aimed at potential leaders from 17-26 years of age and will cover everything from leading Bible studies to programming to the use of audio-visuals and group dynamics. Rev. Dr. Max Putnam will be the theme speaker for this exciting event.

Because of the high costs of transportation and accommodation, attendance from each area is limited, so be sure that you are serious about this event before deciding to come.

For further information and registration forms, write or call the registrar of the National Leadership Training Conference: Miss Diane Reader, #502, 10 Roanoke Road, Don Mills, Ontario, M3A 1E7. Phone: 449-5359.

— Diane Reader

British Columbia

The P.Y.P.S. of B.C. in special arrangement with the Westminster Foundation of Religion and Mental Health, sponsored an intensive training retreat for active and potential youth leaders March 1-4. The weekend was under the direction of Dr.

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Philip G. Ney of U.B.C. and staff members of the Westminster Foundation (an affiliate of Knox College).

Last October, the Synod of British Columbia unanimously endorsed "leadership training '73," and local congregations were charged to sponsor the delegates.

The three-fold purpose or emphasis was as follows: to discover leadership qualities and how to use them; to get a biblical understanding of human nature, gifts, service and witness; and to know and master yourself better, to learn how to relate to others better, and to find out how you can help others.

■ At the 113th anniversary service of *Knox Church, Teeswater, Ont.*, new choir gowns were dedicated by the Rev. T. J. McKinney.

■ At *St. James Church, Dauphin, Man.*, a pulpit fall given by Mr. and Mrs. Glen Forfar and family was dedicated in memory of Mrs. Forfar's parents, Thomas and Jane Wilson. Two offering plates were given by the Heather Club of *Knox*

Church, Neepawa, Man. A projector presented by Mr. and Mrs. Richard Cleaver was dedicated in memory of their parents, Mr. and Mrs. Herbert Cleaver and Mr. and Mrs. James Bowman.

■ The ladies of *St. Paul's Church, Banff, Alta.*, contributed to the Armagh House and Oxfam of Canada in 1972, as well as carrying on Bible studies and supporting the local work. The vacation Bible school forwarded \$24.60 to the board of world mission towards school fees for Nigerian children.

■ A pulpit Bible, given by Mrs. Walter Rabdidou in memory of her husband, an elder, was dedicated in *Zion Church, Willowdale, Alta.*, by the Rev. G. K. Agar, assisted by elders L. Reay, N. Steele and G. Towers, M.P.

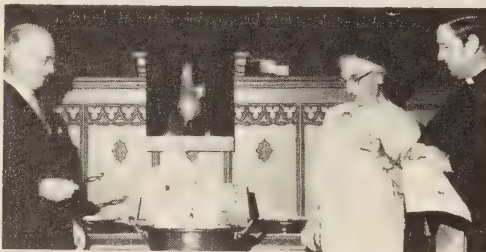
■ The National Development Fund allocation for *Knox Church, Wallaceburg, Ont.*, was \$15,960, and the congregation has remitted \$16,027.

■ At *Centreville Church, South Monaghan, Ont.*, 100 copies of the new Book of Praise were presented by Harold Tate, clerk of session for 25 years, in memory of his wife, Ella. They were dedicated by the Rev. Hugh Wilson.

Church Cameos



SHOWN IN Robertson Church, Vancouver, B.C., at the baptism of their youngest child is the Karlowee family from Indonesia. At left is the Rev. Ross Manthorpe.



SHOWN AT the burning of the first mortgage of Ephraim Scott Memorial Church, Montreal, are, left, Ralph Grant, senior elder; Mrs. W. Borrie, member over 50 years; and the minister, Rev. James Armour.



THE NEW Westmount Church, London, Ont., was dedicated on January 21. Shown from the left are: Rev. Douglas E. W. Lennox, moderator of presbytery; Rev. Dr. Max Putnam, moderator of the 98th General Assembly; and the minister, Rev. John B. Fox.



THIS MONTH the Scott Memorial Bell Choir of St. Andrew's Church, Lethbridge, Alta., will reach its third anniversary. The two-octave set of handbells was presented by William G. Scott five years ago and the bell choir was named in his memory. The choir is directed by Catherine Webster.

hymn of the month

from the new Book of Praise

No. 171—My song is love unknown
Lyric by Samuel Crossman, c 1624-1683.

Tune—Love Unknown, by John Ireland, 1879-1962

Crossman was born in Bradfield Monachorum, Suffolk, England, and was educated at Pembroke College, Cambridge. Having become vicar of All Saints, Sudbury (England, of course), he was ejected in 1662 for ministering to an Independent church, but was soon restored to the fold. In 1667 he moved to Bristol, and became treasurer of Bristol Cathedral in 1682, and dean the following year, a few weeks before his death. Thus he has a place in an incredible company of hymn writers and composers associated with that city.

At least three verses longer in the original, this hymn appeared in 1664 in a pamphlet titled *A Young Man's Meditation*. Truly the young man concerned was no novice for his meditation displays personal devotion of an intimate nature as well as profound theological awareness.

The poem (for it is that) in verses of 4 sixes and 4 fours has amazing flexibility, the sense stretching from line to line in each verse. The strength thus achieved makes the provision of music difficult, but Dr. John Ireland, a symphonic composer, one of those whose only venture in hymn tunes this is, matches Crossman's flow admirably.

The piece makes an admirable solo, but, when grasped, has powerful appeal for congregations.

Readings

April 1 — Genesis 49: 22-26
April 2 — Genesis 50: 15-21
April 3 — Isaiah 40: 1-8
April 4 — Isaiah 40: 9-11
April 5 — Isaiah 40: 12-23
April 6 — Isaiah 40: 25-31
April 7 — Isaiah 41: 1-9
April 8 — Isaiah 41: 10-20
April 9 — Isaiah 42: 1-8
April 10 — Isaiah 42: 9-16
April 11 — Isaiah 42: 17-25
April 12 — Isaiah 43: 8-21
April 13 — Mark 13: 1-11
April 14 — Mark 13: 24-31
April 15 — Mark 13: 32-37
April 16 — Mark 14: 1-9

(Continued)

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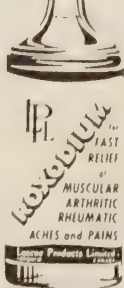
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April 17 — Mark 14: 17-26
April 18 — Mark 14: 32-46
April 19 — Mark 15: 9-21
April 20 — Mark 15: 22-38
April 21 — Mark 15: 39-47
April 22 — Luke 24: 1-12
April 23 — John 5: 19-24
April 24 — John 5: 25-29
April 25 — John 6: 1-14
April 26 — John 6: 25-34
April 27 — John 6: 35-40
April 28 — John 11: 17-27
April 29 — John 20: 26-31
April 30 — John 21: 9-17

Deaths

INFORMATION regarding obituaries of church leaders or active members will be published here if received within two weeks of the date of death, which must be given.

ELDER, THE REV. DAVID LESLIE — Suddenly at Cardinal, Ont., the Rev. D. Leslie Elder, 63, minister of the Church of St. Andrew's and St. James, Jan. 1.

A native of Northern Ireland, Mr. Elder studied for the Presbyterian ministry late in life, graduating from The Presbyterian College, Montreal, in 1957. He served at Vernon, B.C., then in Ontario at Seaforth, Almonte, Fairbank Church, Toronto, and from 1969 at Cardinal.

He is survived by his wife Margaret and three daughters, Mrs. V. A. (Margaret) Heighton and Mrs. E. E. (Maureen) Crowder, both of Ottawa, and Mrs. R. (Carole) McFalls of London, Ont.

AITCHISON, RUSSEL JAMES, representative elder, former budget treasurer, music committee chairman, Morningside-High Park Church, Toronto, member of West Toronto Presbytery's pastoral relations committee, Jan. 18.

ALLEN, LESLIE, 37, elder, South Gate Church, Hamilton, Ont., Jan. 29.

BISSET, ROBERT E., elder, Knox Church, St. Catharines, Ont., first secretary of the national committee of PM, Jan. 27.

BUCHANAN, FRANK, 84, elder, St. George's Church, London, Ont., Jan. 9.

BURKHOLDER, HAROLD BAILEY, 83, elder, Knox Church, Oakville, Ont., Jan. 6.

CAMERON, LT. COL. I.D., soldier, historian, former sheriff of Elgin County, elder, Knox Church, St. Thomas, Jan. 4.

CARTER, W. CLAUDE, last charter member of the session, Glenview Church, Toronto, Dec. 14.

CARTNER, MATTHEW, elder, St. Paul's Church, Sault Ste. Marie, Ont., Jan. 10.

CLEMENTS, MRS. ELIZABETH, over 30 years in the choir, Central Church, Vancouver, Dec. 23.

DYMENT, JAMES W., 75, Victoria West Church, P.E.I., Jan. 19.

GRAHAM, JAMES, 64, session clerk and treasurer, Blueberry Mountain Church, Alta., clerk of Peace River Presbytery, Jan. 11.

HEADLAND, CHARLES H., Jr., 62, organist-choir director, elder, Livingstone Church, Montreal, Que., Jan. 1.

INVERARITY, MRS. CHRISTINA WATSON, 91, long time member of Zion Church, Wellwood, Man., life member of W.M.S., Jan. 15.

JONES, S. W., 65, elder, Knox Church, Baddeck, N.S., Nov. 29.

MacEACHREN, N. ALEXANDER B., brother of Ian of Presbyterian Publications, elder, Calvin Church, Toronto, suddenly, Jan. 30.

MACFARLANE, HERBERT L., 82, Record secretary, former representative elder, St. Matthews Church, Saint John, N.B., Dec. 1.

McEACHRAN, LILLIE N. (McROBERT),

active in W.M.S., Glencoe Church, Ont., Dec. 27.

MOSHER, NORMAN P., 81, trustee, Musquodoboit Harbour Church, N.S., Jan. 15.

PATERSON, JOHN S., 51, elder and roll clerk, St. Andrew's Church, Pickering, Ont., Dec. 31.

POLLOCK, MRS. MARY JANE, 86, life member, W.M.S., Knox Church, Iroquois, Ont., Jan. 19.

RAMSAY, MRS. ALEX., who as Mary Lankin served as nurse on the Bhil field in India for five years, member Aldershot Church, Burlington, Ont., Jan. 23.

REIDLE, SAMUEL LEE, 74, elder, Zion Church, Wellwood, Man., representative elder of Carberry-Wellwood charge, Dec. 31.

SERESS, PETER, son of the Rev. and Mrs. Edmund Seress, First Hungarian Presbyterian Church, Toronto, as the result of an automobile accident, Jan. 14.

WARD, MRS. A., Knox Church, Campbellton, N.B., Jan. 4.

Anniversary

48th - Glenview, Toronto, Ont., March 11, (Dr. J. H. Williams).

Calendar

INDUCTIONS

Caldwell, Rev. Malcolm, Gloucester-Vernon charge, Ont., Jan. 3.

Fourney, Rev. Robert P., Forest, St. James, Ont., Jan. 11.

Gowland, Dr. Arthur, Oshawa, Knox, Ont., Jan. 12.

MacNaughton, Rev. L. M., Middle River, Lake Ainslie, Strathlorne, N.S., Nov. 30.

McElwain, Rev. W. I., Scarborough, St. Stephen's, Ont., Feb. 18.

Quinn, Rev. C. Wesley, Norwood, Man., Jan. 3.

Tattie, Rev. George, Chesterville charge, Jan. 10.

Walker, Rev. Paul, Vancouver, Fairview, B.C., Jan. 25.

RECOGNITION

Malcolm, Rev. George A., as general secretary, board of world mission, Toronto, Jan. 30.

VACANCIES & INTERIM MODERATORS

Synod of Atlantic Provinces:

Fredericton, St. Andrew's, N.B., Rev. Philip J. Lee, 101 Coburg St., Saint John.

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Lunenburg, St. Andrew's, N.S., Rev. S. D. Self, 4 Digby Cresc., Dartmouth.

Murray Harbour North, Caledonia, Murray Harbour South, Peter's Road, P.E.I., Rev. James C. MacIain Jack, Box 68, Montague.

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Springhill, Oxford and Riverview, N.S., Rev. Gordon J. Matheson, Tatamagouche.

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Chauvin, Westminster and Wainwright, St. Andrew's, Alta., Rev. C. W. Simpson, Box 58, Killam.
Medicine Hat, Riverside, Alta., Rev. Donald C. Smith, 258 1st St. S.E., Medicine Hat, T1A 0A4.

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CLERK OF SYNOD

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CHILDREN'S STORY

By Mabel Booth

"We'll call him Musa"

TWO OF the youngest orphans at Abey Memorial Home and two of the Bhil helpers.

■ "Look at the crowd," exclaimed Tara, to her friend Premi as they walked along the path. "They're at Miss McConnell's house. I wonder what's wrong? Let's run!"

The men and women were standing so close to the window of the house that Tara and Premi couldn't see anything. Elbowing their way to the front of the crowd, they were surprised to see Miss McConnell bathing a brown baby boy in a basin. She held his tiny body with one hand as she carefully washed him with the other. He gurgled as he felt the warm water trickling down his shiny back.

"Isn't he sweet!" sighed Tara to Premi.

"Yes," said Premi, "but do you think we should be here?"

"Oh yes," said Tara, "the missionary is always glad to see us."

Lifting the baby from the bath, she held him in her arms. She dried his frail body, dressed him in white flannel and placed him in a basket lined with white cloth. The baby closed his eyes and was soon fast asleep.

The crowd of men and women walked away talking about the loving way Miss McConnell handled the baby, but Tara and Premi lingered on.

"I wonder where she got the baby?" said Tara, her black eyes shining.

"I have heard," said Premi, "that the missionaries go to the villages and take babies from their parents."

"I don't think so," said Tara, "Miss McConnell is very kind to the baby."

"Do you think she will keep the baby always?" asked Premi. "I wonder what they will do with him?"

Tara could not answer Premi's questions. As they turned away Tara said to Premi. "I wonder what they will do with him? Why is he here? It's all so mysterious!"

"Hello, Tara," called Miss McConnell. "Would you like to come in and see the baby?"

The two girls turned quickly. With smiling faces they pushed open the door of the house.

"He's so small," said Tara. "Does he ever cry? Do you feed him?"

"Oh, yes," she answered. "He's just like all other babies. He cries. He gets hungry. But most of all he needs someone to

love him."

"Ask her if she's going to keep the baby?" whispered Premi.

"We'd like to know if you are going to keep the baby," said Tara.

"Well, not exactly," she replied. "We hope to keep him for a little while. His mother loved him but her husband died and many people in her village are sick. She was afraid if she took him home he would die too."

"Ah! That would be too bad," said Tara smiling at the baby. "He is so tiny. May I touch his little hand?"

"What's his name?" asked Premi, almost surprised to hear her own voice.

"The pastor asked me that just yesterday," said Miss McConnell, "when he came to talk about having the baby baptized. I suggested the name Moses. In your language you would call him Musa. The night he was born it was raining and I waded up to my ankles through the water to get to the hospital. It made me think of a baby long ago who was put in a basket in a river."

"Oh, I remember that story," said Tara. "It's in the Bible. I'll tell you the whole story, Premi, on the way home. It was an exciting story. A princess found the baby. She called him Moses because she took him out of the water. She looked after him until he became a man."

"Yes, that's the story," said Miss McConnell, "that Moses became a great man. He became a leader of his people."

"Will you look after this Moses until he's a man?" asked Tara.

"No, Tara," replied the missionary. "We shall look after him for a little while. Then we'll take him to the children's home at Amkhut. There's one baby in the home so Musa will have a brother. Maybe Musa will become a leader too."

"Thank you," said Tara. "We'll go now but tomorrow we'll come to see Musa again." ★

The name "Musa" is pronounced Moosa. He was one of the first babies to be cared for in the M.G. Abey Home for Children. Musa became a leader of his people and chaplain in the Jobat Hospital. Many of the Abey children in India look to Musa as their father. Miss Isabel McConnell is retired and living in Windsor.

Calling all Presbyterians!!



To *Remembrance*

To *Renewal*

To *Response*

A Christian Celebration on our 100th Birthday

Centennial Co-ordinating Committee

PRESBYTERIAN

RECORD

APRIL, 1973





Try a church vacation school!

■ Summer is a wonderful time for Christian education. At no other time of the year can sessions be planned for all parts of the day nor can consecutive sessions be planned in which students and teachers can build so easily upon previous sessions.

Some churches find parents more willing to make the effort to have children present for every session in vacation church school than in regular Sunday sessions. Neighborhood children who do not attend any church often will respond to invitations to vacation church schools.

Persons whose schedules do not permit them to teach regularly often find it possible to teach in vacation school. Ministers who cannot teach on Sunday often can and will teach in vacation school.

If your church has always had a traditional vacation church school, your planning committee may wish to supplement it with an exciting innovation such as a festival, a pageant, or some other design which involves a broad age span. Perhaps you could take a crew of teachers and some of your children to another neighbourhood for a special school where otherwise none could be provided.

Do your own thing, whatever seems to meet the needs of your own families or local situation. The Cooperative Series and your imagination can make summertime opportunities in Christian education come alive in your church and community.

Take a look for yourself!

It all sounds good but you'd like to look at these resources for yourself? That's easy. Contact Presbyterian Publications for the Cooperative Series VCS Examination Kit. It contains one each of all the teacher's guides, pupil books, resource packets, the administrative manual: *Vacation . . . A Time for Learning*, the poster and postcard on the theme, and a planbook: *Vacation Church Schools*. The manual and planbook will be especially helpful in the early stages of your planning. After looking at these materials, you may return any pieces which you will not need in your school (for example, you may not plan to have a junior high class and so you could return the junior high materials).

Recommended

- These courses are based on the same principles and objectives as the Christian education resources of our denomination. Therefore, they compliment rather than conflict with what is being taught in your church school and other education settings.
- They provide suggestions for children, teen-agers, and teachers to be involved in the learning process.
- They are relevant to the world of today.
- They are fun to use while making the Bible and the Christian faith take on new meaning for today.
- They are an excellent choice for schools sponsored by several churches or which serve a community.

What teachers like about the Cooperative Series

Clear directions for preparation and planning: Teachers' helps come through clearly. New or inexperienced teachers get the help they need, yet experienced and well trained teachers find many new ideas to help them be creative and to innovate.

Variety of learning activities: The variety of learning activities suggested permits each teacher to select those most helpful in the teacher's own situation. Suggestions often encourage using local community resources such as outstanding leaders, special places to visit, and community centres so that a student's religious heritage is tied in with his own community today.

Teachers who do not wish to use field trips, guest leaders, or other special activities find ample suggestions for a more traditional approach to vacation church school.

Guidance for adapting to YOUR needs: Cooperative Series Vacation Church School materials have been especially planned to be useful in a variety of situations. Thus the small church with few teachers and limited facilities will find these resources as usable as the large church with spacious, modern facilities and a complete staff. The materials can also be used in more informal situations in parks, back yards, or in community buildings.

Use of the Bible in teaching: The Cooperative Series aids teachers and students in creative use of the Bible. Choral readings, research, study of essential meanings, and application of scriptural truths to life today are among the many suggestions given for using the Bible. Students will become familiar with the Bible and gain experience in using it.

The Cooperative Series Course for 1973 includes:

<i>Nursery:</i>	It's Summer . . . and We're 3—Teacher's Guide \$1.95; Pupil's Book \$.50; Resource Packet \$4.50.
<i>Kindergarten:</i>	Creation and Me—Teacher's Guide \$1.95; Pupil's Book \$.50; Resource Packet \$4.95.
<i>Grades 1-2:</i>	I am Important—Teacher's Guide \$1.95; Pupil's Book \$.60; Resource Packet \$3.95.
<i>Grades 3-4:</i>	Everyone Is Special—Teacher's Guide \$1.95; Pupil's Book \$.65; Resource Packet \$4.50.
<i>Grades 5-6:</i>	All That is Within Me—Teacher's Guide \$1.95; Pupil's Book \$1.65; Resource Packet \$4.95.

If your church used the Cooperative Series in 1971 you can save if you still have the teacher's books and resource packets. You will need to order only new student books. Check your storage closet!

All materials may be purchased from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ontario M3C 1J7.★



Team Ministries

BY JUDITH GRANT AND MARGARET BALDERSTON

■ More and more the church is realizing the need for specialized areas of ministry. An increasing number of congregations are served by a team of ministers or one minister and a deaconess.

Working within the framework of a team can be both a challenge and rewarding experience. It calls for hard work and planning, on the part of the congregation and the team itself, in order to achieve a satisfying relationship.

A congregation should first know:

- why they need an additional person on the staff
- what they expect this person to do; for example, increase their membership, add to their revenue, encourage community action or involvement or develop leaders.
- what their relationship would be to the present staff
- what the working conditions and salary will be
- the added responsibilities this person will have to the presbytery, the synod and the community as a whole.

One person cannot fill all of these roles. Consideration has to be given to whether or not his or her personality will complement the work and the present staff. In the long run it is easier to look at the work load and get someone to fill it than to try and mould someone to fill a particular role.

The minister or deaconess working in a team situation, whether it be at a local, presbytery or synod level, has to make certain adjustments in his or her work patterns as well as try to achieve a climate suitable for a good working relationship. Two people working in the same building are not necessarily a team. Nor is a case of “parallel play” or “you-in-your-small-corner-and-I-in-mine” going to create teamwork. It has to be planned and worked toward. They should achieve a climate of:

- trust, openness and honesty; so that they know their own personalities, strengths and weaknesses in order that they can complement each other.
- respect and confidence. Basically they agree on major items, but if there is disagreement, they support one another.
- willingness to plan together and share the work load, either on a regular basis or by some pre-arranged agreement (for example, preaching on the first Sunday of the month). This also means knowing the scope of one’s authority, using it in decision-making and implementing team plans.
- individual and team growth through study, formal training, and worship; or enjoying each other simply as people with certain interests and talents.
- openness to include others in the team, such as the church school superintendent and the church secretary, for the

benefit of all concerned.

Inclusion of new members in a team requires adjustment on the part of the already existing team and the new member(s). A group of church school teachers at the Catacomb Community in Rosedale, Toronto, has experienced this over a two-year period and are working it out. The teaching staff represents quite a variety of church background and teaching experience.

There we found that early in the life of the first teaching team our personalities blended easily, thus enhancing the rapid growth of our team. We were aware of the challenge which confronted us; but also excited. Since each team member had other responsibilities, we had to make the most out of our one day for Catacomb Community. Thus from Thursday, after lunch we planned for future lessons, refined these plans or redrafted them for use with our particular classes; prepared our teaching rooms and teaching resources, taught the class and evaluated the day. On many occasions we were still discussing and making concrete plans at 8 p.m. However, throughout the whole experience we felt we were a team. Our feeling of oneness spilled over into our more informal meetings, over dinner at our secretary’s home.

With the coming of spring, came the end of a teaching year at the Catacomb Community. Several of the first team had other plans but three of us agreed to teach for the second year of the Community, that is, this current year.

The fall brought with it many new things: new staff members, some new children and new expectations of the team on the part of the planning committee. We experienced a frustration similar to that which many church schools face at the outset of a year, insufficient staff. This hampered our development as a team. For those of us who were part of the former staff, this was a discouraging experience. We felt we were back at “square number one;” and we truly were!

We had to come to grips with the fact that this was a new year, that there were new staff members and at that point we were not a team that could pick up where the former team left off. We had to experience, again, the growing pains of becoming a new team. We now have that sense of oneness, for which we struggled during the first part of the year. We along with many other people presently involved in team ministry or in a team situation, join in praise of such an experience.

Team ministry does not have all the answers. However we feel it is well worth the effort and hard work to have a satisfying and worthwhile working relationship.★

Letters

CHURCH SCHOOL CURRICULA

I share the concerns of Dr. Smart in his article in the February Record, "What is taught in your church school?" This has been my personal concern, and I trust of many others. With much of the teaching material now in use in our church schools, it is easy to understand why The Presbyterian Church in Canada is fast becoming a conformed church with many of our people becoming an easy prey to every wind of doctrine and our church losing her identity as a reformed church.

The decrees of God, electing grace and all that makes up our reformed and Presbyterian heritage, is being replaced by dispensationalism, modernism, millennialism; the secret rapture theory, etc.

Are we justified in calling upon the Holy Spirit to lead and bless our Sunday school teachers and the children they teach if we place in their hands material that fails to rightly divide the word of truth of which the same Holy Spirit is the author?

I have asked this question before, but I ask it again. Why is The Presbyterian Church in Canada not producing her own Christian education material? The answer in the past has been the cost would be too great. This answer is not good enough any more. To produce our own material should hold top priority in our budget, top priority in the National Development Fund. I feel sure if good material was made available for our Sunday schools and well advertised it would soon pay its way . . .

The main material used must be the Bible, scripture memory course for each age group, primary catechism, Shorter Catechism (with scripture proofs) with take home material consisting mainly of questions on the scripture being studied.

I do agree with Dr. Smart that there must be a place in our Sunday school program of teaching what we believe as Presbyterians and a basic study of church history. This to be introduced to ages 10-14 prior to church membership.

I would like to see this taken up by our presbyteries from coast to coast, and not just mentioned and then tabled, but definite action taken.

Alberton, P.E.I.

A. R. Murray

Whether it be church law or merely individual misunderstanding an ordinary

layman finds it difficult to accept that one may enter the ministry carrying an impression they have no responsibility toward the Sunday school. It may be the explanation of an attitude toward Christian education that can be discerned.

My experience with some of the curriculum mentioned by Dr. Smart tells me he has overdrawn and overstated a situation. My experience with Christian Faith and Life leaves an impression that it is like the dog food in the TV commercial—full of cereal.

The church needs to take a long and serious look at emphasis. Dedication is primary and education secondary. The second will always come with the first and in addition you do not face the problem of lesson preparation or absenteeism. The lack of dedication is the crux of the problem, extending far beyond the boundaries of the church school . . .

Willowdale, Ont.

F. W. Hobbs

Dr. Smart is to be thanked for raising the issue of the church school curriculum, an issue faced by several denominations which also see a growing rejection of recommended materials.

Rather than name-calling, however, we might better ask why our church schools—often the flourishing—should reject

surprised that our teachers turn to materials which are clear and genuinely helpful?

But this letter hopes to go beyond mere criticism of our existing curricula: it is a challenge to our board of Christian education to give the conservative and evangelical wing of our church an alternative which is viable and positive and Presbyterian.

Ajax, Ont.

(Mrs.) Ruth McCombie

Is not Dr. Smart's article the old story of something being fine in theory but not in practice? Dr. Smart, are you not sitting in an ivory tower of highly educated people who neither understand nor realize the problems of church schools today?

Is not the fact that such a large percentage of Presbyterian church schools use material other than our own church school curriculum an indication that our own curriculum possibly needs revision? . . .

Here are some of the very real problems that Sunday schools face today:

1. Getting Sunday school teachers AT ALL.
2. Limited class time for teaching.
3. Age of attending Sunday school,

READER REACTION. . .

You are invited to read what some of our subscribers have to say on the three pages containing letters. Other correspondence was received too late for publication.

both Christian Faith and Life and Covenant Life. The answers are basically two: curriculum content, and lack of teaching helps.

Regarding content, many of us who possess neither a "dispensationalist theology" nor a "sectarian mentality" have been forgotten by a curriculum which satisfies only one part of our church. Having tried recommended materials, too often with disastrous results, we have finally come to feel that we can better correct the "dispensationalist theology" of other curricula than the "reputable biblical scholarship" of our own; that the devotional approach of these others stands in marked contrast to our critical commentary.

As to the lack of teaching helps, Dr. Smart's "joining with our pupils in a journey into ever deeper levels of Christian truth" equates too often with "the blind leading the blind." Should we then be

generally speaking, appears to have dropped to high school entrance age. Ideally speaking, study groups of ages to adulthood would be in progress.

4. It is my opinion that younger children would not be interested, would not listen, and would turn us off if a concentrated course of church history was taught. I feel that the earliest age, generally speaking, at which children would be interested in and should be taught doctrine and history would be early teen-age . . .

It is the hope of our Sunday school to form a class for this age group and for this purpose, with the hope of keeping our pupils in Sunday school until an older age, providing we do not flounder in obtaining a teacher for same. It is a sad statement that we have had this happen in previous years.

5. As a member of a teaching team in a school that uses a curriculum other than

(Continued on page 7)

What others are saying:

Oppose Moral Anarchy!

■ A case of wide public interest came before the appeal court in London recently when a journalist obtained an interdict against the Independent Broadcasting Authority, restraining them from screening an indecent film by the American "pop" artist, Andy Warhol.

The judges, by a majority, held that on the evidence before the court, the film would offend many people, and the I. B.A., who had not even seen it, had failed in their duty. The British distributor of Warhol's films objected on the ground of the "infringement of civil liberties"—a phrase which is commonly used nowadays to cover a multitude of sins.

It was interesting to note that the Scottish actor, Mr. Moultrie Kelsall, writing in *Spotlight* recently, calls on the church to "get down off the fence and mobilize opposition to the moral anarchy which is spreading like a fungus over the world." The freedom which the promoters of this anarchy desired, he said, was "licensed anarchy, equating censorship with the police state, decency with hypocrisy, modesty with prudery . . ."

We have not the slightest doubt that if the church in general *did* oppose the prevailing moral anarchy with the determination that faithfulness to Jesus Christ would require of her the defiling activities of the school of "artists" to which Warhol belongs would be effectively checked.—From *The Monthly Record* of the Free Church of Scotland.

BUDGET RECEIPTS

On February 28 the total received from congregations for the General Assembly's 1973 budget was \$96,369 as compared to \$103,457 for the same period last year.

Delayed receipts for 1972 amounted to \$101,238, while in February of last year the total of delayed receipts (too late for inclusion in 1971) was \$92,292.

Figures for expenditures were not available at press time.

in this issue

- 2 Try a Church Vacation School!
- 3 Team Ministries, *Judith Grant and Margaret Balderston*
- 6 Pungent and Pertinent, *David J. C. Cooper, James F. Miller*
- 9 Reform in Our Presbyteries, *Robert P. Carter*
- 10 What Easter Means in 1973, *Fred S. Perrin, Bruce D. Miller, Patricia A. Allison*
- 12 Poem: Easter, *Myra Stilborn*
- 13 Meditation: Resurrection and Insurrection, *D. Glenn Campbell*
- 14 The Charismatic Renewal, *Douglas Lowry*
- 16 You Have to Start Somewhere, *W. I. McElwain*
- 18 Through Agony To Victory, *Mary Patterson Farmery*

departments

- 4 Letters
- 20 News
- 22 You Were Asking?
- 23 Personals
- 25 Youth
- 27 Books
- 29 See/Hear
- 29 Hymn Of The Month
- 30 Church Cameos
- 31 Readings
- 32 Men
- 32 Here's An Idea!
- 33 Calendar
- 34 Deaths
- 35 Children's Story



cover story

SPRING SONG is the appropriate name of these Darwin hybrid tulips. The colour transparency was supplied through the courtesy of Malak of Ottawa.

EDITOR

DeCourcy H. Rayner

ASSISTANT EDITOR

Valerie M. Dunn

BUSINESS MANAGER

C. Alex Culley

CIRCULATION MANAGER

Isabel S. Farquhar

SECRETARIAL ASSISTANT

Leila M. MacInnes

Editorial and Business Offices: 50 Wynford Drive, Don Mills, Ont. M3C 1J7
Telephone: 429-0110 Area Code 416

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Pungent and Pertinent



CAPITAL PUNISHMENT

by David J.C. Cooper,
Atikokan, Ontario

■ A recent news item included the following quotation from the minutes of the Presbytery of Lindsay-Peterborough: "Whereas the Word of God teaches that capital punishment is the will of God for those guilty of murder, the Presbytery of Lindsay-Peterborough, of The Presbyterian Church in Canada, urges the government of Canada to reinstate the death penalty for those found guilty of murder."

The presbytery is quite correct. The word of God teaches that "the murderer must be put to death." (Num. 35:18) As a matter of fact the word of God tells us that whoever strikes or reviles his mother or father, whoever commits witchcraft, bestiality, adultery, incest or homosexuality should also be put to death. Furthermore the story of Ananias and Sapphira strongly indicates that those who lie or withhold any possessions from the church should also fall under sentence of death. If the Canadian government asked the Presbytery of Lindsay-Peterborough to state the word of God regarding these offenses it would appear that the presbytery would have no choice but to state that it is the will of God that the entire population of Canada be executed!

But God seems to be speaking out of both sides of his mouth at once, for the Bible also teaches that he wishes no one to die: "God loved the world so much that he gave his only Son, that everyone who has faith in him may not die but have eternal life." (John 3:16) And St. Paul states: "Christ died for the wicked." (Rom. 5:6) He makes no divisions as to kinds of wickedness. John adds these words: "Everyone who hates his brother is a murderer" (I John 3:15) but I hardly

think that he is suggesting that everyone who has ever hated should be executed. The New Testament is quite emphatic that all of us are under sentence of death because of sin and that it is from this condition that we have been saved by Jesus Christ. It is hardly appropriate, in these circumstances, for one group of sinners to vent its indignant wrath on another. We must be warned by the parable of the ungrateful servant.

It is important, as we read the Bible, that we recognize that certain passages have more authority than others and that the words of Christ are supreme. I hardly think that the members of the Presbytery of Lindsay-Peterborough refrain from eating pork or rid their houses of "fungus infection" by the use of "two small birds, cedar-wood, scarlet thread, and marjoram" simply because the Bible says so. We must interpret—and it is quite obvious that God's will, as revealed in Christ, is that the world should be saved, both now and in the hereafter.

What should be the key to the whole issue of capital punishment is found in the words of Jesus on the cross: "Father, forgive them." If any murderers should be executed it should be those who murdered the Son of God. We often express concern for the innocent victim, but fail to listen to the words of the most important innocent victim in all of history. Jesus said "Father, forgive them" so how can we his people have the audacity to say "No! Execute them." "Forgive" here means much more than a pat on the head and a friendly "It's all right." Jesus is referring to the forgiveness that removes sin and its power over the sinner. What he is saying is "Father, make them well" and we might add that he is telling the church to do the same.

This means that the church must act entirely to save lives, not destroy them. This will be costly and difficult—police and society must be protected as well—but we cannot begrudge the expense when we see what the task of saving cost our Lord. We must work toward the day when the Canadian judicial system will be devoted entirely to the saving purpose of God in Christ. Right now the government is morally afraid to execute (as it should be) but practically afraid to lose votes by exacting the kind of tax revenue that would be required to finance serious rehabilitation and humane detention of the criminal. The result is that murderers and others are relegated to the diabolical limbo of prison so society can play the game of "if we don't see the problem it doesn't exist."

One final word: If you can't picture Jesus Christ pulling the trap-door on a scaffold or throwing the switch on an electric chair, why are you, as part of his body, the church, endorsing capital punishment?★



BRAGGING ABOUT GIVING

by James F. Miller,
Montreal, Que.

■ I am going to boast. Despite what Paul has to say on the subject, boasting is not always out of place, as, obviously, he too



"I must admit that the church does experience some resistance from time to time."

clearly saw. Boasting is bad if it is self-centred and self-concerned. It is alright if it is other-centred and other-concerned. My boast is centred around and concerned with the congregation for which I minister, 'Maisonneuve—St. Cuthbert's in Montreal.

Late last year it was decided that this congregation would "go" with the new Book of Praise. An ad hoc committee was appointed to organize publicity, fund-raising, ordering and all the other details required in such an undertaking. The committee's first task was not its easiest; a sober and realistic estimate of our requirements. How many books do we need? After considering such things as the total membership, our average, and our not-so-average, attendance at public worship, the target figure of 150 books was set. "Borrowing" the money for this number from the board, the committee placed the order. The big question: Will we get enough money?

Church committees often find finance an embarrassing, if not humbling, fact of life. This committee was no exception. It received FAR TOO MUCH money. With the donations received we could have bought hymn books for each member to have one for each hand! Thus a new problem raised its jolly head; since the monies received were almost all given as memorials, what to do with the surplus? We clearly couldn't spend it all on hymn books.

For some time our lessons have been read, almost always by laymen and laywomen incidentally, from the NEB translation, while the pew Bibles were RSV and the lectern Bible was King James. After discussion and consultation the following was the outcome of the appeal for 150 Books of Praise: 185 Books of Praise, 70 NEB pew Bibles, and a splendid NEB lectern Bible.

You see now why I boast. I boast above all for the people of this congregation. I boast also for the new Book of Praise, and I boast lastly for the NEB.

Maisonneuve—St. Cuthbert's is not an extraordinary congregation. Its people are "regular folk." Surely, therefore, this amazing campaign shows us all something; something which transcends this one congregation, this one hymnal, this one translation of scripture. It shows us, in contrast, for example, to the often nearly impossible task of raising funds for the General Assembly's budget and NDF purposes, that the people of the church are bursting to respond. So frequently the church and her message go over like the proverbial lead balloon. I believe the Maisonneuve—St. Cuthbert's Book of Praise campaign testifies, in an admittedly April, 1973

modest way, to a widespread and grass-roots-level willingness and need to answer the church's call and demand, provided that call and demand are not simply attractive but meaningful.

Much in our church is attractive and yet falls flat. Is it because it is not meaningful? So too, much that is meaningful is unappealing. Is it lacking in attractiveness?

While I boast, therefore, I wonder.★

Letters

(Continued from page 4)

our own, we are still sufficiently Presbyterian to believe in the learning and hearing of catechism and we reach a modest success in this direction. I wonder if you are aware that our church puts forward a "Catechism for Young Children" but does not have a certificate for same? This catechism is an introduction to the Shorter Catechism. When I tried to obtain certificates for my own children, I was disheartened by the indifference of our Christian education department to the fact that they did not have such certificates... Isn't it odd that our Christian education department puts forth three catechisms but certificates for only two of them? I would suggest that our own school curriculum also has its weaknesses.

I firmly believe that most Sunday school teachers are dedicated to their work of teaching the word of God to children and have chosen to use a curriculum other than our own only because they have learned through hard experience to "cut the pattern to the cloth."

It is hoped that a mutually satisfactory solution to this problem may be arrived at between those who face the problem theoretically and those who face it practically.

Pembroke, Ont. (Mrs.) Lola W. Westcott

Dr. Smart's "belief" contains a lot of "strange fire," certainly not the Presbyterian (reformed) faith. He makes fun of the belief that Jesus Christ was the author of the Book of Revelation. Yet, that's what it says in the opening verses! Who are we to believe, Dr. Smart and the "experts" or the Bible?

Our standards believe in the infallibility and inspiration of holy scripture! Dr. William Hendriksen, a reformed scholar, expresses the Presbyterian (reformed) belief as to the authorship of Revelation in his commentary (the same

belief as the early church fathers, including Irenaeus (c. 180 A.D.) who was a disciple of a disciple of the apostle John. The apocalypse was written toward the end of Domitian's reign (95 or 96 A.D.), by the apostle John. Yet the real author is not John but God himself. We read "The Revelation of Jesus Christ which God gave him and he sent and signified it by his angel unto his servant John" (Rev. 1:1) To be sure, John the apostle wrote the Revelation. But God, through Christ was the real author. It was God who prepared and formed the soul of the apostle John so that he was able to receive this glorious prophecy. It was God who gave this vision.

Eighty percent of the Sunday schools in Canada use other materials than our own. They can't all be dumb bunnies. Our Sunday school superintendent has a key position at the atomic energy plant at Chalk River!

The main purpose of D. C. Cook, Gospel Light and Scripture Press is to bring children to a personal knowledge and acceptance of Jesus Christ as saviour and lord. They write with words that can be understood by the average teacher and presented in an interesting manner with colourful workbooks for each child at a reasonable price. Not so Christian Faith and Life!

We used it when it first came out, and it denied or questioned every belief of our historic faith! It didn't believe—or questioned the bodily resurrection of Christ, his second coming, the final judgment, heaven, hell, etc.—all biblical facts and reformed faith. Indeed it taught universalism (all to be saved).

The parents didn't want that taught to their children so we discontinued it and went back to David C. Cook.

The fundamentals of the Christian faith are not to be argued and dissected in the church. They are to be taught and believed with conviction and authority—that's the faith of our fathers—not the liberal and neo-orthodox teaching in so many of our pulpits today. That is doing more harm to our historic Presbyterian faith than other curriculums which at least believe what the Bible teaches though they may vary on the interpretation of the millenium.

It is understandable why the "experts" want liberal neo-orthodox material in our Sunday schools. Having "brain washed" the children, it will be much easier in the next generation at least, to evacuate the historic faith in the pulpit and teach "damnable heresies"—even in a "Presbyterian" church!

Pembroke, Ont.

(Rev.) D. R. MacDonald

yearbook of american and canadian churches 1973



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WHY CHANGE SOME HYMNS?

Could you please explain to me why the people who put out our new Book of Praise felt they must change, even rewrite, some of our best loved hymns? I can see why they might choose to delete some hymns, and add new ones, but to change the words was really quite presumptuous, I feel.

Yesterday our congregation was shocked and annoyed to discover they no longer knew the words to "Jesus Loves Me." I would be extremely interested to hear the committee's thinking on this. Also, how do other church members feel?

Montreal, Que. (Mrs.) Nancy P. Mingie

DR. STEWART REPLIES

As acting convener of the committee on the revision of the Book of Praise, I would like to clarify the reason behind what you refer to as a "change of words that was really quite presumptuous." Our committee really did not change any wording, we had before us two versions of this hymn. The one was the original by Anna Warner which, as you can see, sprang out of the experience of the early Victorian era. This was the age of appalling slums in England's cities due to the industrial revolution. It was also a time of the terrible practice of child labour and worst of all the chimney sweep. On every hand, undernourished, sickly, consumptive children languished in the streets. So the little hymn of Anna Warner is characterized by a picture of children who, weak, sickly, dying, await the time when "He (Christ) will take them home on high."

The other version springs right out of our age when, with rising standards of living and modern refrigeration and new understanding of diets and universal education, children live full and happy, healthy and carefree lives. So David McGuire wrote this version characterized by fresh revelations of God's love revealed not only in the Bible, but in the experience of his care. Hence the change from "for the Bible tells me so" to "and the Bible tells me so." McGuire's version tells of a Christ who comes, not as an angel of death, but as a strengthening, abiding companion, taking little children kindly on his knee and affording to them the full benediction of his light and love and life.

The committee felt that McGuire's version speaks more meaningfully to the little ones of this generation than the Warner version.

Toronto (Rev.) H. Douglas Stewart

AGAINST CARTOONS

At the annual meeting of Guthrie Congregation, Alvinston, Ont., members expressed criticism of cartoons published recently in The Presbyterian Record and instructed me to write you to bring this to your notice. They felt that the cartoons portrayed the ministry as men of a rather unworthy kind and that this put our church as a whole in a bad light. It is true that all Presbyterians are human and fallible but members felt the lampooning goes too far.

Alvinston, Ont.

Keith Walker

PRAISE FROM THE WEST

Every month when The Record arrives I enjoy looking it over to discover what is current in the church in its thinking and activities. Also articles on matters of outside interest with which most of us are more or less concerned. For instance in the January issue—"The Roman Catholic Church in Quebec, Heritage and Challenge." Another one which I found that as far as I was concerned is the most informative and enlightening explanation, that I have had the privilege of reading, on the Vietnam tragedy—in the December '72 issue—"A Case for The Christian Conscience." In fact it is the only one which I have ever read which briefly and concisely explains the development of the situation since the turn of the century.

Of course there are some opinions stated on matters of faith and practice in church affairs and procedures with which I differ. So what? Was there ever a journal of any description with which some of its readers will not differ—that is for those readers who are inclined to do some thinking for themselves. Most of us do that once in a while!

Some of the cartoons I do not like—but I am not going to condemn the whole publication on that account.

Some time ago I mentioned an article in The Record to an active member of the session asking him if he had read it. His reply—"No I didn't. It is only occasionally that I take the time to look at The Record." That attitude unfortunately is too common. Many Presbyterians do not subscribe. I cannot help but think that we would all be better informed of what our faith is and what the church stands for if most of us subscribed to and read our monthly journal.

White Rock, B.C.

W. A. Kennedy

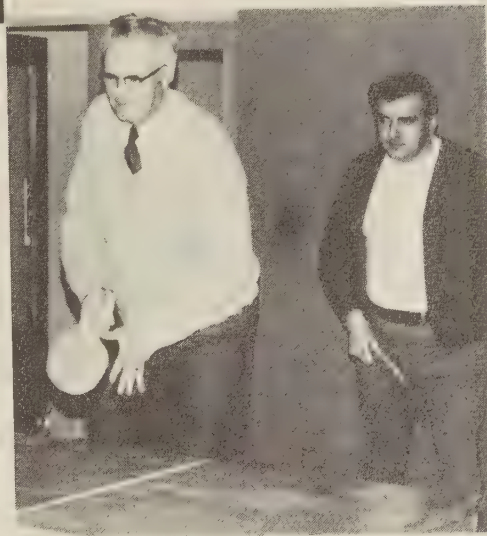
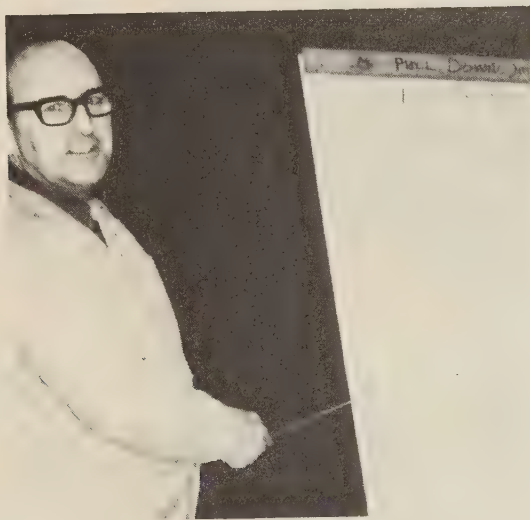
DR SMART has been offered space in the May Record to reply to letters on church school curricula.—Editor



LEFT: Mission City, B.C. seminar work group of ministers and elders. BELOW: Relaxing together are Dr. O. Nugent, superintendent of missions, and Rev. Ken Wheaton, New Westminster.

Seminars study the need for

REFORM in our PRESBYTERIES



LEFT: At the Montreal seminar, Rev. Larry J. Cowper, Spencerville, Ont., gives a group report.

BY ROBERT P. CARTER

■ Our Presbyterian forefathers of the reformation were great innovators—which may strike people as odd, since Presbyterians seem to have a public image of ultra conservatism today. But innovators they were, when change was needed.

One of the most radical of their innovations was in the areas of organization, and church government. They decided to do away with the whole superstructure of the hierarchy of clergy who ruled the church. In its place they made all clergy equal, arranged that selected lay people would be ordained as elders and gradually established a hierarchy of church courts, through which ministers and elders together would govern church affairs: viz, kirk sessions, presbyteries and General Assemblies. It's hard to imagine a more daring innovation in that day.

This system has served us well through several centuries, and even with the emphasis on organizational development that is stirring Presbyterian and Reformed churches everywhere, there is no sign that any radical change is needed even today. But adaptation of our system to changing conditions is clearly indicated, and like our Presbyterian brethren of other communions, we are in the process of trying to make our system of church government serve the work of Christ's kingdom more effectively.

To stimulate thought about the work and organization of the presbytery, five seminars in various parts of Canada were conducted in late January and early February. From almost every presbytery, ministers and a few elders gathered to work at specific tasks. They listed major issues and needs facing presbyteries. They tried to clarify and redefine the role and responsibilities of presbyteries. And they dreamed up ideas

about presbytery organization and procedure that may help to correct some of the problems and ineffectiveness of the system as it presently operates.

Common problems and needs facing presbyteries seem to include: the rapid turnover in convenerships of presbytery committees; the lack of training of elders for their responsibilities either on session or in presbytery; the heavy work load of correspondence and matters remitted to presbytery for study from the General Assembly and its agencies; the poor communication and even alienation between the congregation and presbytery; the failure to find effective ways to provide support and supervision to congregations and to ministers; and some lack of trust among ministers resulting from differences of viewpoint in theology and style of life.

Geography creates major problems in Canada for the effective operation of presbyteries. The fact that Presbyterians are heavily concentrated in some areas and thinly scattered in others, makes it essential to deal with each part of the country in terms of its particular conditions. In some cases presbyteries as presently constituted seem to be unworkable in varying degrees.

It was to such needs that the seminars on presbytery development addressed themselves. In a spirit of enthusiasm, confidence, and imagination, a wealth of ideas were explored. The results will be used by the organization and planning committee for a report to General Assembly next June. Meanwhile, those who attended and shared in this work have been enriched by one another's thoughts and experience and should find this helpful as they seek solutions to the particular needs and opportunities within their own presbyteries.★



What Easter Means in 1973

BY THAT TIME Mary had returned to the tomb and was standing outside crying. And as she wept, she stooped and looked in and saw two white-robed angels sitting at the head and foot of the place where the body of Jesus had been lying.

"Why are you crying?" the angels asked her.

"Because they have taken away my Lord," she replied, "and I don't know where they have put him."

She glanced over her shoulder and saw someone standing behind her. It was Jesus, but she didn't recognize him!

"Why are you crying?" he asked her. "Whom are you looking for?"

She thought he was the gardener. "Sir," she said, "if you have taken him away, tell me where you have put him, and I will go and get him."

"Mary!" Jesus said. She turned toward him.

"Master!" she exclaimed.

"Don't touch me," he cautioned, "for I haven't yet ascended to the Father. But go find my brothers and tell them that I ascend to my Father and your Father, my God and your God."

Mary Magdalene found the disciples and told them, "I have seen the Lord!" Then she gave them his message.

—John 20: 10-18

From *THE LIVING BIBLE*, copyright 1971 by Tyndale House Publishers. Used with permission.

■ At the invitation of their minister, the Rev. John M. Allison, three members of Cheyne Presbyterian Church, Stoney Creek, Ontario, have testified to the present power of the resurrection of Christ. In their own words these three express what they feel to be the effect of Easter in their lives.

The Word

Archaeologists have discovered seals that date back as far as 4000 B.C. These seals were used as proofs. They proved ownership, as when the seal was set into the drying clay of pottery. They proved authenticity or authority, as on letters and royal commands. Seals were used in sealing documents or doors to protect the valued contents.

In the same way the resurrection of Jesus Christ is the proof of his authority and of his ownership and protection of his people, the church. His resurrection seals to us the gift of his righteousness and eternal life.

"What shall I do to inherit eternal life?" In answer to that question Jesus said, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind, and thy neighbour as thyself." That is

the standard. But who of us has kept it? Who of us has shown the same interest and concern for our neighbours as we have for ourselves? Who has loved the Lord our God with all our heart, soul, strength, and mind?

We should constantly and unceasingly be praising him, handing over to him our cares and concerns, bringing him into every avenue of our existence and every relationship with our fellow men. But we do not! Jesus tells us that Moses gave us the law and yet none of us has kept it. The Bible makes it very clear that our imperfection and uncleanness corrupt even our most noble actions and attitudes. "We are all infected and impure with sin. When we put on our prized robes of righteousness we find they are but filthy rags." (Isaiah 64-6, The Living Bible)

Thanks be to God that he has made us to be acceptable in his sight through Christ and his death on the cross: "For he has made him to be sin for us who knew no sin that *we might be made the righteousness of God* in him." "For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."

Those of us who are acquitted through Jesus Christ can say, Hallelujah! Our proof is sealed on Easter morning!

—Fred S. Perrin

The Way

What does Easter mean to me and my family? Before returning to church early last year for the first time in my adult life, it meant very little. It meant a holiday weekend, a good time to do some spring cleaning and perhaps fertilize the lawn. On a conscious level at least, I thought very little about Christ's passion because, as I now realize, it would be an uncomfortable reminder that I was nowhere near being the type of person Christ wanted me to be. Once I had made the decision to come back, which I had arrived at for several reasons, it was easy. All it took was a quiet moment to talk to the Lord and ask for his forgiveness for my wandering and to invite Christ to take control of my life.

As each week passed and my wife and I were becoming more and more engrossed with the word of God through the sermons, songs and fellowship at our church, the full impact of the significance of Easter touched our hearts. The fact that God *gave* his only Son for us was something that I had accepted years ago but hadn't thought too much about. The more we read and thought about the why and how of God giving his Son for us, the deeper our love of God became. Think about it! God loved us so much that he sacrificed Jesus his Son, to suffer for our sins. It is incredible when you comprehend the amount of suffering and indignity that Jesus knowingly subjected himself to in order to fulfil his destiny for us.

How comforting it is to know that God is guiding your life. Suddenly the cares, worries and anxieties of raising a young family in a fast-paced technologically oriented world are diminished. While others who have not heard or have not accepted the Good News are desperately searching for answers to help cope with the daily stresses of living, you can be content with the knowledge that God in his wisdom is guiding your life.

In a time of increased permissiveness when "anything goes" seems to be the criteria for enjoyment to many people, the dangers of taking the wide path are obvious. Having travelled this road for a number of years, I can attest to the fact that the answers to the question of self-fulfilment are not to be found. It can be a pretty lonely path to follow if you're not walking with Jesus. My wife and I both have a basis for com-

April, 1973

parison and we can tell you that when you "Let go and let God," the change in your life is incomparable.

What does Easter mean to me and my family now? Everything!
—Bruce D. Miller

The Walk

Jesus Christ has revealed his secret plan! There is a dimension to his death and resurrection not always realized as we make our commitment to him as Lord and Saviour. I did not imagine his abundant life to be an actual fact but rather something to be understood symbolically or as a hope for the future. How reviving to discover that Jesus literally means what he says for now and always! "I came that they may have and enjoy life, and have it in abundance—to the full, until it overflows." (John 10: 10, Amplified Bible)

For a long time his word presented a staggering standard, unattainable even while asking for Christ's help. Reading about the life and activities of some spiritual giant served to underline my tired Christianity. The love standard in I Corinthians 13, or such words as: "Be ye therefore perfect, even as your Father which is in heaven is perfect," revealed only weakness in reacting to life pressures and situations. What a farce the Christian life had become. Uptightness reigned where Christ had promised peace! Eventually despair produced words like these—"Why, Lord, are you not sufficient as you promised?" "Why is life with you not abundant as I expected?"

Gradually the astounding fact of Christ's life began to unfold. "I *have been* crucified with Christ . . . it is no longer I who lives but Christ who lives in me." Now to let him live and keep self out of his way. How?

Moment by moment, I'm told, "Walk in the Spirit and you will not fulfil the lusts of the flesh." It sounded as though it was supposed to work but it didn't really. About that time a good friend shared a discovery that the Greek might better say, "*let his Spirit walk* (in me)." All that remained was to *consent* to Christ, day by day (through a quiet time of scripture reading and conversation with Christ), then moment-by-moment, committing each experience and responsibility to him. By being thus available to Jesus Christ he is free to live in and through my personality.

This consenting appears to be the answer to actually living the Christian life. But not for one minute would I tell you it is not discipline (simple it is, but not easy!) There are days when some unkindness reduces me to such anger, even depression, that I will not let it go until finally the gentle urging of the Holy Spirit breaks down all resistance. Then the moment it is confessed, and I consent, Christ is ruling again and his life continues.

Jesus Christ is causing real liberty from ego, and giving deep satisfaction. His promise of power, usefulness, the ability to love, even the promise to give us his own character, is no longer an ideal sought after, but a reality to be consented to and lived out, by Christ, through each of us.

For his plan at Calvary to substitute our failure with his success, to exchange our good life with his best life, to replace our sin with his purity, for this marvellous plan, I praise him. "For as you know him better, he will give you, through his great power, everything you need for living a truly good life: he even shares his own glory and his own goodness with us! And by that same mighty power, he has given us all the other rich and wonderful blessings he promised; for instance, the promise to save us from the lust and rottenness all around us, and to give us his own character." (2 Peter 1: 3-4).

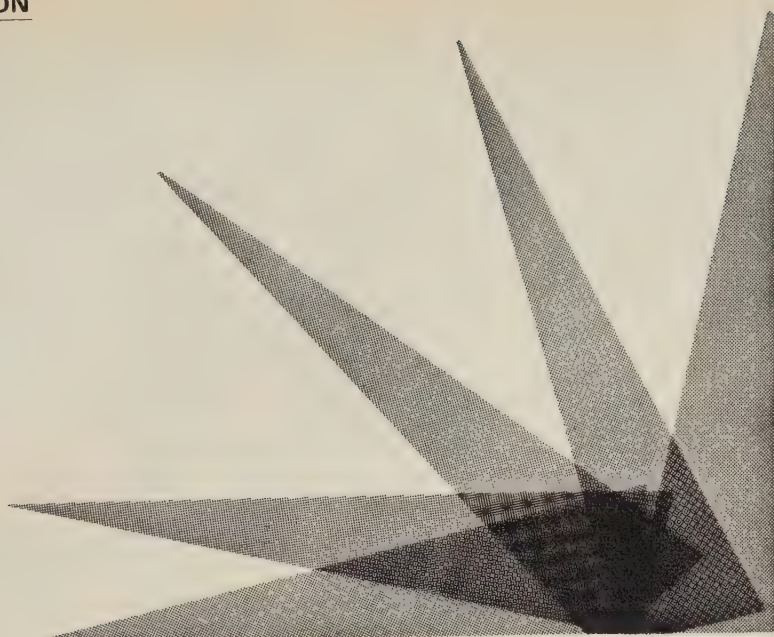
Thank you Jesus, my Saviour, my friend, my Lord and my God! ★
—Patricia A. Allison



EASTER

by Myra Stilborn

Isms and ologies
stretch their webs
in sensitive symmetry
to tangle us fast
in their binding threads
as we seek security;
but when April
places
a light warm hand
on our shoulders
inviting,
See!
"I will show you where love ingested death,"
we turn
and are lifted free.



Resurrection and Insurrection

Thanks be to God
who gives us the victory
through our Lord
Jesus Christ"
(1. Cor. 15:57, TEV)

■ Somewhere in the limbo of things read and sources forgotten, your writer recently saw a brief reference linking the two nouns at the head of this article. The association is not as far-fetched as we might at first think, the Latin root of both meaning "to rise up," only with the distinction that the one means "to rise up again" and the other, "to rise up against," or "to rebel."

There is a sense in which we have not linked the two words closely enough in our thinking of Easter. Let us consider, for example, the idea of *insurrection*.

It was for the fulness of a new life that ought to be the possession of all Christians that Paul pleaded with the Colossians (3:1), "If you have been raised with Christ, seek the things that are above, where Christ is" (RSV). This is an experience to be enjoyed—NOW. It is not a matter of "Pie in the sky when we die bye and bye," but something for today. The very slowness of Christians to get the idea was enough to make one of Paul's temperament rebel, lead an insurrection, fight against the indifference with which we drag our feet.

Paul Scherer suggested that in the first Easter God was himself leading an insurrection against the unbelieving spirit of mankind, "On Calvary men had their fling as saying 'No' to God. But 'very early in the morning the first day of the week,' it was God's turn. He said his 'No' to the judgement hall where Pilate had condemned Jesus, to the hill where the soldiers had crucified him, to the grave where Nicodemus and Joseph of Arimathea had helped to lay him, to the seal that had shut him in, and to the guard that had stood watch. How much is there in us to which he must say it still! "

The raising of the incongruous thought of God leading an insurrection should help us appreciate the more what it must mean for Christians to live the new life *now*. It is necessary to feel the impact of Easter on life here and in our world. The Easter joy is not stored up in some wonderful box "not to be opened until" we die; it requires a *revolution* in thinking and living "straightway." That is true! And this is also true: Easter does speak of *resurrection*.

Oscar Wilde once said he was "dying . . . beyond my means." We often acknowledge "living beyond our means," true in a deeper sense than even we know. It must be more tragic to "die beyond one's means," especially when the enabling means are within reach!

Not that we need to be reassured again that death is not death and our loved ones are just asleep, nor our undertakers April, 1973

encouraged to think themselves successful in disguising the face of "the last enemy! " Nor that the pretty flowers around the casket and the lovely chapel music suffice to lead us in singing, "Beautiful isle of *somewhere!*"

But we do need reminding that Easter teaches that God is the God of life *and* death. This may not be the hoped-for answer to our questions. Quoting Scherer again, "The Resurrection gives to life dimensions which we have to either accept or reject: and there will be a kind of suicide either way." The new life God promises may neither have to wait on the undertaker to call, *nor* be the blissful and dreamed-of end to all challenge, growth and learning. As God intends life on earth to be richer and fuller than it is, the life of heaven may demand more than the golden stones and pearly gates of which we dream.

A generation ago Macneile Dixon wrote in *The Human Situation* of men and the sea, "Men are said to love flattery. The sea never flatters. They are said to love ease. She offers toil." The author points out that men return from long voyages vowing they will never leave dry land again. Yet they soon hear again the haunting call of the sea and yearn to be on its pitching waters. The Spanish Unamuno said a generation before that God never denies a man peace except to give him glory.

It may be difficult to "rest in peace," feeling like Robert Murray McChesney,

*When this passing world is done,
When has sunk yon glaring sun,
When we stand with Christ in glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know,
Not till then, how much I owe.*

Insurrection, and Resurrection by God; both may make for a grimmer Easter than we think! Hopefully, it will be more meaningful than one of bunnies among spring flowers!

PRAYER

O God almighty, with power to raise from the dead both Jesus *and* us, help us to grasp the meaning of this both for us now and for eternity. Help us to accept its benefits *and* its challenge, and learn to thank you for its quality as for its length. For Jesus Christ's sake. Amen.★ BY D. GLENN CAMPBELL



A CHARISMATIC renewal service in a Toronto Anglican church.

A sympathetic look at

The Charismatic Renewal

BY DOUGLAS LOWRY

■ Catholic Pentecostalism? The Jesus Revolution? Over 1,500 young people gathering in St. Paul's Church, Toronto, every Thursday evening for *worship*? The healing ministry taking root in traditional established churches? . . . What on earth is going on?

In a phrase, charismatic renewal.

Tucked away on pages 618 to 624 of *The Acts And Proceedings of the Ninety-Eighth General Assembly* is a study by the church's committee on church doctrine entitled "The Work of the Holy Spirit with Reference to Glossolalia and Charismatic Gifts." The report deserves wide attention in the church. It was occasioned by a concern over how we are to interpret and respond to the phenomenon of charismatic renewal.

That phrase deserves definition. The Greek word *charisma* (derived from *charis*—grace) means gift, a favour bestowed, something freely and graciously given. The New Testament contains several lists of gifts bestowed by the Holy Spirit for the upbuilding of the church. Many are graces considered a normal part of the church's experience and faith—for example: ministry, teaching, giving, ruling, showing mercy (Romans 12). But others, if practised within a congregation today, would tend to raise Presbyterian eyebrows, if not ire! The contro-

versal gifts are among those in I Corinthians 12: the word of wisdom, the word of knowledge, faith, gifts of healing, miracles, prophecy, diverse kinds of tongues, and interpretation of tongues. People in many denominations now profess a "baptism in the Spirit" and the experience of one or more of the unusual gifts.

The term "renewal" is to be preferred to "movement" in describing the events of the past 15 years. The upsurge in interest in the gifts of the Spirit has been attended frequently by a deepening thirst for the scriptures, a new enjoyment of prayer and worship, a greater devotion to Jesus Christ, and a renewed love for his body—the church. Here are the marks of revival. (Admittedly, there have been less attractive features as well!) There has been little of the personality cult or stress on leadership that is common in social or political movements. There is little evidence of human planning or strategy as the "renewal" has ranged hither and yon over the globe, touching diverse cultural and denominational groups.

The report "received as an interim answer" by the 1972 General Assembly suggests a stance of cautious openness. Congregations experiencing charismatic phenomena are enjoined "to test the spirits to see whether they are of God." We invite every manner of problem if we barge into this area heedlessly.

Yet we "would do well not to under estimate the desire some members have for spiritual renewal . . . Renewal with its accompanying deeper experience of God's grace through the Holy Spirit" is upheld as a positive value for every congregation. The committee commendably has tried to strike a balance, for there are ample reasons for both caution and openness.

Reasons for Caution

As Presbyterians we nurture a deep-seated desire that all things be done decently and in order. So it should be! And there are features associated with the charismatic happening which threaten our sense of order—problems of "cultural baggage," abuse of the gifts, undue emphasis on tongues, and the observed tendency to divisiveness within congregations.

The report to Assembly deals at length with the difficulties of "cultural baggage." Classical Pentecostalism "has its own method of interpreting scripture, doctrines, manner of speech, posture in prayer, evangelistic style, as well as an attitude to the world which is distinctly its own." Denied fellowship with the traditional denominations early in this century, the Pentecostal groups developed their own norms for religious experience and its interpretation. The current renewal likewise gives rise to excesses and peculiar practices which we would find difficult to reconcile with the reformed faith and our understanding of scripture.

It can also be argued that the unusual gifts—miracles, healing, tongues, etc.—lend themselves to abuse. Who has not been "turned off" on occasion by would-be faith-healers or miracle workers? And that person who claims to bring a prophecy—is he really moved by God or does he merely cloak his own opinions with divine authority? Tongues speaking or glossolalia is a singularly subjective experience. "Am I really speaking in an unknown or spiritual language or am I kidding myself with babbling?" The reality of these gifts is not as readily confirmed to us as the more mundane gifts of "helps" or teaching or giving.

Tongues and the charismatic renewal are in some people's thinking one and the same thing. This incorrect impression arises from the heavy emphasis given to tongues by many Pentecostals and neo-Pentecostals. Their argument is that speaking in tongues is the necessary outward sign of being "baptized in the Spirit." Without opening up that debate, it should at least be noted that the apostle Paul ranked tongues low among the gifts. Assuming there *were* a baptism of the Spirit apart from and subsequent to the new birth, it would be a more attractive doctrine if the *necessary* outward sign were not tongues, but that "more excellent way"—LOVE!

The final reason for caution is the most arresting one. The charismatic emphasis has divided congregations. It has been at the centre of heated controversies. As an issue it has been known to spark flaming emotion-laden disputes, setting church member against church member. Those within the charismatic renewal suggest the primary cause of division is the offence of the gospel itself—that the new life and faith and joy of those caught up in the movement of the Spirit repudiate the self-satisfaction of conventional "dead" religion. We wish that were the only reason! But the report to General Assembly points out another—"spiritual elitism." Persons exercising a gift are subject to a particular temptation, to feel that they are somehow more *spiritual* than their brethren. Shades of little Jack Horner! "Here I am in my little corner, and look at the gift I have got, and what a good boy I must be!" (The nursery rhyme fails to tell us how disgusted little Jack's friends were with his attitude.) God's gifts are not given to promote indi-

April, 1973

vidual pride, but to build up the body of Christ. As in the church at Corinth, so now "only as the intention of the Giver of the gifts is kept in clear view can the disastrous effects of self-absorption and spiritual pride be avoided."

Reasons for Openness

Given so much against all that is charismatic, why consider it any further?

The simplest reason is that the Holy Spirit very clearly gave gifts to the early church. The Book of Acts could rightly be called the Acts of the Holy Spirit. The church at Corinth received detailed instruction from Paul on regaining a balanced approach to the charismata. There is a common notion that the giving of gifts of miracles, healing, prophecy, tongues, *et al* was intended solely for the first century. A major rewriting of the New Testament would be needed to support that notion. Accepting the scriptures in their present form, we must confess that we have neglected the work of the Holy Spirit and the fact that he *does* give gifts for the upbuilding of the church.

Another reason for openness is that surely God is saying *something* to the mainline denominations through the charismatic awakening of our day. We cannot ignore the contrast between our dwindling numbers and the explosive growth among the Pentecostals and neo-Pentecostals. Look, too, at the proliferation of charismatic prayer-and-praise groups within the Roman Catholic Church. And it is not just the numbers. What of the deep joy, the love, the enduring excitement about their fellowship in Christ that is evident in people walking in the Spirit? God is certainly active in this. We must surely listen. What is he saying to us in The Presbyterian Church in Canada?

There is a third reason—the very strong ecumenical thrust of the current renewal. Unity is achieved slowly—if at all—through high level theological discussion. This renewal has started instead at the grass roots, and those caught up in the Spirit's working find themselves caring for, and praying for, and praising God with people of many denominations. Too long we have struggled for a humanly devised unity; now it is being poured out as a gift, the celebration of "the unity of the Spirit in the bond of peace."

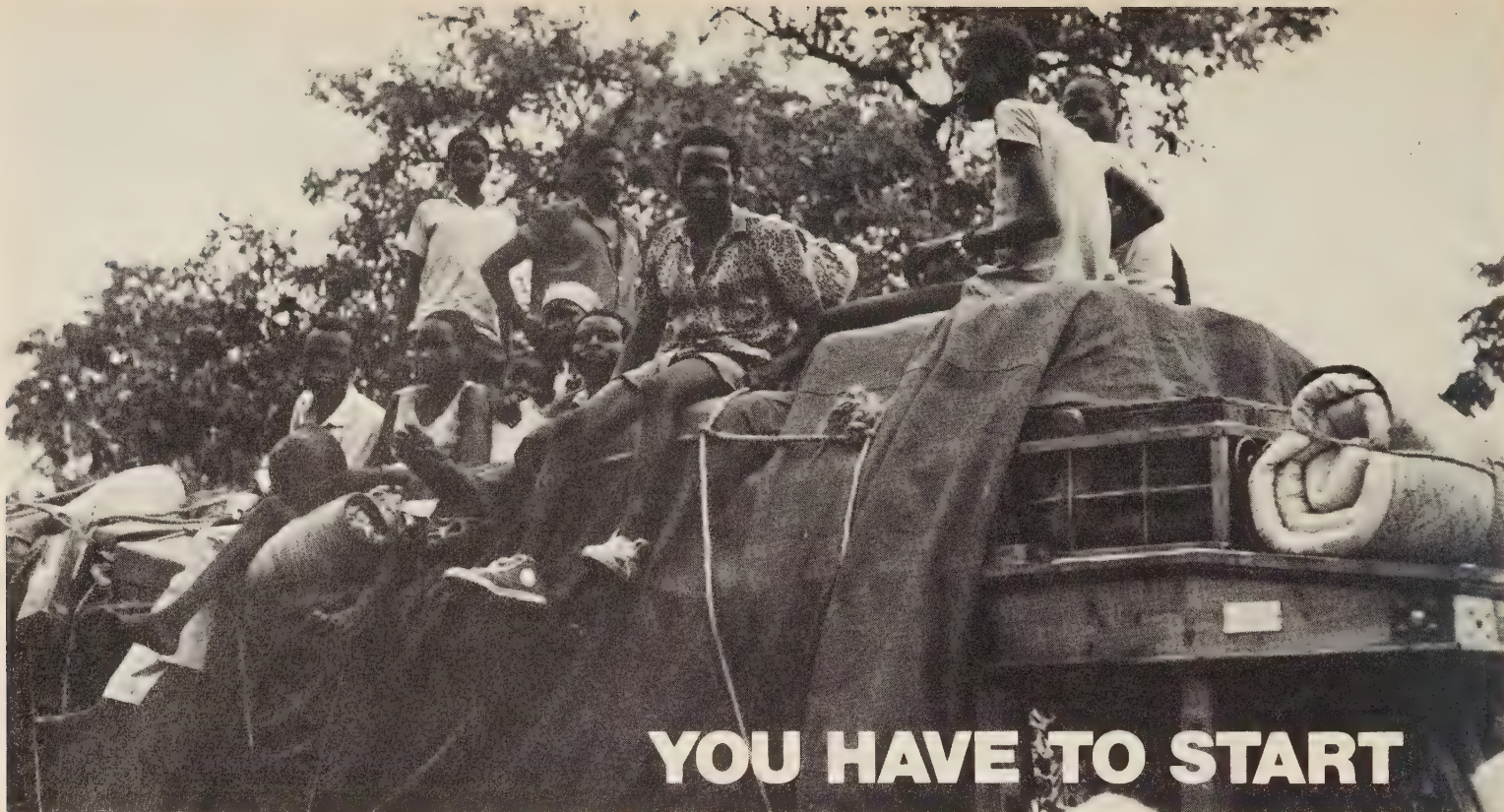
And have not love . . .

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal . . ."

The love chapter, I Corinthians 13, was written to a church in which some members were exercising unusual gifts of the Spirit, and others were not. Paul longed for them to strike a healthy balance, neither rejecting nor abusing the charismata. There was a way:

"Love suffereth long and is kind; . . . love beareth all things, believeth all things, hopeth all things, endureth all things." These words speak so clearly to our church as we work together toward a shared understanding of the Holy Spirit's work in giving gifts. Let us bear in mind that *every* gift is given "for building up the body of Christ, till we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ."★

THE AUTHOR is minister of the Campbellville-Nassagaweya charge in the Presbytery of Brampton. Dr. Lowry obtained a Ph.D. from the Massachusetts Institute of Technology in 1969 after studies in organizational behaviour. In recent months he has been involved with a Roman Catholic charismatic group in Kitchener, Ont.



REFUGEES hitch a ride in the Sudan.

YOU HAVE TO START SOMEWHERE

■ Last month "Ten Days for World Development" were observed in many communities and churches. If you watched the two special "Man Alive" TV shows on development or took part in some other event, the challenge of world development and relief may have been sharpened for you. But if you look around now, you may wonder if so much need can possibly be met. A current slogan of Christian Aid in Britain reads, "If you want to change the world, you have to start somewhere."

Where do you start when a massive earthquake has disrupted everything, as in Nicaragua? Help for the injured and homeless is a life-and-death matter. The inter-church committee on development and relief, comprised of representatives of the relief agencies of the Anglican, Lutheran, Presbyterian, Roman Catholic and United churches, in the fall of 1972 set up a joint arrangement called "Church Action for Emergency Aid." The first test came in December. Within 24 hours after word came of the earthquake in Nicaragua, there was a telephone consultation among contact persons in the five denominations and an initial commitment of \$24,000 in relief was made immediately in the name of the Canadian churches. Within that amount was a sum of \$2,000 from our committee on inter-church aid, refugee and world service (I.C.Aid), and since then another \$3,000 has been forwarded. The World Council of Churches' commission on inter-church aid, refugee and world service program is providing food, vehicles for distribution and aid for rehabilitation through a revolving loan fund.

Where do you start with the problems of racism in Africa? They involve justice and investment policies and international relations, and all these are large issues. But at least we can start with the victims of racist oppression in the southern part of the continent, needing legal aid, medical services, housing and educational opportunities. During 1972 I.C.Aid sent \$3,000 to the Christian Institute of Southern Africa for such purposes.

The direction of our aid to Bangladesh, totalling \$44,000 in 1972, moved from resettlement of refugees to rehabilitation. The World Council's program included housing schemes, improvement of medical services, and agricultural redevelopment.

A grant of \$2,000 was made to India to help a number of West Bengalese stricken with paralysis after eating food cooked in adulterated mustard-oil. Physiotherapy treatments and rehabilitation will be extended by our gift.

Yet no matter how compassionate we may be, we cannot respond directly to all the appeals that come. For a denomination of our size it is important to remember that others are also at work in relief and development. The total contributed by the five major Canadian churches in 1972 was almost \$8 million.

Since we are part of the World Presbyterian family, I.C.Aid forwarded \$7,000 to the World Alliance of Reformed Churches for its aid programs. These included medical services for Waldensian pastors in Italy, outreach programs in the Reformed Church of Belgium and the Spanish Evangelical Church and a community development project of the Presbyterian Church of Portugal.

I.C.Aid also meets an annual allocation of \$17,000 for the World Council's CICARWS regular service program. Its staff makes the necessary initial investigation of each situation where a crisis appears and determines which agencies may best administer the aid most needed. This sometimes calls for tough decisions concerning the most effective channels but also for sensitivity, working if at all possible through local councils of Christian churches and other native leaders, rather than foisting programs upon them. Again in 1972 our I.C.Aid made a gift of \$3,000 to the WCC department of development. The planning and decision-making concerning its use is left to the local people in the developing nations. The WCC-CICARWS, besides coordinating programs in widely publicized crisis areas

like Nicaragua and Bangladesh, does ongoing service among refugees in Africa, Palestine and Latin America, supports scholarship systems, health service development and world youth projects.

Relief and development is now a concern of our government. For example, Canada spent millions of dollars in emergency relief for refugees from East Pakistan, in rapeseed, wheat and cash contributions for purchase of food and medical supplies. One may then ask, is it necessary or even helpful for the churches to do their small bit? Yes it is, because government decisions to aid other nations are often touched off by a prompt initial expression of concern by the churches.

Early in 1972 our I.C.Aid grant of \$30,000 to Cathedral Relief Services in Calcutta toward Bangladesh refugee resettlement and rehabilitation resulted in a grant from the Canadian International Development Agency (CIDA) for an additional \$50,000 for the work. Our board of world mission has also received CIDA grants for two public health projects in India. And at yet another level of government, the United Nations has a multi-million dollar program of investment pledging that aims to narrow the gap between the highly developed and developing nations.

In some parts of the Third World there are indeed hopeful signs of self-help and development. Rehabilitation in Nigeria following the years of civil strife has been remarkably successful. For the economic health of that nation of 55 million continuing development is essential. In 1972 I.C.Aid forwarded \$10,000 to the Presbyterian Church of Nigeria for several projects that will create employment and assist economic growth. These include a palm-oil processing plant, loans to establish small businesses and to purchase better tools for local industry and an agricultural scheme similar to the kibbutz arrangement in Israel.

Port Harcourt is an urban industrial centre in Nigeria to which many, especially youth, have flocked from the rural areas. The "Port Harcourt Project" has been revived since the war to provide training for skills as an alternative to unemployment, training for the disabled and a hostel for visiting seamen. A grant of \$2,000 has been made by I.C.Aid.

To another part of Africa, Malawi, I.C.Aid sent \$2,000 in 1972. One of our church's overseas staff, Brian Crosby, works with the Christian Service committee in agriculture, public health, well-drilling and leadership training programs. Grants were also made to a program developing community leadership in several North African countries and to development projects in the Philippines and in West Irian, Indonesia. The latter include community leadership and vocational training and upgrading of agricultural methods. All these projects in the Third World were supported by the major Canadian denominations and were given grants also by CIDA.

Then in places where I.C.Aid has started to help, the greatest need may be still to come. In the Sudan, civil war had raged for nearly two decades between the federal government and three provinces in the south. Many thousands were forced to flee into surrounding countries or were left homeless within battle areas. The WCC through its international affairs commission brought the opposing parties to the negotiating table. After the signing of the peace agreement the WCC continued its concern by having CICARWS move in with relief and rehabilitation programs. During 1972 our I.C.Aid forwarded \$10,000. The programs include repair of damaged schools, dispensaries and hospitals. Unfortunately, from September to December one large area was flooded and no reconstruction could be carried out. The need is still urgent.

In Indochina the Asian Christian Service and Vietnam Christian Service agencies have been at work for years in all April, 1973

areas including North Vietnam, giving refugee relief and medical help during hostilities. The new needs following the ceasefire include aid to released political prisoners, assistance in resettlement of people and health and social welfare programs. Rehabilitation will include leadership and vocational training, scholarships, community development, rural co-operatives and agricultural redevelopment. Priority in planning and decision-making regarding the program will be given to the Indochinese people. I.C.Aid has made an initial commitment of \$5,000 to the WCC's new fund for reconstruction and reconciliation in Indochina, and will forward further donations as provided by our people.

Another concern is that the worst drought since 1967 has struck a large part of India. The Christian Agency for Social Action, an arm of the Protestant churches, has set up emergency food programs for children and for nursing and expectant mothers. Additional resources are being furnished for the well-drilling program which has already enabled irrigation and greater crops in large areas. To help the Indian farmer increase his yield, AFPRO offers instruction in the use of fertilizers, pesticides, hybrid seeds and improved farming methods, land reclamation, improvement of soil and use of machinery.

There are problems and needs in Canada, too. In congested urban areas and in some rural districts there are many persons disadvantaged by physical, educational or geographical factors. A number of citizen groups have sprung up across Canada. One of these is in the Little Burgundy district of Montreal, where our church's Tyndale House is located. The Community Council there is providing certain needed services beginning with a combination drop-in centre and cooperative store. The inter-church committee on development and relief is now establishing a funding body to provide incentive assistance to such low-income, self-help groups. I.C.Aid has committed \$5,000 to this in 1973, and another \$5,000 has been granted by the administrative council.

To start all this, where does I.C.Aid secure the funds? In 1971 about 500 of the 1,100 congregations in our church forwarded donations, with a smaller number in 1972. But behind all this there were starvations week-ends by youth groups, walkathons in some communities, Week of Prayer offerings, coin banks used by children, as well as special offerings from congregations.

Again in 1972 the Moderator of the General Assembly made a personal appeal to our people to make a sacrificial Christmas gift for relief and development. Rev. Dr. Max Putnam's letter calling our members to *Share Christmas* resulted in over \$10,000 contributed to I.C.Aid. In February he left for India with a cheque for \$2,500 towards medical services and work among the Bhils.

BY W. I. McELWAIN

In 1973 there will be much to do in relief and development, but where to start? I.C.Aid will be able to respond quickly when a disaster occurs in Canada or elsewhere and to do so effectively in development opportunities in the Third World if Canadian Presbyterians across Canada will provide the resources. The General Assembly has authorized a special appeal during the pre-Easter period. This is your opportunity to give concrete help—helping others to help themselves. Posters, brochures, envelopes and coin bank labels with this year's theme, "Development is . . . people. The glory of God is man fully alive" are available from Inter-Church Aid, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.★

THE AUTHOR is the voluntary secretary of the General Assembly's committee on inter-church aid, refugee and world service.

THROUGH AGO

A poignant
of one family
with suffering

by MARY PAUL

■ In the normal course of events, death comes to all. Part of that normality is, however, that the old precede the young. In my life and that of my husband, the sequence has been reversed.

Our daughter Esther was really "with it." Prior to her marriage she and her father shared music, art, sport, camping and a hundred-and-one hobbies. Having lost our two sons, I suppose it was only natural that the child-parent relationship be rich and deep, though we vowed never to be indulgent parents. I confess that it became a source of amusement, however, that, when giving her in marriage, my husband found it less than easy to relinquish his daughter.

And when, five months later, we were confronted with the grim fact that her life was threatened by cancer, we faced not only this level of suffering, but, by reason of her marriage, a whole spectrum where agony after agony piled up. It was the very complexity of the situation which enabled us to come into a deeper understanding of what the incarnation spelled out for both the Father and the Son.

It was complex because of the newness of the marriage. Ecstasy and agony became so interwoven as to cause terrific emotional stress. The closeness of our relationship with our daughter, beautiful under normal circumstances, now posed as the greatest of threats, carrying a maximum potential danger.

It was complex because both she and I were members of the nursing profession, sufficiently knowledgeable that neither of us could be entirely scientific or merely factual. Perhaps the closest I ever got to being helpful was to admonish her, "The only thing you've got to fear is fear." And let it go at that. Imagine me thinking that was even necessary.

In the later stages, her room in Halifax had become a sort of commune where her peer group hovered as if magnetised, nurses and internes—and doctors and professors of Pinehill Divinity Hall (where her husband was studying) came too—each of them leaving with the sense of having received rather than having given something, so we were to learn later.

It was complex because she was, first and foremost, a wife rather than a daughter. Her whole intent was that of pleasing her own husband; perfectly logical, but highly untenable where we as parents were concerned. How do you stop suddenly, the role of motherhood?

"Five months of marriage can't cancel out 22 years of

motherhood," was how I put it when, on hearing the news, I took a plane to Edmonton, travelling north to where our young people were doing a stint of summer ministry. How utterly wrong I was! But try and get a concerned parent to see it differently. Integrity itself, parental integrity, became a cause for suffering.

They lived far north of Edmonton, where mosquitoes were like dive bombers in the long daylight hours, and where three in the morning seemed like nine o'clock. Try resisting the urge to be motherly when those same mosquitoes lurked to victimize your child who now faced a radical leg amputation in hope of saving her life. And the more I tried not to let my motherhood show, the more difficult life became. Laughter! Where does it fit when horseback riding on a magnificent quarter horse at a ranch is a last-minute prelude to surgery, or when an organ recital peals out glorious Bach that you know your child will never produce again because she will no longer be able to pedal?

It was complex because it meant learning silence, and that, for me, was not easy. All my adult life had been spent organizing among service personnel of the armed forces; study groups, rap sessions, children's camps, radio and what have you. But having thus organized for others, I was unable to lift a finger for my own flesh and blood. It soon became evident I was not needed and I returned home.

And from out the stress, two great moments emerged, in which God extended his special grace to meet my need. Shortly after the leg amputation, one day I walked along an unfamiliar street, with all those parental thoughts crowding in as if to rub salt into my wounds. I remember thinking of those days only six months ago when Esther had made what seemed like mounds of cinnamon buns for the gang after the game. Nostalgia mingled with heavy heartedness. How I wished I could have died for her! And in the strange sorrow of it all I wondered why summer flowers dared to bloom or birds to sing or sun to shine in all its brilliance. And since it was necessary to cross the road, I lifted my head and, in an instant, found my attention drawn to a magnificent statue of the Christ on the cross, with arms outstretched as if to embrace the whole sorry world. In that instant I had an experience of the divine such as I had never had before.

Totally unexpected, the heavens seemed to open and I

NY TO VICTORY

account
encounter
and death

ON FARMERY

became bathed, as it were, in a comforting gentleness which gathered me and held me breathless. It was a flooding-in sense of God's forgiveness, a cleansing away of my sorrows and, though no word was spoken, it was as if I heard a re-assurance: "Notwithstanding the sight of everything to the contrary—human misery, war, pain and death—be certain that at the very heart of the universe I am a loving and forgiving Father. Those things which now seem totally out of perspective you must leave with Me; I know what it is to give up my only begotten Son . . . I know what you are suffering."

Two things, by their very unexpectedness, brought me to know that God really had met me that day. If anyone had tried to tell me that I could find happiness and joy by any means short of the knowledge of having prayers answered for Esther's recovery, I wouldn't have believed him. But in the instantaneous cleansing by the love of God I was joyful and peaceful. Second, the amazing goodness of God in condescending to meet me was more than sufficient to carry me right through the weary months that lay ahead. All the while, I felt I was being allowed a share in the meaning and purpose of the cross. Further came the overwhelming acceptance of the fact that his grace, available to *me*, would also be more than adequate to meet the need of each one of us concerned, particularly for our daughter. It was a promise which God fulfilled beautifully.

Then, as if in perfect fulness of his concern, one month before our son-in-law was to graduate, came the college observance of the Lord's Supper. Once more in Halifax, Esther sat at the service, but she had overlooked the fact that the worshippers would be required to kneel and this she could no longer do. Nor did she know that this would be her last Communion on earth. As she remained quiet, she saw two professors approaching in order to dispense the bread and wine to her individually, while everyone else was at the Communion rail.

A great sense of appreciation for this kindness came over her, naturally. In that gracious action by two of the professors, the meaning of holy ministry was being spelled out, that is—being instruments of Christ on earth.

On final complexity lay ahead. After convocation came one month's holiday which meant the conclusion of the scrimping student life before entering upon a full-fledged ministry, com-

plete with proper manse. But would she live to see it? The holiday month brought our young folks home once more; it also brought to mind the very sharp focus of symptoms only interpretable to my daughter and myself, but not seen by the others. I spoke privately of these symptoms to my son-in-law; this time he went into shock. During all the preceding months he had actually felt his wife was improving. Now, in panic, he determined to return east once more. And plans for the plane trip were made.

On the morning of the flight I was torn between such conflicting emotions that I dared not speak much. As our girl was tucked into the taxi, I do recall muttering an inane, "You'll be as snug as a bug in a rug" and waving them off. Four days later she died.

Of course I knew that the psychology behind the final desperate move was simply that her husband loved her too much to be able to contemplate the thought of being parted from her.

A few weeks after Esther had entered to the King's presence, her devoted husband, now painfully setting up his first manse without her, thoughtfully mailed to her father and me the Bible that had been hers. As we gently turned its pages, our eyes fell on something written in the margin opposite the words of Psalm 121: "He shall not suffer thy foot to be moved." It was the one word, written in her own hand . . . SAFE.

Epilogue

But, of course, the account does not end there. Hundreds of people in Canada, unknown to each other, undergo stress simultaneously; when tragedy came to us, it also came to members of another family group, specifically to a young wife. The mother of two small children, Diane's husband had met sudden death through electrocution.

In the good providence of God, our son-in-law married this lovely young woman. Today, the sorrows of their individual lives are mitigated by their mutual love and sharing: two rollicking youngsters find the security they need: as for my husband and me—well, we feel we have been given the unusual privilege of becoming instant grandparents.★

MRS. FARMERY is in the final year of theology at Knox College.

News

Kenya Development and the churches

A full-scale dialogue took place in Limuru recently between Kenyan churches requesting aid, church agencies in Europe and North America who respond to those requests, the National Christian Council of Kenya (NCKK) and representatives of the World Council of Churches.

Focus of the discussion was the project system and how well it works. The conclusion: It works fine when the Christian council has personnel available to help the churches define their needs and present them in detailed form so that prospective donors can know what is wanted. In fact, according to WCC Africa Secretary Kodwo E. Ankrah, everyone was satisfied by the job being done by the NCKK. And several donors want to contribute towards the budget for preparing service projects. Others want the cost built into the projects themselves.

The consultation also liked the setting of priorities within Kenya itself. The problem comes when an overseas partner in the dialogue has its own rules and regulations keeping it from responding to certain types of requests.

For example, the NCKK's program stresses the importance of "Development for the whole man in the community." In some cases this may be interpreted to mean ministering to the spiritual, as well as the material, needs of people or the development of the whole community. Does this mean the rules and regulations of donor agencies need to be changed?

When the dialogue touched on the role of the World Council of Churches it was suggested that it should serve as a "switchboard" plugging in calls from those needing aid to those with money to help. This can only work, according to Mr. Ankrah, where national Christian councils are able to help churches get their requests into final shape. Otherwise the WCC must obtain the necessary information, put the projects on the official list circulated annually by the Commission on Inter-Church Aid, Refugee and World Service, and supply fuller information when donors request it.

Come to Life — Oshawa

Four Presbyterian churches and one Christian Reformed congregation in Oshawa and Whitby, Ont., have undertaken a renewal campaign under the name "Come to Life." The idea grew out of the evangelist-at-large program, which Ray Miners, an elder of Knox Church, Oshawa, picked up and convinced several

area churches to participate in. Climax of the program is four days of meetings in a local high school, April 15-18, with the Rev. Robert Crooks as guest preacher.

Each congregation has been involved in programs of Bible study, sharing and prayer, in preparation for this. An initial public meeting was held in January with Mr. Crooks preaching. Participating congregations are: Knox, Ukrainian, and St. Paul's Presbyterian, Oshawa, St. Andrew's, Whitby, and Zion Christian Reformed, Oshawa.

A radio ministry



■ "And now Five Past Ten with Rev. John McBride," so says the announcer of CHIC Radio 790, Brampton, every Sunday morning at 10.05. Back in January 1963, the program began and has

continued without a break every Sunday. Even when Mr. McBride was sick in hospital, some years ago, the program kept going with Mr. McBride's message on tapes, as also happens during vacation time.

This radio broadcast is not another church service, it is a program with a purpose—to bring help and comfort to the hospitalized, the sick and infirm and as a means of preparation for those going out to church and a gentle prod for those who are not enthusiastic about preparing to go to church. Letters come from Toronto and points along the lakeshore to Dundas, Burlington, Hamilton, from Minden, Bobcaygeon, to north of Barrie and over to Guelph. Every Sunday at 5 past 10 the message of God's Word goes in music and the spoken word—in poetry and prose, by choir, orchestra and soloists.

The broadcast is sponsored by business people and friends of "5 past 10." Indications from correspondence show that

people of most denominations listen and evidences are that the listeners are increasing in number. Every person who writes a letter or makes an inquiry receives a personal note from Mr. McBride, and from now on every inquirer or donor will receive a copy of the Gospel of St. John. It is a rare occasion when money is mentioned, although periodically an appeal is made for donations. A recent survey indicated that some 2,500 listeners tune in every Sunday morning to "5 past 10."

The Rev. John McBride is involved in the community. He topped the poll in the recent municipal election as a member of Brampton Municipal Council, is a member of Peel County Council, is chairman of Peel Memorial Hospital's public relations committee and is first vice-president of the Rotary Club of Brampton. He is chairman of the Presbytery of Brampton's business committee, chairman of the business committee of the Synod of Toronto and Kingston and a member of the General Assembly's business committee.★

Single fathers

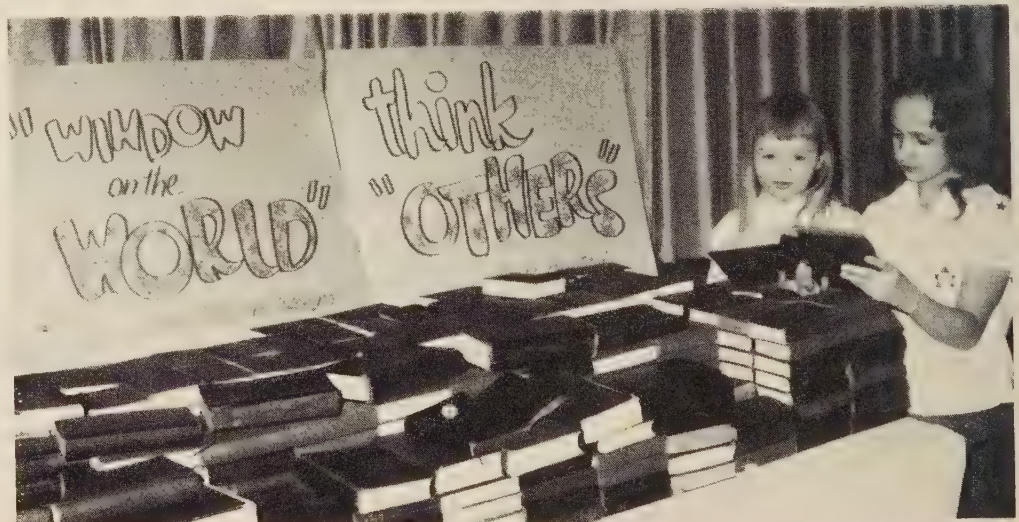
The organization known as Single Fathers is anxious to contact men in any part of Canada who are concerned about custody of and access to their children after separation. The organization is working to change family laws which discriminate against men in this position, and is ready to offer help and advice where needed.

Anyone interested is asked to contact Single Fathers, P.O. Box 351, Agincourt, Ont.

Caribbean immigrants

People of Caribbean origin are not only members of Presbyterian congregations in Canada, they also serve on kirk sessions and boards of managers, and sing in church choirs.

A committee from the East and West



SOME 1,500 COPIES of the old Book of Praise were collected by Willowdale Church, Toronto, for shipment to the Dr. Graham's Homes in India. They were dedicated at the annual Window on the World weekend which featured a mission program for children, youth and adults.

Should you buy life insurance from a member of your congregation?

Well, maybe. If the company he represents can give you better protection at a lower cost than we can. And unless that company specializes in life insurance for full-time religious workers exclusively, chances are it can't.

Here's why. Statistics prove full-time religious workers live longer than almost any other professional group. Since these statistics are a major factor in setting life insurance rates, the longer you live, the lower your rates should be.

Other companies don't treat you as a special group. They lump you right in with everybody else. That means higher rates. But since we sell life insurance only to full-time religious

workers, our rates are considerably lower. It's that simple.

Presbyterian Ministers' Fund started out in 1717 just for Presbyterians. But today our 70,000 policyholders include Methodists, United Church, Jews, Anglicans, Baptists, Catholics, Unitarians, Church of Christ, Lutherans, Salvationists, Pentecostals, and Independents, as well as Presbyterians.

Prove it for yourself. If you have been shopping for life insurance recently, you have a pretty good idea of what it can cost. This coupon is a worthwhile way to find out more about how you can bring those costs down. Mail it today. (And tell him you're going to buy from PMF.)



Presbyterian
MINISTERS' FUND
LIFE INSURANCE

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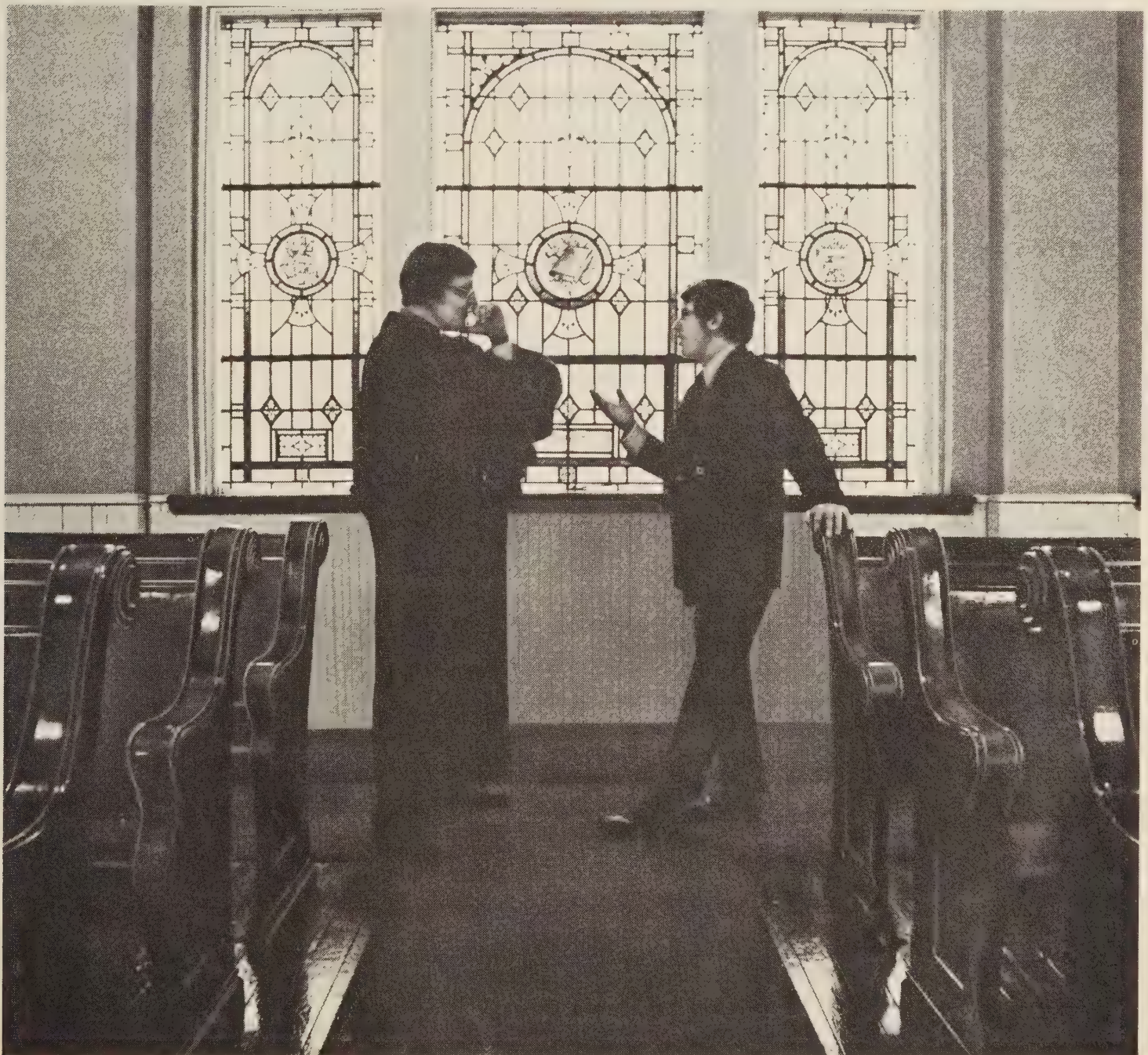
15 GERVAIS DRIVE
SUITE 700
DON MILLS, ONTARIO
M3C 1Y8

Name _____

Street _____

City _____

Province _____



Presbyteries in Toronto found that immigrants are not anxious to form their own congregations, they prefer to join with other Canadians in worship and fellow-

ship.

Friendship visitation to the homes of all newcomers to Canada is recommended by the committee. It suggested that Pres-

byterians should work towards mutual understanding and acceptance of all who have come to Canada from other nations and cultures.



A TRAINING WORKSHOP for Sunday school teachers was conducted at the Canadian Forces Base, Trenton, Ont., by Miss Ada Adams and four final year students from Ewart College. In the front row are the students and their dean, in the rear the two chaplains and their teachers.

Television specials

World Religions is the theme of an eight-part, 30 minute colour series which is being telecast in Ontario.

On channel 19 in Toronto it began on March 27 and will be seen every Tuesday at 8:30 p.m. It is being repeated on Wednesdays at 10:30 a.m. and beginning April 11 on Saturdays at 4 p.m.

On the CBC Ontario network it will be broadcast Wednesdays at 9:45 a.m., beginning April 11.

Channel 11 in Hamilton will carry

YOU WERE ASKING?

Q *To settle an argument: who said he didn't see why the devil should have all the best tunes?*

A This remark has been attributed to General William Booth, John Wesley and Martin Luther—and doubtless others. I am sure each of these has said it in his own way. The late Prof. G. G. Coulton in *Medieval Panaroma* attributes it to Brother Henry of Pisa, a disciple of Francis of Assisi, which makes the origin about 1200 A.D.

Words of a religious nature have been set frequently to "secular" tunes. I understand that overseas our familiar tune for "What a Friend We Have in Jesus" has an unacceptable background for many worshippers. I find a conflict of this type with the use of "Green-sleeves" and "Danny Boy" ("Londonderry Air") for hymns, but few, I learn on inquiry, have my difficulty. The late William Aberhart, Premier of Alberta, used to write religious words for secular tunes; one that I remember is, "Wait Till Jesus Comes to Earth Again," which was his title for a hymn using the World War I popular tune, "Till We Meet Again."

The process is so familiar today, especially in our youth gatherings, that I do not need to give illustrations. It is very likely that some grand hymns and tunes will emerge.

I wonder how many ministers, and others, are plagued as I am with boyhood parodies of certain hymns

running around in my mind while the congregation sings the official words? These are passed on from one juvenile generation to another and, so far as I know, have never been written down. Some of them are riotously funny. These literary sins, if I may call them that, often have long, long shadows. I suffer from them!

Q *Who determines the use of church property, such as the church hall?*

A The session. "The session is responsible to the presbytery for the use made of the church edifice, including all buildings for church purposes, and is entitled to the control thereof." (Book of Forms, 113 (d)). The board of managers, in turn, determines what charge, if any, is made. The session may make a recommendation as to charge, but the decision of charge is the board's, and the decision of use is the session's. The line of demarcation is clear, and should be observed.

Q *In our session the Book of Forms is sometimes disregarded on the ground it isn't true to the Word of God. Comment?*

A All elders, at their ordination and induction, vow that they believe in the government of the church by sessions, presbyteries, synods and General Assemblies. The book of Forms outlines what

that government is, and the Book of Forms is the product of successive General Assemblies. If these elders don't like it, there is an orderly way of asking for the changes they think will make it "true to the Word of God." Persistence in the practice indicated is private interpretation which can lead to chaotic meetings. I am bound to say that we have here a breach of vows.

Q *How long should a sermon be?*

A Abraham Lincoln, asked how long a man's legs should be, answered, "Long enough to reach the ground." The function of a sermon is to reach an objective. In the days of my grandfather 45 minutes was acceptable, and a minister who preached only thirty minutes was considered to be skimping the job. I have read many of these sermons; they were padded out. The preacher usually had the style of telling the people what he was going to say, then saying it, and then telling them what he had said. This is all changed, yet no minister can be told how long he should preach; he's on his own and at his own risk. If I have to be specific, I'd say make it 20 minutes, plus or minus ten per cent.

SEND QUESTIONS TO: Rev. Dr. L. H. Fowler, 376 Lakeshore Road, Port Hope, Ont. Include name and address, for information only.

World Religions on Wednesdays at 10:30 a.m., beginning March 28. A series of programs from other sources will accompany this series.

Canada-Five Portraits is a new series starting on the CTV network on Sunday, April 1 at 7:30 p.m. and continuing every second week thereafter. The first hour will examine the mountain region, principally British Columbia.

Personals



Rev. Dr. William W. Moore is shown receiving the medal of the Order of Canada from His Excellency the Governor-General at an investiture in Ottawa. Dr. Moore, now retired, was honoured for his life-long service to Indian Canadians in Saskatchewan.



The moderator of the last General Assembly, Rev. Dr. Max Putnam is shown at the controls of a training aircraft on his visit to the Canadian Forces Base at Portage la Prairie, Manitoba, where Capt. L. T. Barclay is the chaplain.

The Rev. Frank Lawson, formerly of St. Andrew's Church, Southampton, Ont., has retired from the ministry and is now living in Waterloo, Ont., at 197 John St. West.

The Rev. R.J. and Mrs. Wray received generous gifts from the congregation of North Pelham and Rockway, Ont., when he retired after a ministry of about ten years there.

April, 1973



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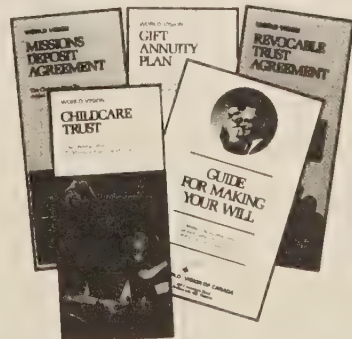


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Fifty years in the choir and 45 years as elder in St. George's Church, London, Ont., is the record of *James Bertram Mair*. He is being congratulated by the Rev. R. Russell Gordon at a reception in honour of Mr. Mair.



After 23 years as minister of Drummond Hill Church, Niagara Falls, Ont., the Rev. William J. McKeown, shown with his wife, has retired. They will reside in Niagara Falls, where Mr. McKeown is an editorial page columnist for the *Niagara Falls Review*.

The Rev. Joseph E. Taylor, formerly of Holstein, Ont., has retired and is living at 142 London Road West, Guelph, Ont.

Mr. and Mrs. John MacVicar were presented with a beautiful table lamp by the congregation of Knox Church, Belmont, Ont., when Mr. MacVicar retired as clerk of session, after 25 years in office. The new clerk is Gordon K. Brown.

The Rev. Gordon Williams, formerly of Riverside Church, Medicine Hat, Alberta, is now serving the federal government as a program co-ordinator in the Department of Indian Affairs and Northern Development. He is living in Ottawa.

Rev. Dr. E. H. Johnson, secretary for research and planning of the board of world mission, has been granted a visa to visit the Peoples' Republic of China for a period of three weeks. On March 17 Dr. and Mrs. Johnson left Toronto for Hong Kong and some days later crossed the

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border into mainland China. Their plans call for a visit in Canton then to fly to Shanghai and travel by rail to Nanking. From there they will fly to Shenyang (Mukden) in the northeast provinces (formerly Manchuria). This is the scene of the Johnsons' missionary activity in pre-war China. Then back to Peking and after a side trip to Yenan where Canadian Dr. Norman Bethune worked and died with the communist forces, they will return to Canton. They are expected in Toronto just after Easter.

The Rev. Earle Roberts, secretary for field services overseas of the board of world mission, left at the end of March on a field visit to India. He will visit the two areas with which our church has been historically related, namely, the Bhil area and Jhansi district.

Frank J. Whilsmith has been appointed national director of the Christian Children's Fund of Canada, a new position established in that organization. In accepting this appointment Mr. Whilsmith resigned as president and chairman of CCF, and also gave up his major interest in the Whilsmith Advertising Company. CCF of Canada now sponsors nearly 11,000 children around the world.

Youth

Last call

Here it is! Your last chance to say what you'd like to see in your supplement to the Book of Praise! This is the time to write and say what you'd like to see in the supplement, to suggest a name for it, and especially to submit your material for possible inclusion in the forthcoming supplement to the new Book of Praise.

The committee has been meeting for some time, selecting items for inclusion, pending copyright permission; however, if you hurry, you can still send in any original material and good contemporary hymns that you would like considered.

Please send your submissions in multiple copies if possible. Also, please include all copyright information that you can, so that the committee will be able to obtain permission to use the hymns selected. Write immediately to: the Rev. Wilfred M. Moncrieff, 99 Theberge Street, Chateaugay, Quebec.



DIANE HUMPHREYS of Saint John, N.B., has received the Canada Cord, highest award in the Girl Guides. Her father is the minister of St. Matthews Presbyterian Church.

ANSWERS TO QUESTIONS MOST FREQUENTLY ASKED ABOUT CHRISTIAN CHILDREN'S FUND!



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Q. May I choose the child I wish to help? A. You may indicate your preference of boy or girl, age, and country. Many sponsors allow us to select a child from our emergency list.

Q. What does it cost to sponsor a child? A. Only \$12 per month. (Your gifts are tax deductible.)

Q. Will I receive a photograph of my child? A. Yes, and with the photograph will come a case history plus a description of the Home or project where your child receives help.

Q. May I write to my child? A. Yes. In fact, your child will write to you a few weeks after you become a sponsor. You receive your child's original letter, plus an English translation, direct from the home or project overseas.

Q. How long has CCF been helping children? A. Since 1938.

Q. What help does the child receive from my support? A. In countries of great poverty, such as India, your gifts provide total support for a child. In other countries your sponsorship gives the children benefits that otherwise they would not receive, such as diet supplements, medical care, adequate clothing, school supplies.

Q. Are all the children in orphanages? A. No, some live with wid-

owed mothers, and through CCF Family Helper Projects they are enabled to stay at home, rather than enter an orphanage.

Q. May I visit my child? A. Yes. Our Homes around the world are delighted to have sponsors visit them. Please inform the superintendent in advance of your scheduled arrival.

Q. What type of projects does CCF support overseas? A. Besides the orphanages and Family Helper Projects CCF has homes for the blind, abandoned babies homes, day care nurseries, health homes, vocational training centers, and many other types of projects.

Q. Who owns and operates CCF? A. Christian Children's Fund is an independent, non-profit organization, regulated by a national Board of Directors. CCF cooperates with both church and government agencies, but is completely independent.

Q. How do you keep track of all the children and sponsors? A. Through our data processing equipment, we maintain complete information on every child receiving assistance and the sponsor who provides the gifts.

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TIRED BUT HAPPY the Grade 8 church school class at St. Andrew's Hespeler Church, Cambridge, Ont., take nourishment after a 25-hour walkathon. About \$450 was raised to provide 34 gowns for the junior choir.

Atlantic Winter Retreat

The Atlantic Synod PYPS held their second annual winter retreat in Pictou, February 9-11. Due to a terrific snowstorm Sunday the weekend was extended one extra day for half the group.

Two theme addresses were delivered by our host minister, the Rev. Vernon Tozer. Mr. Tozer did a superb job substituting for the Rev. Gordon Matheson (Tatamagouche) who was seriously ill and couldn't attend as previously planned.

Mr. Tozer gave us some thoughts "to take back to the world." Following this he consented to be put on "the hot seat" and again did a fine job in answering our questions.

Sunday we awakened to a world of white. All our services had been cancelled in the country leaving us with only the one at First Church at 11:00 a.m. There the message was brought to us by our president, Dave Sutherland. A quartet consisting of Don (organist for the service), Ian Cameron, Mary MacIntosh, and Ethel Hattie did a fine rendition of "There's Power In The Blood." Don and Fred MacAulay (Capers) with their guitars, led the congregation in "I'm Happy Today," and "We Are One In The Spirit."

May days in Alberta

There will be a Synod Youth Camp May 11-13 at Camp Kannawin, near Sylvan Lake, Alberta. Designed to challenge the high school, university and working youth alike, the theme for this event will be "Conviction or Convention." Come prepared to think and swim; don't forget to bring a Bible and sleeping bag, along with your clothes and any musical instruments you play.

The speaker for the Alberta Synod Youth Camp will be the Rev. Ted Siversn of the team for youth ministry, and the director will be Miss Karen Clelland. The

cost will be \$10.

The registration deadline is April 30, so act now. For further information or to register, contact: Ted Samson, 7 Rosevale Dr., N.W., Calgary, Alberta, T2K 1N6. Phone: 403-289-2636.

Spring Fellowship

The Synod of Toronto and Kingston P.Y.P.S. will be holding their annual Spring Fellowship May 18-21. To get further information and a registration form or three, contact: Miss Linda Sipila, #2, 312 St. Clair Ave. W., Toronto 10, Ont. Phone: 416-921-0363.

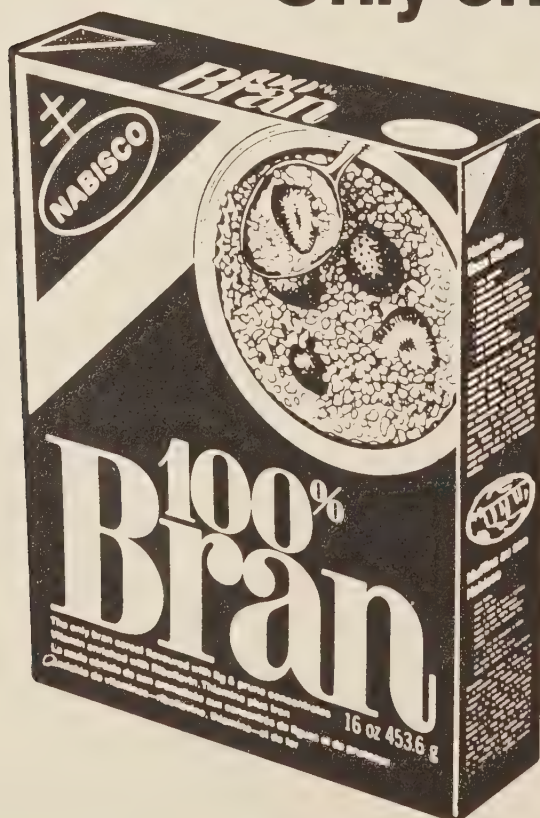
Springtime at IAWAH

The Synod of Quebec and Eastern Ontario are having their annual May Camp at Camp IAWAH, north of Kingston, May 18-21. For registration forms and further information, write or call: Miss Lezlie Wood, 612 Courtenay Ave., Ottawa, Ontario, K2A 3B5. Phone: 613-722-2421.

Training conference date

Regarding the announcement in the February Record, the date of the National Leadership Training Conference has been changed. It will be held from December 26 to January 1.

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Books

TAYLOR'S BIBLE STORY BOOK by Kenneth N. Taylor

The paraphraser of *The Living Bible* has ten children of his own, with whom he shared the Bible in family worship. This comprehensive volume is designed especially for those from six to 12 years of age, but it is a good source book for an older child as well. Questions for discussion follow each of the 198 stories. The book is beautifully illustrated in colour by Frances and Richard Hook. (Home Evangel, \$6.95).

A SCOTSMAN SPEAKS, by Alex A. Rattray

The author of *Blood on the Heather* has published another book, this time one of poetry. Dr. Rattray was forced to retire from the Presbyterian ministry eight years ago by a stroke, but he has overcome severe physical handicaps to use the printed word as an expression of his faith.

Many of the poems reminisce about his native land, others, such as "Invocation" could be sung as hymns, as the third stanza illustrates:

*To see Thy mighty purpose, may we rise
Above our petty selves, with clearer
eyes,*

*From broken dreams and shattered hopes
to build*

*Our world more nearly as the Master
willed.*

This volume of high quality verse may be ordered by sending \$3 to Trans-Canada Booksellers, 257 Adelaide St. West, Toronto.

CHRISTIAN DEVIATIONS, the Challenge of the New Spiritual Movements, by Horton Davies

Almost 20 years ago the professor of the history of Christianity at Princeton University wrote a guide to a variety of sects, such as Seventh-Day Adventists, Christian Scientists, Mormons and Jehovah's Witnesses. In this new edition the Jesus Freaks and Scientology are added, and other chapters brought up-to-date. There is a valuable list for further reading at the end of each chapter. (Welch, paperback, \$3.25)

A MOMENT OF MEDITATION, by Bruce Miles

The minister of First Presbyterian Church has been broadcasting on radio in Winnipeg for six years, and this paperback contains about 90 of his devotional

messages.

These are not sermons, they are briefly contemporary chats about topics such as "Busy Doing Nothing?," "Is Marriage Old-Fashioned?," "Living Under Water" and "What Do You Want Out of Life?"

Over 12,000 copies have been sold in Winnipeg. A copy may be obtained by sending \$1.25 to Radio Station CJOB, 930 Portage Ave., Winnipeg 10. Net proceeds go to the Shut-Ins Fund.

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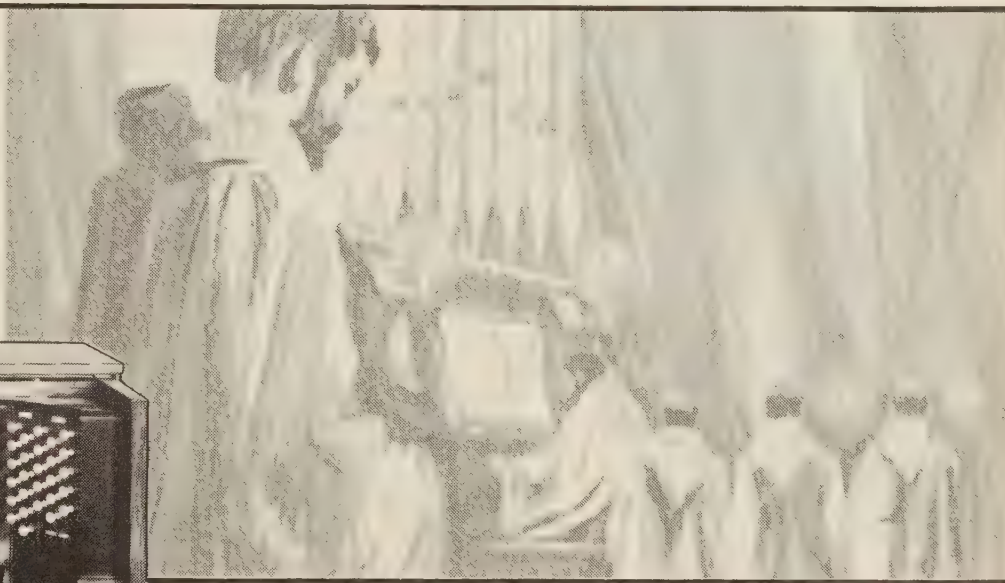
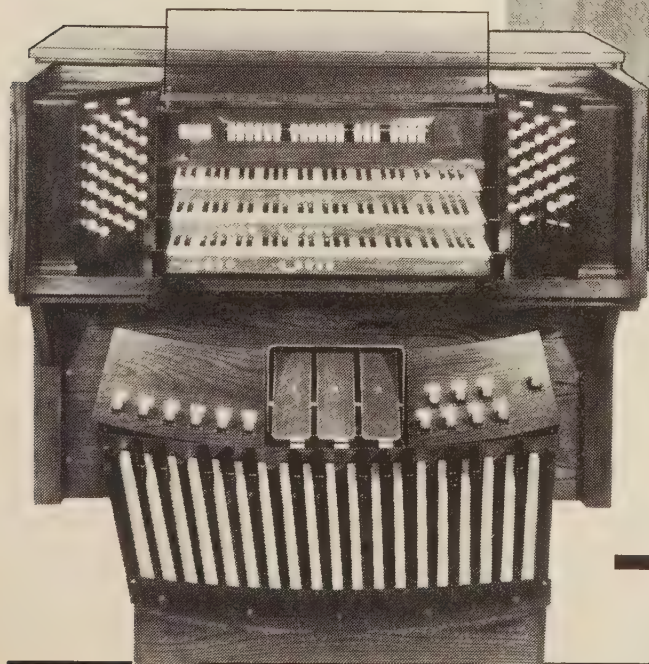
Appearing about 20 years after the first R.S.V. Bible, this second edition represents the continuing efforts of an ongoing group of distinguished scholars, now ecumenical as well as international. It is called "Common" because it has been accepted by Roman Catholics, Orthodox, Anglicans and Protestants alike. This volume contains the Apocrypha and some other books as well. (Collins, \$3.50 paper, \$5.95 cloth.)

AN EYE FOR AN EAR, by Trevor Beeson

An interesting and comprehensive paperback on communication, written by an Anglican minister who has been involved in religious television and journalism. He deals with the written word, the

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spoken word, and the visual word, concluding with a chapter on "The Church is the Message." (Welch, \$1.85)

THE HARPER BOOK OF CHRISTIAN POETRY, *edited by A.S. Mercatante*

A wide selection of verse from the New Testament to the present, including translations from other languages. More than 100 poets are represented by 156 poems. An introduction traces the artistic and historical development of Christian poetry. (Fitzhenry and Whiteside, \$6.25)

ANCHORAGE NORTHEAST,

by Howard T. Walden

The story of a man and his family who have broken away from the megalopolis and found new meaning in life in an unspoiled slice of geography. Howard Walden paints beautiful word pictures of his adopted Nova Scotian home. He makes you feel the salt spray on your face, the wind in your hair, and makes you wish to see for yourself the beauties of Nova Scotia. The book is beautifully illustrated by Lydia Rosier.

(McLeod, \$10.95)

Mary Whitson

BAREFOOT IN THE CHURCH,

by Donald R. Allen

This is a readable review of the house church movement, telling of various experimental congregations such as Emmaus House in East Harlem to Berkeley Free Church in California. Thought-provoking material for the Christian interested in church renewal. (John Knox, \$5.95)

MAKERS OF MODERN THOUGHT, Freud, *by Michael Hare Duke*; Bertrand Russell, *by David R. Bell*; Gandhi, *by H. J. N. Horsburgh*.

In approximately 60 pages, the author has attempted to sketch the background, outline the main thinking, present the influence and provide a reading list, for these "makers of modern thought." That seemingly impossible task has worked! Freud is sympathetically and critically dealt with. Gandhi's influence on contemporary non-violent movements is assessed. Russell's difficult philosophy is made as simple as possible: his ethical positions are not forgotten.

The series is designed for young people, but as an introduction or review of these important thinkers they are suitable for anyone. We look forward to additions to this fine series.

(Welch, \$1.95 each)

L.E. Sivers

A GUIDE FOR CANADIANS TRAVELLING ABROAD 1972/73,

by Ted Kosoy

This paperback is full of pertinent information on the countries and peoples of Europe, with sound advice on how to plan and prepare for your trip. Thirteen pages at the back list basic expressions and common words in English, French, German, Spanish and Italian, a useful section. (McLeod, \$1.95)

See/hear

Malcolm Boyd

Thesis Theological Cassettes has been doing a good job in making cassette resources available to the church. *An Hour With Malcolm Boyd* is just such a resource. It is a cassette designed for university students through adults. It is divided into four sections: "Jesus," "Community (the Church)," "Humanness (Sexuality)" and "Prayer." There is also a study guide for each of the four themes, and unlike many tapes or record resources, this cassette can be easily used by groups. The cost is \$4.98. *Malcolm Boyd* is available from Thesis, P.O. Box 11724, Pittsburgh, Pa. 15228, U.S.A.

Junior and Youth Choirs

Mrs. Peter McKague of Terrace Bay, Ontario, has written to me expressing great enthusiasm for the Choristers Guild, "an organization serving directors of children's and youth choirs." Mrs. McKague also had Choristers send me some of their material. The material is colourful and attractive, but does it really help? For a double check, I called Mrs. Allison Stewart-Patterson of Baie D'Urfe. Her response was also positive. For \$6 a year you can get hymns, anthems, posters and a bundle of examples and ideas that could help your choir. Write to them for a sample of their material. Choristers Guild, P.O. Box 38188, Dallas, Texas 75238, U.S.A.

The Mass for Peace

A record (or tape) album that has been around for a few years now, but still little known is The Berets' *The Mass for Peace*. The music appeals across the generations. The words are meaningful. The combination is moving. There is no particular piece that I would select as best; they are all very good.

This is an album that will not grow thin with the years and that's a compliment! The record or cassette tape is available from Avant Garde Records, 250 W. 57th St., New York, U.S.A., or write me; by the time this column appears there may be a Canadian distributor.

Films: The Bad News and the Good News

The bad news about 16mm films is that it is often hard to find the particular film you want. It is frustrating to read about a film that fits your program and then find that your local library doesn't carry it. The good news is that the Audio-Visual Dept., (50 Wynford Dr., Don Mills, Ont. M3C 1J7) is prepared to track down the film for you if it is available in Canada. The Audio-Visual Dept. has also started a modest library with material

April, 1973

indicating when and where to use films, along with helpful critiques of many popular films.

Women's Liberation

As this column is being written, Helen Reddy's "I Am Woman" (Capitol label) is popular. Not only ladies' groups but also men and young people should be interested in hearing what is being said in the search for authentic femininity (and masculinity).

"Experimental Meditation"

This is the title of an interesting multimedia service put together by the Rev. Deane Cassidy and Mr. Ed Moch (Paulin Church, Windsor, Ont.) The music part of the service ranged from the Glasgow Orpheus Choir and the Mormon Tabernacle Choir, to David Clayton-Thomas and Cat Stevens. An outline of the service is available from this writer.

Mission Today

The mission education people have gathered together some excellent resources on mission, including games, tapes, print-items and films. For more information write: Mission Education, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

L. E. Sivers

hymn of the month

from the new Book of Praise
No. 199—Come, Ye Faithful

Lyric by St. John of Damascus,
C. 750

Tune—"Ave Virgo Virginum."

■ Brimming over with Easter joy are two hymns which stand alongside of each other in our new Book of Praise. While the second of the two is the choice for this month, the other one (198) is equally lovely.

St. John of Damascus was one of the early fathers of the church—theologian, poet, musician. He is remembered chiefly for his "Easter Golden Canon," a long poem from which we draw two of our Easter hymns—"The Day of Resurrection" (193) and this one, "Come, ye Faithful." May we suggest a careful scrutiny of the beautiful imagery used to express biblical truth.

The music is derived from an unknown medieval source. Characteristic of the music of the Renaissance, it utilizes a much greater freedom of rhythm than was the practice later. It is just such rhythmic irregularity which provides interest and zest to music which, perforce, must be sung over and over again to successive verses in a hymn. Do not be afraid of the "swing" in the third line.★

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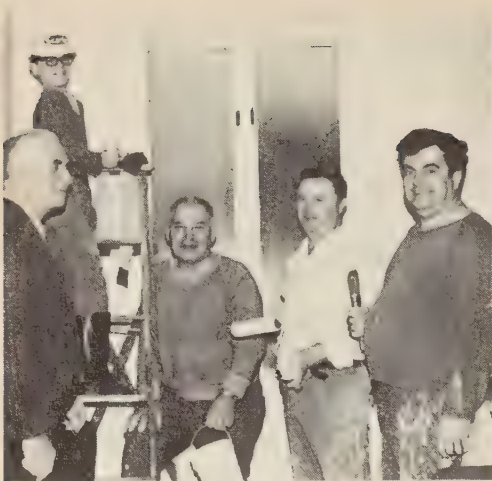
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OVER 450 MAN HOURS were donated and 35½ gallons of paint applied to most of the interior of St. Paul's Church, Simcoe, Ont., during a two week painting bee. The Thistle Club donated the paint. The Ladies' Aid supplied continuous refreshments as volunteers dropped in to work at their convenience. Shown, left, are: Dave McArthur, Barry Thomas (on ladder), Dr. Alex Grant, Del Thomas and Ian MacPhail, property committee chairman.



THE PRESBYTERIAN Junior Girls Chorus at Rosetown, Sask., is directed by 17-year-old Jacqueline Klarsen, left. The organist, David Lewicki, at the right, is 15 years old.



AT KNOX'S GALT CHURCH, Cambridge, Ont. the moderator is shown with Joni Jacobs, soloist, and Rev. Robert Jackson, minister. Dr. Putnam preached morning and evening.



IN ST. ALBERT, Alberta, Braeside Presbyterian Church was damaged by fire. Examining it is John Derijk, chairman of the board. It is expected that insurance will cover the \$10,000 loss.



A PLAQUE in memory of Rev. L. H. Nanson was dedicated at Knox Church, Crieff, Ont. Shown are Rev. F. N. Young, Clarence Awde, session clerk, who unveiled the memorial, Mrs. L. H. Nanson, and Rev. Robert Spencer, moderator of presbytery. Mr. Nanson ministered there for 12 years.

Church Cameos



BURNING THE MORTGAGE at First Church, Brandon, Man. In 1962 a 15-year bank loan was taken to erect a Christian education building, and it was paid off ten years later. Taking part were the former minister, Rev. Dr. R. A. Davidson of Saskatoon, and Rev. James Peter Jones, at left.



ON GOOD FRIDAY AND EASTER SUNDAY the 60-voice junior choir of St. Giles Presbyterian Church, Baie d'Urfe, Quebec, will appear on the CBC television show "Tween Set." This talented choir is directed by Alison Stewart-Patterson.

■ The Presbyterian minister of *Christ Church, Wabush, Labrador*, the Rev. William FitzSimons, reports that a new town site is being opened at Mount Wright, some 30 miles from Wabush. He shared with the United Church minister and the Salvation Army officer in the first service, held in a large trailer. In future each minister will take the service in turn.

■ The kirk session and board of managers of the *Presbyterian Church, Coquitlam, B.C.*, have opened their building for the use of the Christian Reformed congregation. The Rev. Keith Wilcox is the Presbyterian minister.

■ The third annual evangelism outreach conference was held at *St. Andrew's Church, Islington, Ont.*, in February. The Rev. Robert Little of Midland presented the theme "One Way." Many attending the conference committed their lives to Christ. At the closing service the whole congregation was invited to declare their allegiance to Christ and their support of the evangelism committee of the session by coming forward to shake the hands of the four committee members as they stood at the front of the church. There was a 100 percent response to this invitation. The theme speaker was supported by a singing group of young people called "The Disciples" from Philadelphia.

■ Fire extensively damaged *St. Andrew's Knox Church, Fort Erie, Ont.*, on Feb. 25. The estimate of loss was about \$200,000, according to the Canadian Press.

Readings

May 1 - Romans 3: 19-26
 May 2 - Ephesians 3: 14-21
 May 3 - Psalm 23
 May 4 - Psalm 121
 May 5 - Romans 8: 18-28
 May 6 - Romans 8: 5-17
 May 7 - Psalm 19
 May 8 - Philippians 4: 8-15
 May 9 - Ephesians 1: 3-14
 May 10 - Ecclesiastes 12: 1-7
 May 11 - Psalm 1
 May 12 - Psalm 14
 May 13 - Psalm 16
 May 14 - Psalm 24
 May 15 - Psalm 27
 May 16 - Psalm 32
 May 17 - Psalm 119: 1-8
 May 18 - Psalm 119: 9-16
 May 19 - Psalm 119: 17-24
 May 20 - Matthew 5: 1-12
 May 21 - Matthew 5: 13-20
 May 22 - Matthew 5: 21-30
 May 23 - Matthew 5: 33-42
 May 24 - Matthew 5: 43-48
 May 25 - Matthew 6: 1-8
 May 26 - Matthew 6: 9-15
 May 27 - Isaiah 5: 1-7
 May 28 - Isaiah 6: 1-8
 May 29 - Isaiah 9: 1-7
 May 30 - Isaiah 12
 May 31 - Acts 2: 1-11

April, 1973



Lost: One apprentice to crime

If it's a crime to steal to stay alive, then Sung Hwan was guilty.


A victim of life in war-torn Vietnam, young Sung teamed up with a gang of tough kids in the back streets of Saigon. He soon learned where looting was most profitable. And a lot of sly tricks. But just as he was becoming expert, something happened.

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Men

PM PERSONALITY



One of the growing number of younger men enthused about the PM Movement is the personality for this month. Murray W. Alary, clerk of session in Calvin Presbyterian

Church, Halifax, N.S., was born in Saskatchewan, attended school in Alberta, high school in Prince Albert and then went on to graduate from the University of Saskatchewan in engineering.

In 1961 Murray moved to Halifax and is an engineer with the Maritime Telegraph and Telephone Company. He is secretary-treasurer, Halifax branch of the Engineering Institute of Canada.

Murray and his wife Lynne are well known in young people's work. They have served on the executive of the Synod Young People's Society and also were on the executive of the National P. Y. P. S. Murray has attended every men's conference in the Atlantic Synod since 1966. In 1972 he was appointed to the Synod Men's Work Committee.

He is interested in curling, amateur radio (VEIALS), golfing, and camping.

Penman Smith, a member of the national committee of Presbyterian Men, was the speaker at a breakfast meeting of the men of St. Andrew's Church, Sherbrooke, Que., on Saturday, February 17. He also spoke at the service of worship the next day. At the breakfast he presented a picture of how a typical PM executive prepares for their program.

The chairman of the administrative council, Frank Whilsmith, participated in several events during a holiday in Bermuda. He was speaker at a men's breakfast at St. Andrew's Church in Hamilton on Sunday, February 11. He also shared in the service of worship with the minister, the Rev. Leslie G. Smith. Several guests from the U.S.A. and Canada staying at Willowbank also attended the breakfast and the service.

Ed Rose is the men's work contact man in Bermuda and has attended several men's conferences in Canada.

found a way of turning their concern about the environment into a solid financial bonus for their church.

Mary Jane Geddes and Dorothy Fraser have been co-conveners of a glass-recycling project which has so far raised \$200 and saved thousands of bottles and jars from the garbage dumps.

Mrs. Geddes is a W.M.S. member and Mrs. Fraser a member of the W.A., but this they say, is pure coincidence. The recycling is their own private project supported by members of their congregation generally and also by friends and neighbours in Clarkson, Ontario.

Although the project has been advertised only in the church bulletin it has become widely known in the community. Bottles and jars are dropped off at any time at the homes of the two conveners and stored in their garages until they can be sorted and counted for the weekly trip to Consumers Glass. Bottles have to be stripped of all metal, and sorted by colour. The conveners spend two or three hours a week on this chore, and more than one-third of a ton of glass is taken to the depot each week.

Perhaps it is no coincidence that both conveners have changed their family cars to station wagons this past year.

Proceeds are to be shared between the local church and outside causes—thus a December cheque for \$100 has been sent to Evangel Hall.

Mrs. Fraser and Mrs. Geddes hope that during 1973 more members of the congregation will take part in the project.

"If we had more people involved, there is no limit to what we could achieve. People in Clarkson are very ecology-conscious, and many of them are already involved in the areas of conservation and recycling. At the moment we are only scratching the surface, but if we had the people to help, there is no reason why we couldn't triple the size of the project."

They got their mail!

Last year the pupils of Knox Crescent and Kensington church school in Montreal learned of the Indians in Stony Rapids, Sask., who visit the Hudson's Bay Company store looking for mail that never comes.

So a few months ago the children addressed 138 envelopes, with cards enclosed, for the people of Stony Rapids. They received the following letter from the store manager in acknowledgement:

"On behalf of the Bay and our Stony Rapids customers, I wish to acknowledge receipt of your pupils' greetings. What a great idea this has been and you can rest assured very appreciated by the people of this very remote settlement. I know of several in this community who will, in appreciation, be writing to the members of your group."

Here's an idea!

Over the past year, two members of Clarkson Road Presbyterian Church have

Calendar

RECOGNITION

Pooler, Miss Patricia, under appointment to Afghanistan, Dixie Church, Mississauga, Ont., Feb. 4.

VACANCIES & INTERIM MODERATORS

Synod of Atlantic Provinces:

Fredericton, St. Andrew's, N.B., Rev. Philip J. Lee, 101 Coburg St., Saint John.

Little Narrows, Malagawatch, Orangedale, River Denys, Whycocomagh, N.S. Rev. Ian G. MacLeod, Box 184, Baddeck.

Lunenburg, St. Andrew's, N.S., Rev. S. D. Self, 4 Digby Cresc., Dartmouth.

Murray Harbour North, Caledonia, Murray Harbour South, Peter's Road, P.E.I., Rev. James C. MacIain Jac, Box 68, Montague.

North Shore, North River, Englishtown, N.S., Rev. Neil J. McLean, 3 Queen St., Sydney Mines.

North Tryon, Breadalbane and South Grandville, P.E.I., Rev. Edward S. Hales, Hunter River.

Scotsburn, West Branch, Earltown, N.S., Rev. John Bodkin, Box 1192, Pictou.

Springhill, Oxford and Riverview, N.S., Rev. Gordon J. Matheson, Tatamagouche.

Thorburn, Union and Sutherland's River, N.S., Rev. Robert Cruickshank, #9 Mountain Park Apts., Norma St., New Glasgow.

Synod of Quebec and Eastern Ontario:

Caintown — Lansdowne, Ont. Rev. L. J. Cowper, Spencerville, Ont.

Manotick, Knox and Kars, St. Andrew's, Ont., Rev. Hamish M. Kennedy, 174 First Ave., Ottawa K1S 2G4.

Montreal, St. Matthew's, Que., Dr. Charles Cochrane, 351 Melville Ave., Westmount 215.

Ottawa, Westminster, Ont., Dr. Peter C. Wotherspoon, 444 St. Laurent Blvd., Ottawa K1K 2Z6.

Synod of Toronto and Kingston:

Beaverton and Gamebridge, Ont., Rev. M.C. Young, Box 157, Woodville.

Cookstown, Baxter and Ivy, Ont., Rev. Paul L. Mills, 32 Blake St., Barrie.

Creemore pastoral charge, Ont., Rev. Don Moore, Alliston.

Englehart and Tomstown, Ont., Rev. K. J. Wilson, 72 Poplar Ave., Kirkland Lake.

Mt. Forest, Conn and Fairbairn, Ont., Rev. John C. Henderson, Box 400, Harriston.

Pittsburgh, St. John's, and Sandhill, Ont., Rev. I. Raeburn-Gibson, 59 Lundy's Lane, Kingston.

Port Hope, St. Paul's, Ont., Rev. J. S. Gilchrist, 70 Division St., Bowmanville.

Toronto, Bonar-Parkdale, Ont., Rev. H. Russell, 270 Gerrard St. E., Toronto.

Toronto, Glebe, Ont., Rev. J. M. Milroy, 37 Wigmore Dr., Toronto.

Toronto, Knox, Ont., Rev. E. J. Briard, 408 Rouge Highlands Dr., West Hill.

Toronto, Runnymede, Ont., Rev. J. McMurray, 652 Coldstream Ave., Toronto 19.

Uptergrove charge, Ont., Rev. C. H. Carter, Box 118, Victoria Harbour.

Synod of Hamilton and London:

Dresden and Rutherford, Ont., Rev. R. D. A. Currie, 520 Elgin St., Wallaceburg.

Dromore, Holstein and Knox, Normanby, Ont., Rev. J. M. Laurenson, Box 256, Durham, Ont.

Duart and Turin, Ont., Rev. M. E. Tubb, Box 606, Ridgetown.

Niagara Falls, Drummond Hill, Ont., Rev. Peter J. Darch, 3101 St. Paul St., Niagara Falls.

April, 1973

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CALLING LAKEHEADERS

Lakeview Presbyterian Church, Thunder Bay, formerly known as First, Port Arthur Ont. is celebrating its Centennial this year.

A Home-Coming Week-end is planned for July 1st, 1973.

All former associates are invited.

For further information write to
15 Royston Court
Thunder Bay P, Ont.

North Pelham, Rockway, Ont., Rev. Alex K. Campbell, 26 Claremont St., Thorold.
 Southampton, St. Andrew's, Ont., Rev. R. D. MacDonald, Box 1239, Port Elgin.
 Thamesville-Kent Bridge, Ont. Rev. D. MacDonald, Duart, Ont.
 West Flamboro, Ont., Rev. Wm. Reid, R. R. 1, Galt.

Synod of Manitoba and Northwestern Ontario:
 Elphinstone, Okanais and Rolling River, Man., team ministry with Rossburn-Wayway-seecappo, Rev. Brian Penny, Box 392, Rossburn.
 Geraldton, St. Andrew's, Ont., Rev. J. C. Hood, 15 Royston Court, Thunder Bay "P", Ont.
 Neepawa, Knox, Man., Rev. Graeme E. Duncan, Box 429, Carberry.

Synod of Saskatchewan:
 Estevan, Westminster, Stoughton, St. Andrew's, Sask., Rev. C. Johnson, 718 Elm Cres. N.E., Weyburn.
 Kipling, Bekevar, Rev. Robert Robinson, 1850 Parker Ave., Regina.
 Yorkton, Knox and Dunleath, Sask., Rev. Robin Ross, Box 57, Whitewood.

Synod of Alberta:
 Banff, St. Paul's, Alta., Rev. K. E. King, 8208-Seventh St. S.W., Calgary, Alta. T2V 1G8.
 Chauvin, Westminster and Wainwright, St. Andrew's, Alta., Rev. C. W. Simpson, Box 58, Killam.
 Medicine Hat, Riverside, Alta., Rev. Donald C. Smith, 258 1st St. S.E., Medicine Hat, T1A 0A4.

Synod of British Columbia:
 Duncan, St. Andrew's, B.C., Rev. Gilbert D. Smith, 1251 Highrock Ave., Victoria.
 New Westminster, Knox, B.C., Rev. G. M. Philps, 7764-16th Ave., Burnaby 3, B.C.
 Vancouver, Central, B.C., Rev. R. J. P. Foulis, Apt. 205, 9405-12th St., Delta, B.C.

CHURCH EXTENSION VACANCIES
 Wabush, Nfld., Rev. A. F. MacSween, 50 Wynford Dr., Don Mills M3C 1J7, Ont.

Deaths

INFORMATION regarding obituaries of church leaders or active members will be published here if received within two weeks of the date of death, which must be given.

BRYDON, THOMAS, 89, elder, Westminster-St. Paul's Church, Guelph, Ont., Jan. 11.

CALDWELL, THOMAS SMITH, 63, session clerk, former chairman of the board and choir member, Knox Church, New Carlisle, Que., Feb. 12.

CAMERON, MALCOLM, 76, elder, Kenloch (Strathlorne) Church, N.S., Feb. 1.

CARTER, L. V., elder, Coldstream Church, Toronto, Jan. 22.

EDGAR, WILLIAM G., 82, Ayr, senior

elder, Knox's Church, Galt, Cambridge, Ont., Feb. 19.

FOULSTON, JOHN G., 56, chairman of the board, life-time member of St. John's Church, Medicine Hat, Alta., Feb. 2.

GOLDIE, MRS. WILLIAM, 94, senior member of MacVicar Memorial Church, Outremont, Que., Feb. 14.

GRAHAM, ERNEST HUGH, 78, senior elder, Avonton Church, Ont.

HEASLEY, COL. HUGH J., 90, representative elder, Knox Church, Waterloo, Ont., honoured with the D.S.O., Croix de Guerre, Canada Medal of Service, Boy Scouts Medal of Merit and Silver Acorn, Jan. 13.

HIRCOCK, EPHRIAM A., 85, senior elder of First Church, Nelson, was catechist at First Church for several years, Feb. 3.

JONES, MRS. C. G., widow of a Presbyterian minister whose last charge was Elmvale, Ont., at Brantford, Feb. 12.

JULIAN, WILLIAM, 92, former session clerk, North Pelham Church, Ont., Feb. 23.

MacGREGOR, ROBERT M., clerk of session, former treasurer and representative elder, Lochwinnoch Church, R.R. 1, Renfrew, Ont., Feb. 4.

MANNING, MRS. ROY (BEATRICE), 57, Rosetown Church, Sask., active in church school, youth, choir, was organist, in W.M.S. synodical and presbyterial, Feb. 12.

McINTYRE, WILLIAM, 81, former session clerk, trustee board member, St. Andrew's Church, Welland, Ont., Feb. 21.

PTOLEMY, ROGER HALL, 76, session clerk for 33 years, Feb. 19.

SMITH, JOHN M., elder, St. Paul's Church, Hamilton, Ont., Feb. 17.

STONE, MARK, 59, catechist since 1954 at charges in Nova Scotia, Quebec and Ontario, at Uptergrove, Ont., Feb. 25.



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Room in the Rock

A children's story
for Easter

■ Mary and Philip often went to visit a garden down the road from their home. Sometimes the large iron gates in the stone wall were open. Then Mary and Philip knew that they could go into the garden, to smell the flowers and gently touch the green vines tucked in the cracks on the large rocks. They liked most of all to peek into the little room in one of the large rocks. This garden belonged to Joseph of Arimathea.

The children lived in a little clay house by the side of the dusty road. They liked to play at making garden. Mary would gather lilies that grew in the fields, and Philip liked to build a stone wall, like the one around Joseph's garden.

One day when Mary and Philip went to visit the garden, they saw a man cutting the rock in the little room.

"Why do you clip the rock?" asked Mary.

"The man who owns this garden wants to use the room for his dear friend who is very tired, and is going to rest here," answered the stone cutter.

"Who is his friend?" Mary enquired.

"Jesus of Nazareth, who went about doing good," replied the stone cutter.

"We know Jesus!" cried both children together.

"He is our friend, too," said Philip, "for only the other day he stopped to watch us play at making gardens, and he took my little brother in his arms."

"And we saw him down by the river," said Mary. "We were playing with stones. A great many people were with him. He told stories that I shall never forget."

"We were glad when we heard that he was coming to Jerusalem," said Philip, "for we wanted to see him again. A great many people ran out of the city gates to meet him. He looked like a king as he came riding on a colt. The children crowded to the roadside so that they could see him. We all sang, 'Hosanna, blessed is he that cometh in the name of the Lord!' We waved palm branches as he passed. Some of the children gathered lilies, and these they threw into the road before him. Everyone was glad to see him coming."

"Perhaps," said Mary thoughtfully "he went to the hill today with those who carried crosses. There was such heavy cloud that we could not see who was in the crowd. Do you think Jesus was with them?"

"Jesus was there," said the stone cutter. "And those who did not know him nailed him to a cross. His friends will soon bring him here to rest for a while in this little room."

The stone cutter stood up and shading his eyes with his hand looked down the road. "Yes," he said, "they are coming now."

Turning around, the children saw Jesus' friends carrying him gently through the garden gate. Slowly they walked up the path and laid Jesus in the little room in the rock. It seemed a long time, but then they saw the men come out of the room. They stood for a moment as if wondering what to do. Then the children saw them roll a great stone across the door of the room.

"Run to your home, little children," said the stone cutter, "and tell those who are there that Jesus is at rest."

The next day Mary and Philip thought often of Jesus, asleep in that quiet room in the rock. Then, early on the first day of the week, they hurried down the road to the garden. As they came near to the wall they heard voices. It surprised them that there should be people in the garden so early. The sun had just risen and the wet lily-buds were not yet open.

As the children walked into the garden they saw a woman. At first they thought that she was speaking with the gardener. But, no! It was Jesus, the friend of the children—Jesus of Nazareth who went about doing good! They saw that the great stone was rolled away from the door of the room in the rock. They looked in, but the room was so bright they had to close their eyes. It was like looking at the bright summer sun.

"Come on!" whispered Philip. "We must not disturb Jesus." Quietly the children slipped through the garden gate. Without speaking they walked up the road toward Jerusalem. Late in the afternoon as they were coming home they met two men walking. Jesus was with them. It was just as the stone cutter had said. Jesus had rested and now he walked with his friends again.

One day some of the friends of Jesus came to the town where Mary and Philip lived. They were telling wonderful things about Jesus.

"We were with him," they heard one of the friends of Jesus say, "and he said, 'Lo, I am with you alway.' A soft cloud of mist came about him and we saw him no more."

"If Jesus has gone from you where you cannot see him, why do your eyes shine, and why are you glad?" jeered one man.

"He is with us now," said one of Jesus' friends confidently. "And we will be with him forever."

The children heard, and were happy, for they knew that Jesus was with them, even to the end of the world.★

FROM *The Easter Resource Book* prepared by the Presbyterian Children's Work Committee for Children Of The Church.

“POWER FOR LIFE”

Key 73

1973 Conferences

SPEAKERS

TRURO

DONALD L. CAMPBELL B.D.:

Minister, St. Andrew's Church, Sherbrooke, Que. and one of the Evangelists-at-large of The Presbyterian Church in Canada. Has served at Knox, Wanham, Alberta, and Westminster, Pierrefonds, Que. Member of Evangelism Committee, Board of E & S A.



LONDON — OTTAWA — BANFF

ED. McKINLAY B.A., PhD.

Chairman, Board of Evangelism and Social Action. Minister at St. Enoch congregation in Hamilton. Served at St. Andrew's, Kimberley, B.C. and St. Andrew's, Lethbridge, Alta. Was awarded traveling scholarship from Knox College and studied in Edinburgh.



LOCATIONS

TRURO N.S. MAY 4, 5, 6

Nova Scotia Agricultural College

LONDON, ONTARIO MAY 11, 12

Huron College

OTTAWA, ONTARIO MAY 25, 26

Carleton University

BANFF ALBERTA, SEPT. 28, 29, 30

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PRESBYTERIAN

RECORD

MAY, 1973



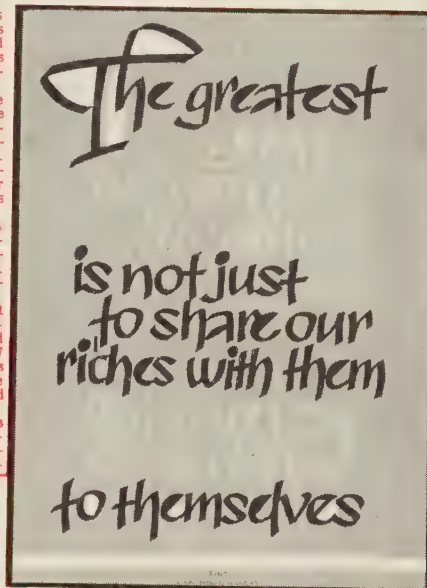
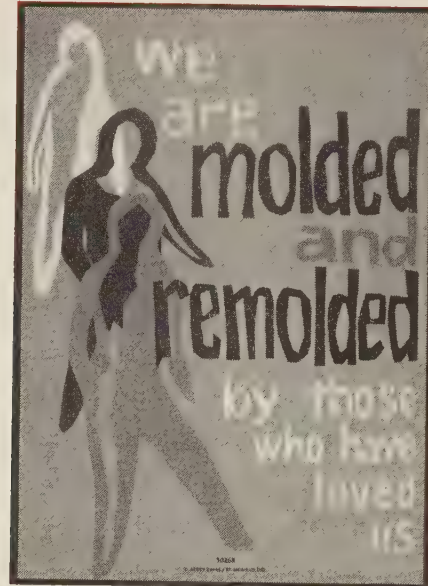
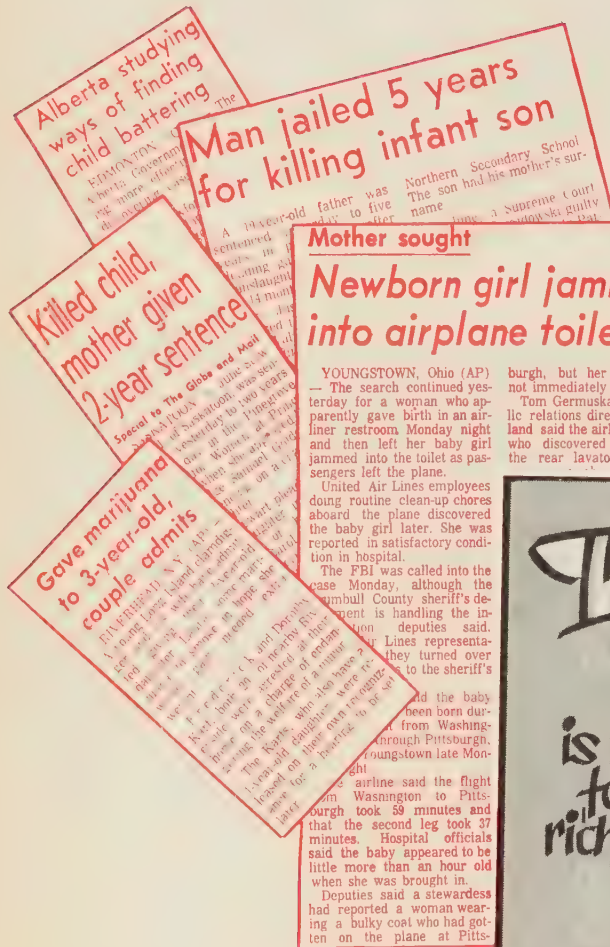
BHIL CHRISTIANS mark the 75th anniversary of the arrival of the gospel. (See page 18)

Rev. Dr. Max Putnam with bishops, ministers and elders of the Church of North India.

A colourful sari dance was performed for the visitors.

THE RESPONSIBLE USE OF POWER

in family relationships



CHILDREN LEARN WHAT THEY LIVE

- IF A CHILD LIVES WITH CRITICISM, HE LEARNS TO CONDEMN.
- IF A CHILD LIVES WITH HOSTILITY, HE LEARNS TO FIGHT.
- IF A CHILD LIVES WITH RIDICULE, HE LEARNS TO BE SHY.
- IF A CHILD LIVES WITH SHAME, HE LEARNS TO FEEL GUILTY.
- IF A CHILD LIVES WITH TOLERANCE, HE LEARNS TO BE PATIENT.
- IF A CHILD LIVES WITH ENCOURAGEMENT, HE LEARNS CONFIDENCE.
- IF A CHILD LIVES WITH PRAISE, HE LEARNS TO APPRECIATE.
- IF A CHILD LIVES WITH FAIRNESS, HE LEARNS JUSTICE.
- IF A CHILD LIVES WITH SECURITY, HE LEARNS TO HAVE FAITH.
- IF A CHILD LIVES WITH APPROVAL, HE LEARNS TO LIKE HIMSELF.
- IF A CHILD LIVES WITH ACCEPTANCE AND FRIENDSHIP, HE LEARNS TO FIND LOVE IN THE WORLD.

DOROTHY LAW HOLTE

JP
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Read Ephesians 5:22 to 6:4

The "Parents Creed" is reprinted by permission of the John Philip Co., 1070 Florence Way, Campbell, Calif. 95008, U. S. A., and is available from them in a 10" x 18" hand-screened felt scroll, in red/blue or blue/green for \$3 (U. S.) postpaid.

JOINT COMMITTEE ON FAMILY LIFE

THE PRESBYTERIAN RECORD



MEDITATION: TRANSCENDENTAL AND OTHER

"O how I love thy law! It is my meditation all the day. ... I have more understanding than all my teachers: for thy testimonies are my meditation" (Psalm 119: 97, 99, KJV).

■ In various ways the counter-culture of our day has expressed a concern for a new spirituality, not necessarily Christian nor even divine. If we "old fogies" are not aware of this, it is not because our young people have failed sufficiently to demonstrate their dissatisfaction with our old spirituality, which we have somehow been incapable of transmitting. Nonetheless they have shown and continue to demonstrate their interest in *some* form of spirituality, be it that associated with the psychedelic trips provided by some drugs or that provided by occultism. "Churches" have been established in the name of Satan and new light and direction have been sought from the old religions of the East. It appears that our youth are really scraping the bottom of the barrel in their search for some spirituality in this Age of Aquarius.

Not unrelated to the search, although not precisely the same thing, has been the rising interest in transcendental meditation. This, too, might be traced to the East, its creator being one Maharishi Mahesh Yogi. It claims something like 90 thousand followers in the United States and has picked up many in Canada as well. People living in larger Canadian cities have had the opportunity to learn how this method "expands awareness, develops creative intelligence, improves clarity of perception," et cetera, et cetera. Its claims have provoked a modicum of scientific investigation, and tests reported in the *Scientific American*, for example, have indicated that there is indeed some justification for its advocates to boast of lowered blood pressure, pulse beat, tension, and other benefits. Serious TM followers would seriously question the Canadian TV personality who has pointed out that its instructors also have a great affinity for money.

Practitioners of the art of TM suggest that any one can learn it in four or five sessions, and that all that is necessary is the setting aside of two 15-20 minute periods each day when one can be still and allow one's mind to range over the aspects of the subject. It almost staggers the imagination, indeed, to imagine what benefits might accrue to our society if professing Christians were to spend an equal amount of time every day doing some serious thinking about the Christian faith they profess to hold and about him who, as Paul says, is its author and finisher.

May, 1973

The one word at the top of this page for the past number of years is the word, "Meditation." The *Concise Oxford English Dictionary* defines the word, "meditate" as "plan mentally, exercise the mind in contemplation." The same authority defines the word, "exercise" as "to tax the powers of." If Canadian Presbyterians were really to tax the powers of their minds daily for two 15-minute periods on the subject of their Christian faith, the discipline would either cause a rash of mental breakdowns (which is unlikely); or release powers of renewal in our church its leaders have hardly dreamed of. At the very least, it would make our young people take notice, if only that something had really happened to the old folks.

Unfortunately, our whole western way of life makes such changes improbable. The western world has for generations been geared to action; it is from the East that there has come the call to meditation. Look up in your concordance of the Bible the references on this great subject in the Book of Psalms alone. Then wonder again at the times the New Testament tells us of Jesus that he spent the *night* in prayer. It remains a fact even in the West that men of perception have been fully aware of the need for taking time to be alone with God. It has been pointed out, for example, that Martin Luther prayed the longest when he had the most to do.

Authorities ranging in stature from Thomas à Kempis and Brother Lawrence to a group of New England cronies testify to the effectiveness of genuine meditation. One group of the latter sat in front of a general store day after day, and some one asked them what they did. "We just sit and think," one old codger replied. "But how can you possibly think that much?" he was asked. "Well," he said, "I'll tell you, son: thinkin' is like sin. Them as don't do it is askairt of it. But them as does it enough gets to like it."

"O how I love thy law! It is my meditation all the day . . . thy testimonies are my meditation."

PRAYER

O God, great yet gracious, holy yet merciful, grant us meditative minds that we may be filled with quiet spirits. Teach us to think long and often and deeply on you, to be still that we may know you as God. Speak to us in our quiet times that they may be to our souls times of refreshing, through Jesus Christ our Lord. Amen.★

BY D. GLENN CAMPBELL

Thou shalt not shop on Sunday

■ Four major food chains are among the 20 groups represented by an ad hoc committee that opposes Sunday opening of retail stores in Ontario. In a brief presented to that province's cabinet committee on justice the delegation asked the government to regulate Sunday retail selling.

Prices will increase, service will decline, cleanliness and sanitation will deteriorate, and the quality of family life will suffer if the government does not take legislative action to regulate Sunday selling, the brief stated.

The ad hoc committee urged the Ontario government to act upon the recommendation of the Law Reform Commission of 1970, by which only small, independent retail outlets with three employees or less would be allowed to open on Sundays, and then only for a limited number of hours.

If all stores open seven days a week the extra costs of doing business will push up prices. The committee estimated an increase of at least 18¢ on every \$10 purchase. Examples drawn from the U.S.A. show that service declines because of the difficulty of maintaining stores and stock for seven days.

The committee maintained that if Sunday became a work day for an increasing number of people families would find it harder to enjoy a common pause day. Human relationships would suffer, and communities would be denied the opportunity for mental and spiritual rejuvenation.

This is exactly what the Lord's Day Alliance of Canada has been saying for many years, and it is interesting to find that some supermarkets now join with the Alliance and church and labour union representatives in making that point.

The strongest weapon against Sunday opening is the attitude of Canadian people. The spokesman for one chain of food stores has said, "If there is a public demand for Sunday shopping, it is going to be met." If all who are interested in maintaining the quality of Sunday life were to do their shopping on the other six days of the week, there would be no excuse for opening any supermarkets on Sunday. Concern for the employees involved in giving up their day of rest and refreshment should surely influence us against shopping on Sunday. If we don't shop, they don't work.

Christian witness in Ulster

■ As distant spectators we should not lose sight of the fact that the churches of Northern Ireland have been striving to bring about reconciliation between the opposing parties. The leaders of the four largest churches, the Presbyterian Church, the (Anglican) Church of Ireland, the Methodist Church, and the Roman Catholic Church, have had many meetings.

Inter-church groups of Roman Catholics and Protestants have been set up for study and action over a range of social and community problems, clergy have met together, and many church members have joined good neighbour associations.

A recent statement signed by the leaders of the four major churches describes the murders and violence as "a disgrace to

our common heritage." It concludes with these words:

"While this terrible scourge, which is causing so much physical and mental suffering, is being wielded by small groups of extremists, there is a very real sense in which all the people of all Ireland bear some measure of responsibility for it. Let us all bow down humbly before God, ask his pardon, and demonstrate our true repentance by the amendment of our own lives."

Our prayers are with those Christians in Northern Ireland who, in an atmosphere of suspicion and mistrust, are endeavouring to uphold the highest standards of Christian faith and conduct.

In tribute to a great layman

■ The Presbyterian Church in Canada lost a sincere and devoted member in the death on March 24 of Hamilton Cassels, Q.C., M.B.E.

Many knew that for a long period Hamilton Cassels acted as general counsel of the church, available at all times for consultation and advice. But few would know that he served for years on the General Assembly's committee on chaplaincy services in the Canadian forces. As a veteran of two world wars, closely associated with the 48th Highlanders, Lieut.-Col. Cassels made a valuable contribution to that committee.

In this office we were heartened by his strong interest in

The Presbyterian Record, demonstrated in tangible fashion. Each year he persuaded a number of friends at St. Andrew's Church, Toronto, where he was an elder, to join him in sending 60 copies of The Record to Canada House in London and to the military colleges of Canada. These are two examples of his commitment to the church.

Others have paid tribute to his high standing in the legal profession, and his career on the football field. We recall with gratitude his service to the church which he loved and his allegiance to the Master whom he served, quietly but effectively.★



Twice honoured for African service

■ A Canadian serving in Nigeria has received two high honours. His Nigerian colleagues unanimously elected him moderator of Synod, the highest court of the Presbyterian Church of Nigeria. In that church the moderator is known as Right Reverend. This month Knox College will confer on him the honorary degree of Doctor of Divinity.

In 1966, after 21 years in the pastoral ministry in Canada, the Rev. Russell T. Hall answered an urgent call to serve as minister of the newly formed Presbyterian Church in the Nigerian capital city of Lagos. In the critical days during the war he gave cheerful and tireless leadership, not merely in his congregation but in a ministry of reconciliation. He has been active in the Christian Council of Nigeria, the Bible Society, and other church-related organizations.

During his ministry a striking new church has been erected on a prominent site in Lagos. When the building program is completed later this year Dr. Hall will return to Canada.

A native of Tillsonburg, Ont., Russell Hall is a graduate in business administration from the University of Western Ontario, and has a B. D. in church history from Knox College. His wife, Margaret, born in Saskatoon, is a graduate of the Ontario College of Pharmacy. They have three sons, Ian, Russell and Roderick.★

May, 1973

PRESBYTERIAN RECORD

MAY, 1973
VOL. XCVII No. 5

departments

- 3 Meditation, Transcendental and Other, *D. Glenn Campbell*
- 6 Pungent and Pertinent, *Dr. Margaret Webster, David M. Bowring*
- 8 Ewart College Graduates
- 8 Should the Ordained Diaconate be Restored? *Ann Drummond*
- 10 "... Of More Value Than Gold," *Thora McIlroy Mills*
- 13 The Camp with a Teepee, *Kenneth J. Wilson*
- 14 The Liberation of Men and Women, *William Klempa*
- 18 The Bhil Jubilee, *L. Louis de Groot*

in this issue

- | | |
|----------------------|-----------------------|
| 7, 24 - Letters | 30 Church Cameos |
| 20 News | 31 You Were Asking? |
| 25 Hymn of the Month | 32 Personals |
| 26 Youth | 32 Presbyterian Camps |
| 27 Men | 32 Deaths |
| 28 See/hear | 33 Calendar |
| 29 Books | 34 Readings |
| 35 Children's Page | |

cover story

These colour photos of the 75th anniversary celebrations at Amkhut in India were taken by Mrs. J. M. Burnett, president, W. M. S. (W.D.)

EDITOR
DeCourcy H. Rayner

ASSISTANT EDITOR
Valerie M. Dunn

BUSINESS MANAGER
C. Alex Culley

CIRCULATION MANAGER
Isabel S. Farquhar

SECRETARIAL ASSISTANT
Leila M. MacInnes

Editorial and Business Offices: 50 Wynford Drive, Don Mills, Ont. M3C 1J7
Telephone: 429-0110 Area Code 416

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Pungent and Pertinent



TO BE FAITHFUL . . . IN CHURCH EDUCATION

by Dr. Margaret Webster,
Principal, Ewart College.

■ Presbyterian and Reformed churches, from the beginning of their existence, have held strongly to a position emphasizing the importance of education. John Calvin, convinced of the imperative that people of the reformed faith be educated and provide education for their children, initiated a school system in Geneva including the Academy of Geneva (founded in 1559), which later became the University of Geneva. In Scotland Calvin's example was replicated by John Knox, who was instrumental in 1560 in achieving a plan for free universal education; in the Church of Scotland's Book of Discipline of 1562 it was stated that there was to be a school in every parish. Reformers, seeking freedom in a new land, set up the first school systems and universities in North America.

In all of these schools general and Christian education were inseparably bound together. Neither could be complete without the other. Responsibility for both was to be shared by parents, the state and the church in a unified plan of education.

Through the years this policy has gradually changed. Increasingly the state has taken over the task of general education, and increasingly, as society has become more pluralistic and secular, Christian education has been squeezed out of the schools so that today it has little or no place there. Parents, frequently confused by the changes in society and insecure in their own beliefs, have tended to abdicate their role as instructors of their children in the Christian faith:

The church then is faced, in many instances, with the total task of the

education of children and youth in Christian faith and doctrine and with the added responsibility of attempting to clarify for adults the confusions which they face. And this total educational task often is carried out in one hour on a Sunday morning, with lay teachers, many of whom have had little or no training in biblical and theological studies and probably less in educational theory and method, and with poor facilities and inadequate equipment.

How has The Presbyterian Church in Canada, as a whole, responded to its heritage and faced its task in the education of its people?

It has attempted to provide an educated ministry. With its two theological colleges (Knox in Toronto and the Presbyterian College in Montreal) it is equipped to give a thorough and sound education to those who will preach from its pulpits. Yet for many years there were too few volunteers to be educated and, as a church, we were forced to seek ministers from other countries and other churches.

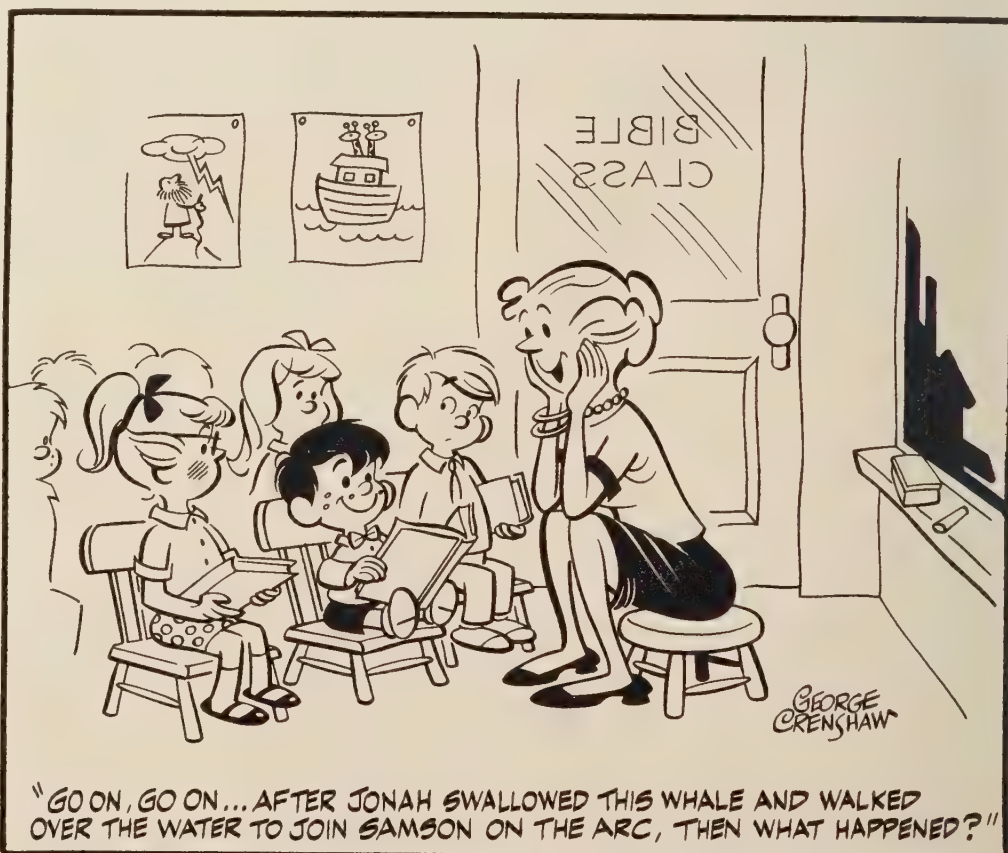
It has made a much smaller effort to provide professional Christian educators. Ewart College, though its origins go back to 1897, and though since 1962 it has had an adequate building, has been handicapped with too few faculty members. Only recently has it become co-educational. Ewart College needs more staff and more students, both men and women, to provide the Christian educators the church needs.

Never in our church have we had sufficient numbers of professionally trained Christian educators to permit them to undertake the teacher's role themselves. We must rely on these few to train the lay teachers in our congregations—and we spread them so thinly across the nation that their efforts to train teachers are rendered almost ineffective.

Ten "Educational Resource Persons" scattered across Canada are supposed to train the teachers in the 1,069 congregations of The Presbyterian Church in Canada. (The extent of this dilemma is magnified when the geographical area is considered—for instance two persons to cover the four western provinces.) And these ten persons are not even paid from the general funds of the church—their salaries are paid by the Women's Missionary Societies!

Their efforts may be supplemented by another handful of presbytery or congregational deaconesses, but these are too few to make a significant impact on our church's educational needs. Some 150 congregations are large enough and strong enough to employ a fully trained director of Christian education, but we have neither the vision nor the personnel to do so.

The board of Christian education has attempted to give leadership in this field in the past. Now that board is to become a part of the new board of congregational life. This move may help to strengthen this part of the church's work—or the



whole emphasis on the educational needs of the local congregation may be submerged and lost.

The General Assembly of 1972 appointed a committee (the special committee on education) to examine the educational needs of the church. The task of that committee is enormous. In a day of high educational attainment in all branches of secular education, the church must take a serious look at its own pitiful effort, re-assess its responsibility and undertake new initiative.

But such a committee's efforts will be fruitless without the support of the church as a whole. New energy and resources are needed by the church at large for its educational task.

And each congregation must re-evaluate its work and make new plans. It may be that the church school should be held on a week-day rather than or in addition to Sunday. Provision will need to be made for the education and continuing education of church school teachers. Congregations, singly or in groups of two or three, may need to employ a professional Christian educator.

To be faithful as a Presbyterian Church, to be responsible as Christians for a knowledge of our faith and the teaching of our children, we must undertake *now* a stronger program of church education.★



THE FAMILY EATS AND DRINKS WITH JESUS

by David M. Bowring,
Oshawa, Ont.

■ When we hear the expression, "Eat and drink with Jesus," we probably think of the Lord's Supper or Holy Communion. But really, we don't need clergy, sacred buildings, or sacred ceremonies to make the Lord present to us, he is present everywhere. (Matt. 28:20; I Kings 8:27; Psalm 139; Ephesians 4:10) Wherever we take our meals, we eat and drink with Jesus. Thus all our meals should be eaten with joy and thanksgiving, because God gives us physical bread as well as the bread of life. All our meals should be eaten with love, because "if God has so loved us, so ought we to love one another." All our meals should be eaten with hope, because "I have overcome the world," and he will come again.

Too often there is a gap between what
May, 1973

we acknowledge and celebrate in public worship, and what we do in our daily lives. To bridge this gap, I am convinced that we need more concrete expressions of love in our church services, and more little ceremonies that recognize and celebrate Christ in our daily lives. Here is one suggestion.

In most church homes, grace is said. In a few homes, the Bible is read and prayers said at the close of the evening meal. Once a week, perhaps at Sunday dinner, this could be expanded with a simple ceremony such as this:

When all are seated, and the food is on the table, the blessing is said, according to the custom of the family. Then the father takes a roll or a slice of bread, and breaks it and says, "Why do we break this bread?" Then a child answers, "To remind us that Christ died for us." Then everybody says, "Christ has died; Christ has risen; Christ shall come again."

The meal is then eaten, not in a "religious" way, but as a Christian family should eat, with love and joy.

At the end of the meal, a passage is read from the Bible, or a children's Bible story book. Then all join hands and prayers are said. Some families might want to sing praises to God.

Finally, the mother says, "If God has so loved us," and a child replies, "So ought we to love one another." Mother says, "We have eaten and drunk with Jesus." All answer, "Praise the Lord!"

This all takes for granted that there are times when the whole family gets together, the TV is turned off, and nobody rushes off to a hockey game, a meeting, or anything else. To achieve this state of affairs may be more difficult but more important than instituting this ceremony! On the other hand, making a point of this ceremony may help to bring the family together. The children's parts should be passed around. A child need only be eight or nine years old to understand and give the answers. Any family which has the children say grace knows how eager the little ones are to take their turn. The presence of guests might present a small problem. If the guest is known to be antagonistic to the Christian faith, perhaps this ceremony should be skipped. But otherwise, most people would very much appreciate being included.

Perhaps you are wondering if this ceremony is Holy Communion. I would answer (1) This is not meant to substitute for the Lord's Supper as it is celebrated in church, any more than family prayers are meant to substitute for public worship. (2) Different people have different understandings of Holy Communion, and certainly some would see it as being quite

different from a family meal. (3) This ceremony is not meant to make Christ present or to bring about the forgiveness of sins. It is simply celebrating the fact that Christ has died for us, he is with us today, he commands us to love, and someday he will come again in a visible way. ★

Letters

THE LORD'S SUPPER

May I call the attention of Prof. McLelland (Page 7, March Record) to some facts which seem to have escaped his notice?

The institution of the Lord's Supper was a most solemn, heartbreaking gesture. Jesus was facing his agonizing human death; his undiscerning disciples would not realize the finality of it until long after and would be in desperate need of some tangible means of remembering him and the purpose of his death.

The Passover meal together was over. (No leaven of any kind is yet allowable in a Jewish home at Passover time). Jesus lifted a bit of the unleavened bread as a sign of his "broken body—for you" and the "cup" of "the fruit of the vine" (no ferment at Passover!) as a token of his blood "shed for you," saying "do this in remembrance of me." Is there a more solemn moment in history?

The "supper" did come to be a sort of feast and Paul had to condemn it in no uncertain terms. An Easter "agape" feast would be a joyful family occasion. Possibly churches might introduce such a custom. But let the bitter, solemn, memory of our Lord's passion be brought home to each of us in our quiet, thoughtful, prayerful partaking of the Lord's Supper often enough to keep it near to our hearts, but not oftener, lest it become thoughtless routine.

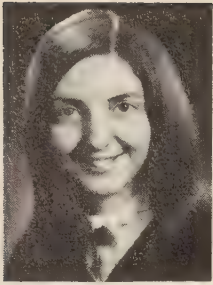
Leroy, Sask. (Mrs. J. A.) Gertrude Wood

...

As an elder may I say a loud amen to Prof. McLelland's comments (March Record) concerning the present funeral type Communion service and suggesting a return to the more informal family gathering found in the early church.

I recently attended a folk Communion service (held prior to a presbytery meeting) and experienced something I had never felt at a standard Communion service — an awareness of our all being together with Christ. Prof. McLelland's call

(Continued on page 24)



CHARLOTTE LOUISE BROWN, a member of Knox Church, Fingal, Ont., will be director of Christian education at Chippawa Church, Niagara Falls, Ont.



MARGARET ALICE MacLEOD of Bethel Church, Sydney, N.S., will work in Prince Edward Island this summer.



JANET DORIS MAIN, a member of St. Stephen's Church, Scarborough, Ont., will be presbytery deaconess for the summer in Elphinstone, Man., where she will go after her marriage to Jay D. Bailey, also graduating.



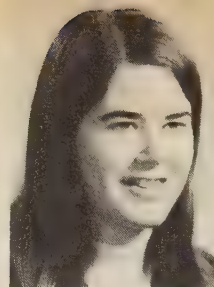
JAY D. BAILEY, of Rosedale Church, Toronto, will be lay supply at Elphinstone, Man., for one year. He is marrying Janet D. Main, another graduate, this month.



KATHLEEN BEATRICE BAILIE, of Grace Church, Calgary, Alta., will be deaconess at Knox Church, Lloydminster, Alta.



SHIRLEY F. KING of Bethel Church, Sydney, N.S.



MARGARET A. STEWART of Knox Crescent and Kensington Church, Montreal, is a registered nurse.

Should the ordain

■ The office of the ordained diaconate first established in the New Testament church has continued in some form or another within the structures of the church. It has had times of strength and others when it almost ceased to exist. Today, in various churches, independently of each other, the nature, structure and function of the diaconate has been studied and reformed. The Presbyterian Church in Canada is no exception and the committee on church doctrine is now studying the issues involved in restoring the ordained diaconate.

The New Testament indicates that members of the diaconate were servants of the parish, responsible to the bishop, who was the chief pastor of each parish. The diaconate was involved in a double-headed ministry. The first was what we would call a ministry of mercy. The diaconate worked among the poor, the needy, the sick. They visited, distributed gifts, even nursed in the church scattered in the world. At the same time, they served the church gathered at worship. This is significant, because subsequent development of the diaconate allowed the two roles to separate. In some liturgical churches the diaconate has become a rank of ministry, usually a stepping stone to full priesthood exercised in chiefly liturgical responsibilities. Other communions have stressed ministry in health, social welfare, parish work, or education, without any liturgical functions.

Interesting as it is, the history of the diaconate in the early church had little influence on the development of the modern version. For about 15 centuries it ceased to function for all practical purposes. And what the designers of the revived diaconate in the 19th century produced was not a replica of the model of the first Christian centuries, but a new creation, which borrowed the idea and name from the past. New social conditions were influential in determining its shape.

The diaconate's restoration to evangelical churches began in Germany where Theodore Fliender recreated the office of deaconess in 1836. The diaconate was organized in the form of a religious community, a sisterhood. This community was basically an accommodation to the cultural standards of early 19th century Germany. There was no place for the single woman to make her career on her own in that culture; the mother house provided respectability.

The ministry of deaconesses was devoted largely to "indirect evangelism"—works of mercy, chiefly nursing, service to the aged, the retarded, and others whom society tends to neglect. The diaconate was within the churches, but not organically a part of them, since the mother houses were

Should the diaconate be restored?

BY ANN DRUMMOND

always independent corporations.

The diaconate also began to flourish about this time in Great Britain, but in a new format. There was no need for a mother house to authenticate the work of single women. The diaconate emerged as an association of free, independent women, affiliated with one another simply as a group in any profession would be. Also, since the diaconate was directly a child of the church, the deaconess individually was more closely related to the church's hierarchy. In Britain the diaconate carved its own pattern of ministry. Nursing was already established in secular hands and so the diaconate became specifically involved in the work of the church. Deaconesses were often assistants to parish ministers, or had catechetical and evangelistic roles quite unlike the continental deaconess who used her hands, not her lips, to communicate the gospel.

The diaconate was restored in the Church of Scotland in 1887 through the efforts of Dr. A. M. Charteris who had visited diaconal communities in Europe. In his proposal for restoring the office of deaconess, he said that for the first time in modern Protestant annals this onward step was to be guided by the corporate church herself, through a system created by her General Assembly and worked through her presbyteries and kirk sessions. The church was the sphere within which the deaconess would be at home. There was, therefore, no need for a mother house.

The Scottish pattern and style of the diaconate found its way to North America. In The Presbyterian Church in Canada of the early 20th century, women were being trained for work overseas, and they were also needed in Canada. As a result of this, and influenced by the Order of Deaconesses in the Church of Scotland, the Presbytery of Winnipeg submitted to the General Assembly in 1907, the following:

"The Presbytery of Winnipeg respectfully overtures the General Assembly to take steps to set apart an order of women who shall be known as deaconesses, who shall serve the church as nurses, parish visitors, dispensers of charity, and in any other way that may prove to be desirable."

The Assembly of 1908 instituted the Order of Deaconesses to which deaconesses would be designated, and took over the direction of the Ewart Training Home, (now Ewart College) appointing a board of management responsible to General Assembly and acting under its authority.

The diaconate in North America has adapted to its own needs and styles of life. Here deaconesses may marry and in

some cases still carry on their ministry. There is also more flexibility in vocation, and the work of the deaconess in the U.S. and Canada has expanded into areas of social work, ethnic mission work and particularly Christian education.

History reveals that the Order of Deaconesses which exists within our church is a result of sociological circumstances rather than theological insight. It was created when society as a whole and the church in particular was not prepared to allow women to be ordained to the ministry of word and sacrament. It was a stop-gap measure, necessary and adequate for that time, which permitted women to serve in the church as a creative and authentic ministry.

But times have changed and so has the role of women in the ministry. The restoration of the ordained diaconate would not be to allow women to serve in the church, but rather to allow the church to fulfil its ministry of *diaconia* (service) to the world. An ordained diaconate would consist of both men and women specially trained and set apart by the church to witness to the world through new and creative ministries.

As times and circumstances varied so did the role of the diaconate. Its development has been by no means linear. So we can expect a pluralism of diaconal functions in the future just as there have been in the past. The function of the deacon would vary according to the needs of the people where he or she serves. The diaconate must not function in isolation,

The fifth in a series on the Order of Deaconesses

though some aspects of service will be more concerned with the local congregation, others with the presbytery or synod, and still others at the national level. The character of the diaconate has always been flexible and tentative. In times of social change, the diaconate was the avant-garde, on the frontier between the church and the world. It was a creative minority which went out to rescue lives that were on the verge of destruction in a society of unconcern.

If the diaconate is to be renewed it must be in such a way that it will fit into the ministry of the future. It will need imagination that is capable of finding new forms. The times demand that the church witness to the world and the ordained diaconate provides a vehicle for a creative and flexible ministry of service to the needs of a rapidly changing world.★

YOU'VE HEARD of the Gold Rush and the Trail of '98. You've heard of the suffering sourdoughs and of Soapy Smith's gang of swindlers. But how many have heard of the hospitals built in the Klondike or the nurses sent to Atlin by The Presbyterian Church in Canada?

Practically nothing has been written about them, and the nurses were too modest to toot their own horns. Their own families didn't think they were doing anything unusual so most of their letters have been lost or destroyed. Had some not been published in *The Presbyterian Record* and *The Westminster* while money was still being solicited by the home mission committee to keep the hospitals open, the nurses' story would not be available to us now.

The fact that Atlin, geographically, is in British Columbia and not in the Yukon or the Northwest Territories was partly responsible for this obscurity, although from 1898-1910 the mad rush to the Klondike meant Atlin quite as often as Eldorado. The Victorian Order has published the story of its four nurses in Dawson from 1898-1900. Pierre Berton has immortalized St. Mary's Hospital and the Rev. William Judge, a Jesuit, but Berton merely mentioned as "nuns," not as nurses, the three Sisters of St. Ann who came to Dawson from Alaska in 1898, only a few weeks before the VON's, and stayed longer.

The archives in Knox College are woefully lacking in material about the contribution of the medical work of the Presbyterian Church to the development of Canada's Northwest. Since 1973 is the 75th anniversary of the Gold Rush and the Canadian government is spending some \$2 million in restoring old landmarks (including the Presbyterian Church at Lake Bennett, B.C.) this is the time to honour the nurses, without whom many hundreds of the gold-seekers and at least one of our missionaries, would have died.

Who asked for nurses to be sent to the Klondike? Before the Gold Rush began there were no churches or schools or hospitals or missionaries in the Yukon. But there were miners and Indians. (And there were missionaries in the Northwest Territories.) When news finally leaked, in early 1897, that gold had been discovered on the creeks of the Klondike, men all over the United States and Canada dropped their tools, their pens and, in most cases their good sense, and left home. Carpenters, engineers, doctors, and lawyers crowded every available boat sailing from Vancouver and Seattle to try their luck at getting rich quick.

However one young man, recently out from Ireland, had to be persuaded to go. He was Robert M. Dickey, a theological student at Manitoba College. Rev. Dr. Charles W. Gordon and Rev. Dr. James Robertson, Western Canada home mission superintendent, did the persuading. They had him ordained and outfitted and off to the Yukon in October, 1897. Within three months Dickey, compelled to spend the winter in Skagway, had organized a humane society for the animals; and for humans, a church, a school and a hospital. He'd experienced enough of the Trail and buried enough men to feel compelled to write back before Christmas pleading for nurses, *trained* nurses.

"They ought to be physically strong and prepared for much hard work, in some cases thankless work; and more important still, have cheerful dispositions," Dickey wrote, adding that they were needed immediately rather than more Mounties or missionaries. "If nurses with the love of Christ in their hearts could be sent, there is great work for them. I'm hoping something will be done by the ladies soon. A man can't do much in this work."

One who was prepared to act was Lady Aberdeen, wife of Canada's Governor General. She sent four nurses of the newly



Miss Elizabeth Mitchell (left) and Miss Helen Bone

BY THORA McILROY MILLS

**During the Gold Rush of 1898
two Presbyterian nurses were
"Of More Value
Than Gold"**

organized Victorian Order, in April, 1898, to Dawson where the Rev. Andrew S. Grant (who also had medical training) had built a Presbyterian church and hospital. The Presbyterian women were not able to send nurses immediately, but they did get busy with letters, meetings and raising money. However, another winter had come and gone and another urgent appeal for trained nurses had been published before help arrived, this time for the gold-mining community of Atlin.

The Rev. John Pringle had written in April, 1899: "I was asked to call at an improvised hospital in Atlin to see a man sick with pneumonia. It was a low log building, sunk in a hillside overlooking the lake. Its shed roof, just above my head, was covered with 'dirt.' Its floor was six inches of sawdust. Lying on a low cot was the man I'd come to see and in pole bunks were five others, injured and diseased. At the door was a rough box with a dead body in it, and outside was another. The only nurse was a so-called abandoned woman, who nursed, cooked and washed for the patients without reward. God bless her for her work! That scene decided me to ask the church to send two trained nurses."

This time the response was immediate. In Toronto a deputation including such active church workers as Mrs. James Maclellan (wife of a judge), Mrs. Mortimer Clark, Mrs. Hart, Mrs. Grey, Mrs. Brodie, Mrs. Bryce, Mrs. Hamilton, (can any reader supply their initials?), Miss Janet I. Inglis, Mrs. J.K. Macdonald and Mrs. McCaughan, wife of the minister of St. Andrew's, waited upon the home mission committee, asking compliance with Dickey's and Pringle's request. The committee not only agreed, but authorized every Presbyterian minister and session to select one woman in each congregation to raise the money needed!

Miss Elizabeth Hope Mitchell, R.N., and Miss Helen Bone, R.N., were designated missionary nurses in Westminster Church, Toronto, on June 28, 1899. They left on July 1 for their distant post, 1,000 miles north of Vancouver, and arrived in Atlin on July 22. Their salary was \$25 a month for two years! At the end of their first month Miss Mitchell wrote to Mrs. Maclellan, president of the Atlin nurse committee:

"There seems to have been some misunderstanding in regard to the building of a hospital here. As you know, when we first came, no hospital was thought of. We were supposed to nurse the sick in their cabins and tents. We did, at first, but some were miles away and some were destitute. There had to be a better way. The government agent put at our disposal a log cabin. It had a roof of mud, a floor of sawdust and two small panes of glass for a window that wouldn't open. (Sounds like the hospital Pringle described). By crowding, four cots could be accommodated. We had to have more room so a tent was put up alongside. The tent had the luxury of a real floor. The pillows were made from the packing that came around our cots, filled with the hay in which our dishes had been packed.

"While the nice weather lasted we got along very well. But winter comes early up here. Winter has come! The thermometer has ranged between 30 and 40 below zero. Imagine being sick in a tent! One would scarcely believe that patients could recover. However, the cold was not as bad as the days when it snowed outside the tent and rained inside. Once it leaked for two days. We had difficulty keeping the beds dry. Certainly not ideal for sick men!"

About the same time, Pringle wrote to his superintendent: "What cheery, consecrated, efficient women they are. The work of these nurses for one month has done more to make people believe we have the spirit of Christ than a year's preaching could." Three months later, Pringle went back to visit the cheery nurses. They didn't complain, but he was shocked. He wrote:

"I found Miss Mitchell caring for three sick men. The tent was 12 x 14 feet and had a stove in the middle of the floor, around which, as near as safety would permit, were three cots. The nurse sat almost against the stove, her fur coat buttoned around her. I could not sleep that night. The picture of that tent, the three patients and the nurse were before me all night."

In the morning he called at the nurses' home, a shack 12 x 18 feet, and said, "I'm going to build a hospital. I have no money but I'm going to build a hospital." That day the men of Atlin accepted Pringle's challenge. Four weeks later an exuberant Pringle wrote: "James Stables, a man from Aberdeen awa'. It would do you good to see and know the stability of him. I went away into the wilderness of Tahu and Tagish for a month, preached to the Mounted Police, spent a week with (Rev.) James Sinclair at Bennett and got home to find the hospital practically completed by the men of the camp at a cost of only \$50, a saving of over \$1,000. It was a plain wooden building, bright and airy, with one large ward, a bathroom and a small operating-room. A tent kitchen at the back had a fine range, the gift of Mr. Charlson, who is in charge of the government telegraph outfit." A six-bed Charlotte Macdonald Ward for women was soon added.

"The new range is a great comfort," wrote Miss Bone on April 18, 1900. "A church in Victoria, B.C. sent a box containing a dozen pairs of blankets, sheeting, pillows and pillowcases, etc. Gradually things are assuming quite a hospital air. The winter is nearly over, although the lake is still frozen and may be for another month. Yesterday I went to the hillside about three miles away and gathered a large quantity of crocuses. The road was very muddy. I was glad of my gum boots."

The Victorian Order nurses had their clothing specially designed for their journey to the Yukon, for both hot and cold weather. I doubt if the W.M.S. nurses had bicycle-type suits with bloomers and gaiters, or heavy canvas sleeping-bags, lined and interlined with eiderdown, and with a matching hood to protect the face. From Miss Bone's letter we know that they at least had gum boots.

It took another year for individual churches back east to become involved. Letters of 1903, '04 and '05 written by nurse Kate McTavish expressed appreciation for the material help sent at Atlin by the men's groups of several churches: St. John's and Mount Pleasant in Vancouver; St. Andrew's in Victoria; the Ladies' Aid at Sault Ste. Marie. Kate was elated when a new Empire sewing machine arrived and bedspreads for the nurses' beds. "They fit beautifully. Pieces of carpet and pictures added a cosy look. A box of clothing has arrived from Nova Scotia and donations of men's knitted slippers from Mrs. Webster of Guelph." John McKay, Toronto, regularly sent *The Westminster*, and other papers.

Money for their salaries increased by 1904 to \$50 for RNs



St. Andrew's
Hospital,
Atlin, B. C.,
in the year
1900.

and \$25 for a helper, monthly, but was sometimes in arrears. Fees from miners were not always paid. Hospital expenses were cut to the bone, the nurses doing all the cleaning because a charwoman would cost \$5 a day! (Carpenters were paid \$10 a day). Miss McTavish adopted a successful money-raising scheme of Father Judge and the Roman Catholic Sisters. Her assistant, Miss Smith, described it in a letter of Sept. 10, 1904:

"I promised to write you about my trip up the creeks selling hospital tickets. (Was this early insurance or lottery?) Perhaps you don't know what that means. The holder pays at the rate of \$1 per month and if taken ill during that time, gets board and nursing free. The Sisters on the coast collect large sums of money in this way from the miners and loggers.

"Miss Stewart and I started to canvass at 2 p.m. The men thought it a good thing and each bought a \$5 ticket, good for five months. We finished at 7 p.m. tired but happy and came home with \$300. It is interesting to talk to the men. One meets college graduates and professors as well as the unlearned from all parts of the world with the exception of Japs and Chinese who are prohibited."

These nurses mentioned their high regard for the Rev. E. Turkington who had succeeded Pringle at Atlin, and a Dr. Connell and Dr. Young. (No initials given, but the latter was Dr. Henry Esson Young who was later M.P. for Cassiar, 1903-1916). Another letter says "Dr. Young returned and brought with him a new operating table that was badly needed." Miss Kate McTavish, matron at Atlin 1903-1910 was from Bala, Ont., a graduate of Toronto General Hospital. *The first names* of Miss Smith; Miss Douglas "so helpful day or night, ready for any emergency;" Miss Queen "the nurse Mr. Fraser spoke about who kindly agreed to come for a little time, is here;" Miss Kirk and Miss Stewart were never given.

All were "Miss So-and So" when mentioned in letters and there are not Atlin hospital records of nurses' or doctors' names. Perhaps some reader will be able to remember one or more of these nurses and tell us not only their first names but where they lived and in which hospital they trained. Did any or all of them come from B.C.?

We do know that one of the four VONs that went to Dawson, Rachel Hanna of Port Carling, Ont., nursed at Atlin after the Victorian Order withdrew from the Yukon. Miss Hanna recruited a niece, Alma May Hanna in 1909. Alma married Sidney Smith in Atlin. They and their two children were among the prominent citizens lost on the S.S. Sophia when it was wrecked on the west coast in the fall of 1918. Another Ontario nurse who served at Atlin was Mary Burgess of Bala, Ont. She had gone to Vancouver to visit an aunt, stayed to train as a nurse, and in 1903 or '04 volunteered to nurse in Atlin. There may have been others before the hospital closed with the petering out of the mines.

However, a new industry was developing, tourism. That whole mountainous area of Canada was being rediscovered, this time for the wealth of its scenery.

"Atlin Camp is no longer the needy, impoverished place it once was," ran the letter of Oct. 27, 1929, announcing the withdrawal of the Presbyterian women from further involvement. The church, closed since 1905, had been destroyed by fire in 1914, but the W.M.S. had continued to support the hospital nurse's salary, largely for sentimental reasons. St. Andrew's Hospital, Atlin, had been their first Canadian frontier hospital. "The tourist traffic has enriched Atlin's income and the attractive inn has been, and will be for years to come, a source of revenue for the whole community. Our money is needed more elsewhere."

For sentimental reasons too, it is heartening to know that the community operated the hospital until 1943. Then, in

1969 the old building was bought by the Michigan State University and is again serving humanity as a field station.

Meanwhile, the Presbyterian women, having become convinced of the need for frontier hospitals, disbanded the Atlin nurse committee in order to form the larger women's home mission committee. Then, realizing that many of the women who formed the W.F.M.S. "doing the work of Christ abroad, were equally happy to bear their full share of the burden at home" (from a report of Mrs. R. G. Macbeth), the two organizations merged and became the W.M.S. By 1914, while expanding their work overseas, the W.M.S. had a chain of home mission hospitals that stretched across the Western prairies, each doing outpost duty of the highest character.

But what of the two nurses whose courage in going to the Klondike in 1899 formed the first link in that chain? Who were their parents? Where were they born? Where did they train? Where did they die? It has taken many months of research to find the answers. Canadian school children know all about Florence Nightingale but they've never heard about the nurses whose fortitude and love of their fellow man did so much for the development of Canada's Northwest. Except for the letters published in *The Westminster* and the Presbyterian Record, nothing was recorded not even the first name of Miss Mitchell.

With the help of a great many people I have the following data that will now go into the archives.

Elizabeth Hope Mitchell was born in Doon, Ont., in February, 1849, and died in Mitchell, Ont., in August, 1922. But we don't know where she went to school; where she trained: where she nursed before going to Atlin at age 50, or where she nursed after she came back from the north. Her father was Alex Mitchell, born in 1812 in Forfar, Scotland, and died in Toronto, 1908; her mother, Elizabeth Webster, was born in Old Meldrum, Scotland, and died in 1882, in Granton. Their son, James Webster Mitchell, D.D. gold medallist at Knox College in 1859, and eleven years older than his sister, is buried in Knox cemetery, Mitchell, Ont., having been the minister there, from his ordination in 1867 for 14 years. His picture hangs in that church today. He was minister at Blackheath while his sister was nursing at Atlin, and she may have gone to live with him on her return. But she may have stayed out west for a while! It's a mystery.

Until a month ago Miss Helen Bone was an even greater mystery! Thank heaven for old people who remember the friends of their youth! Mrs. Frances McEwing answered an inquiry, saying she had known the Bone family in Paris, Ont., and she gave me the name of a niece of Helen Bone living in Toronto, Mrs. W. Forbes MacLeod. This niece and her brother, John Russell Bone of Brantford, Ont., had saved the presentation Bible given to Helen Bone at the designation service in Westminster Church on June 28, 1899. She had trained at Grace Hospital, (now amalgamated with Toronto Western Hospital) Class of '98. Her early schooling was in Paris, and she is buried there, having died in her 50th year, 1919. The picture of her with Miss Mitchell shows her a much younger woman than her co-worker, but they proved to be a wonderful team. James M. Sinclair of Winnipeg, son of the Rev. James Sinclair of Gold Rush fame and Lake Bennett Church gave me the picture reproduced here. It has been taken at Bennett when the nurses stopped there en route to Atlin.

As we celebrate the 75th anniversary of the Gold Rush this year, let us give thanks for these dedicated Presbyterian nurses and the women who made their work possible. Why not erect a plaque in Atlin to commemorate the two nurses? ★

THE AUTHOR is the wife of Ralph S. Mills, Q.C., of Toronto, and the daughter of the late Rev. W.A. McIlroy.



THE CAMP WITH A TEPEE

BY KENNETH J. WILSON



■ Dorothy Lake Camp really began because of northern weather. Northern Ontario weather is much like Southern Ontario weather except that it is more extreme—when it dips into the 50's in the south, it is probably in the 40's in the north. This is especially true in August.

Prior to 1965 the Presbytery of Temiskaming rented a camp, called Camp Bickell, near Timmins. They could, however, have its use only in late August. In 1964 it snowed, and the camp had to be cancelled before the end of the period. In September of that year, I visited the Lands and Forests Department near Kirkland Lake and asked if a church could obtain the use of crown land for Christian camping. In November they showed me two sites, and one of them was Dorothy Lake, just seven miles from Kirkland Lake. Even that late in the season the sparkling lake, surrounded by stately birches and great pines, was beautiful. From the beginning, everyone on the camp committee agreed: "Somehow we must have this site!"

One of those who loved camping and children was the late Ernie Smith of Englehart, who shared the vision of a camp for children in Northern Ontario. He built a cook house on the property in June, 1965. The camp begged and borrowed and was in operation that year with 11 boys and the Rev. J. J. Urquhart as director. My wife and I cooked sometimes on the old wood stove and sometimes at the manse in Kirkland Lake. A large marquee tent and borrowed tents for the campers were our only accommodations, and with a dedicated staff we were camping in the wilderness.

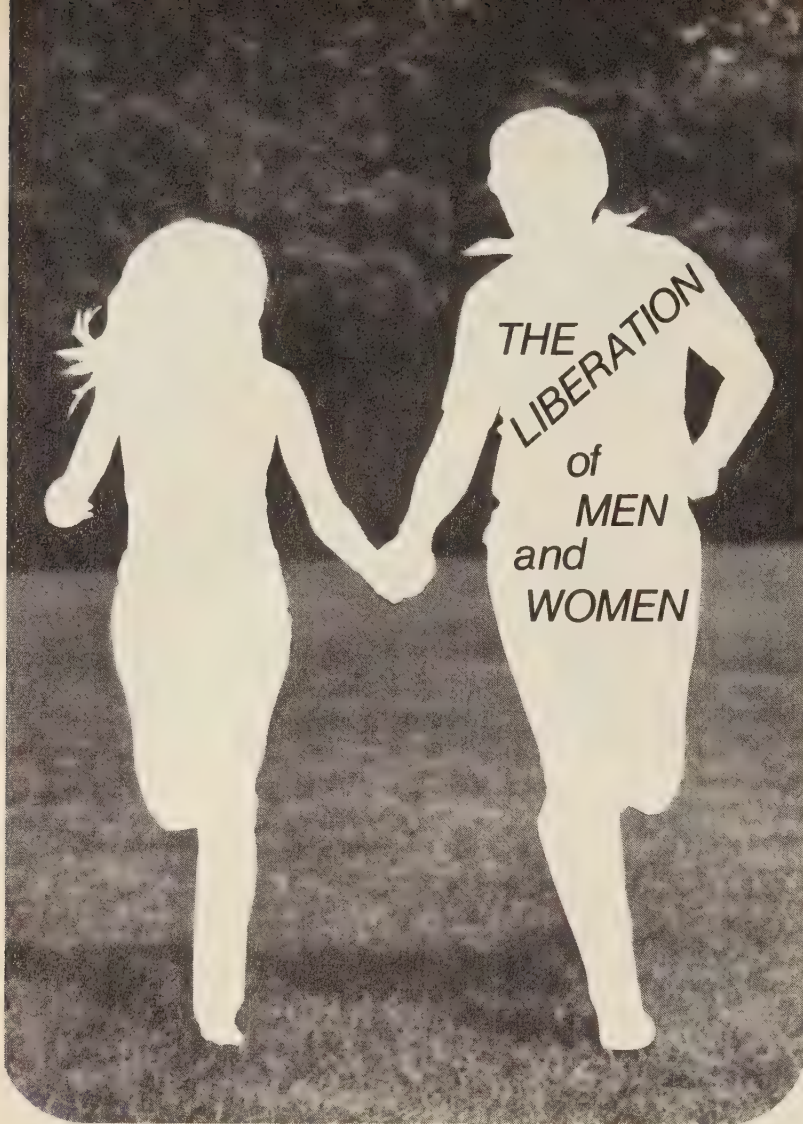
From the beginning it was a battle to keep the site primitive and in its virgin state and still make use of it. Everything was
May, 1973

perfect except for rainy days and the mosquitoes and black flies at night. A shelter was needed, but one we could afford that matched the site. Finally I saw a tepee design in a book. It used laminated supports, which we could never afford. Just at this time, however, an engineer at Northern College was persuaded to design a tepee using hydro poles as supports. Embedded in cement, they were to be caught in a laminated collar at the top. Today the tepee is complete with a large hood which permits a fire in the centre on cool or rainy days and in evenings when one must escape the bugs. The sides of the tepee can be opened up to let in fresh air or closed to keep out cold and dampness. A well-equipped kitchen attached by a breezeway permits its use as a dining hall as well as for recreation.

Traditionally, tent camping is fun in good weather, but with a unique building like the tepee, even in bad weather the romantic wonder of an open fire and the camaraderie are not lost.

Today, as a synod camp, development goes on. Excellent tents and tent platforms have been obtained, and a growing fleet of boats and a dock provide an opportunity to explore the beauties of Dorothy Lake and the surrounding territory. Nature trails into the area are well-marked. Nettie, Joyce, and Lawgreaves Lakes, part of the Dorothy Lake Esker chain, beckon the more adventurous campers.

Of course, a camp must be more than beautiful—awe of God's handiwork must lead to knowledge of God and his love for us in Jesus Christ or it is not fulfilling its purpose. A dedicated staff strive to make Dorothy Lake a Christian camping experience.★



BY WILLIAM KLEMPA



■ One of the significant social phenomena of our times is the rise of the Women's Liberation movement. This movement has as its main purpose to improve the collective lot of women and to combat all forms of discrimination against them. Its goal is a completely new place for women in society.

The idea of equal dignity and rights for women is, of course, not a new one. It has its basis in the Christian gospel. But even socially and politically it has a fairly long history in the various suffragette movements of the late 19th and early 20th centuries. Yet what seems different this time is that it is an idea whose inevitable moment has arrived. As Thomas Carlyle observed in another connection, "Not even an army with banners flying is as powerful as an idea whose hour has come."

To be sure, Women's Lib, like many mass movements, has been accompanied by certain excesses. There have been demonstrations, protest meetings, and some of the literature coming from the movement bears the stamp of "real honest-to-

goodness man hating." For example, two groups associated loosely with the movement are SCUM or Society For Cutting Up Men and WITCH, which is the abbreviation for Women's International Terrorist Conspiracy from Hell.

But even when the rhetoric is not revolutionary, Women's Lib tends to make us all a little nervous. Many men fear that the liberation of women will be at the expense of their freedom. But, of course, this is not so. It is not just a matter of women's liberation but also the liberation of men. We will become liberated together or not at all. But women also become nervous. The Women's Lib people sometimes make it sound as though a woman needs to have an important career to be liberated. Many men have important careers but are they thereby liberated?

There are at least two things which Women's Lib has been successful in doing. First, it has made women evaluate their situation both publicly and privately. This has had the effect of creating in many women a new awareness of self and giving

rise to many questions, the answers to which will affect not only themselves but the rest of society. There are some very important values at stake in the Women's Liberation movement. If these questions are ignored or answered wrongly this may result in the diminishment of both men and women and the devaluation of love, sex, marriage and family. That is why it is so important to look at these questions from the perspective of the Christian faith. The Christian gospel alone can offer the basis for a true liberation of both women and men.

The second thing that Women's Lib has done is that it has made us acutely aware of the injustices imposed upon women in both society and the churches. Of the many injustices in society, the injustice inflicted upon women is certainly one of the most massive because it affects one-half of the human race and one-half of the churches' membership. Let us look at some of these injustices.

Injustice in society

It is a well-known fact that as far as jobs are concerned, men are often hired in preference to women even when women are equally or better qualified for the position. Moreover, women are generally paid less than men for doing the same work. *The Report of the Royal Commission on the Status of Women in Canadian Society* indicates that on the whole, women are paid 78-85% of what men get for the same work. Sometimes they receive as little as half of what men get for equal work. The new president of the University of Toronto, Dr. John Evans, announced recently that women staff members at the university would now receive equal pay for equal work. What is astounding is that this injustice has been allowed to go on for so long!

The injustices imposed upon women are not limited to the economic sphere. Socially a woman's identity comes from her relationship to some man rather than from her being a person in her own right. Consequently unmarried women are regarded as strange or unsuccessful, and are frequently excluded from participation in social functions and society's affairs. Married women are known by their husband's names rather than their own. As someone has said, married women are apostrophes—that man's wife or that child's mother.

Injustice within the church

Within the Christian community we have given women a secondary role. Women have been excluded from the office of the ministry of word and sacrament, from membership on session, from the board of managers and from other places where decisions are made. The Roman Catholic Church still excludes women from the priesthood and over one-half of the member churches of the World Council of Churches do not permit the ordination of women. In 1966, after several years of fine work by a committee under the convenership of Rev. Dr. Eoin S. Mackay, The Presbyterian Church in Canada voted to admit women to both the ministry and the eldership. Seven years later there are many congregations in our church where women are not found on either the session or the board. And it is not because there are no capable women. One congregation that I know of has a session with 35 members, 35 men and no women. At a meeting of that congregation, a woman rose to ask why no women had been appointed to the session. The minister replied, "When we have run out of good men, we'll begin appointing women." She was heard to mutter, "You've long ago run out of good men, why not get a few not-so-good women?"

During the past seven years several women have been ordained to the ministry of our church. But these women still experience great difficulty in being accepted by congregations.

May, 1973

Certainly one could go on and add to this list of injustices by noting more subtle ones in our way of life, our culture and the very idiom of our speech. We all need to become aware, but more particularly men, of these injustices; to acknowledge our sins of omission and commission, to repent of them and to be converted to a new understanding of woman's dignity and equal rights.

A statement by a Joint Roman Catholic/Presbyterian Consultation has rightly pointed out that "in the light of the gospel of Jesus Christ, Christians could have and very often should have known and acted otherwise than we have in regard to the treatment of women in church and society."

Although Christianity has been remiss in its practice, nevertheless it has made an important contribution to the liberation of women. Those who say that Christianity is to blame for male chauvinism should take a look at the status of women in Islam, Hinduism and Buddhism. Buddhism, for example, shows an especially high degree of contempt for women. The world is illusion and its illusory character confronts us in women. Nor are many of the critics of Christianity any more enlightened. Frederick Nietzsche, the 19th century philosopher said: "When thou goest to woman do not forget thy whip." (Bertrand Russell has made the astute observation that Nietzsche never practised what he preached. He knew that if he went to a woman with a whip she would take it away from him.) Schopenhauer gave women a place between men and animals. But perhaps Christianity is more culpable since its guilt is that of a clear contradiction between its teaching and practice. What is that teaching?

Old Testament teaching

In the Book of Genesis we find two accounts of the creation of the human race. These two passages are very different. The first account in chapter one from the pen of the priestly writer says that God "created man in his own image, in the image of God created he him, male and female created he them." The second account in chapter two, which is ascribed to the Yahwist writer says that God formed man out of the dust of the ground and breathed into his nostrils the breath of life. Unlike the first account, where man as male and female is created at the same time, the second account says that it was only after man, vegetation and animals had been created, that God created woman out of man's rib. It has been argued that because the woman was created after man was made she is naturally inferior. But it could also be argued that whereas man was made out of the dust at least woman was made out of something more human. Be that as it may, both accounts, though divergent converge to teach first, that man and woman were created in the image of God and are equal in dignity; and secondly, that man and woman were created for each other and are called to complete one another.

Throughout the Old Testament women play a significant role in the story of salvation, in the persons of Sarah, Rebekah, Rachel, Deborah, Rahab and others. In the prophetic period there had been women prophets and the Book of Proverbs, chapter 31 gives us a beautiful picture of the virtuous woman.

The status of women in first century Palestine during the time of Jesus was decidedly that of an inferior. According to rabbinic customs of the time women were not allowed to study the scriptures. In the great temple of Jerusalem, they were restricted to one outer portion, the women's court—five steps below the court for men. In the synagogue they were also separated from men and were not permitted to read aloud. A man could easily divorce his wife but women were not allowed to divorce their husbands.

(Continued)

In a fine essay, "Jesus was a Feminist," Leonard Swidler has shown how Jesus made a spectacular break with these customs. We know that a number of women, married and unmarried were regular followers of his. Thus St. Luke writes: "With him went the Twelve, as well as certain women. . . ." (8:1ff). In a day when speaking to a woman in public was regarded as a flagrant breach of conduct especially for a rabbi, Jesus broke with tradition and spoke to the woman of Samaria at Jacob's well revealing himself to her as the messiah. In a day when the proper place for all women was in the home, concerned with *Kuche, Kindern, und Kirche*, during a visit to the house of Mary and Martha, Jesus praised Mary for departing from that role, sitting at his feet and listening to his teaching. In other words, Jesus did not force all women into the same stereotype; he treated Mary as a person, who was allowed to choose what she wanted to do and in this instance, Jesus said that she had chosen "the better portion." It is also significant that in one of his parables—the Woman and the Lost Coin—the woman represented God searching for that which is lost. But what is most noteworthy is that Jesus' first appearance after his resurrection to any of his followers was to Mary Magdalene who was then commissioned to tell the Eleven. Dorothy Sayers, the novelist and Christian writer, is correct when she writes in her little book, *Are Women Human?*—"Perhaps, it is no wonder that the women were first at the cradle and last at the cross. They had never known a man like this Man—there never has been such another. A prophet and teacher who never nagged at them, never flattered or coaxed or patronized; who never made arch jokes about them, never treated them either as 'The women, God help us!' or 'The ladies, God bless them!'; who rebuked without querulousness and praised without condescension; who took their questions and arguments seriously; who never mapped out their sphere for them, never urged them to be feminine or jeered at them for being female; who had no axes to grind and no uneasy male dignity to defend; who took them as he found them and was completely unself-conscious. There is no act, no sermon, no parable in the whole gospel which borrows its pungency from female perversity; nobody could possibly guess from the words and deeds of Jesus that there was anything 'funny' about women's nature."

The teaching of St. Paul

For many persons Paul rates a rather high place on the list of all-time male chauvinists. But Paul was also revolutionary in his view of the equal dignity of women. Women were associated with him in his missionary work. He mentions Phoebe and Priscilla. In the New Testament church, women helped gather and lead the Christian community; they prayed and prophesied in the services of worship. As far as we can determine there is no evidence at all that Paul withheld any activity in the Christian community from women.

Moreover in Galatians 3:27-28 Paul teaches: "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." This passage and similar statements in the New Testament challenge in a radical way the assumptions and practices of both society and the church with regard to women's status. Paul teaches that "the Christian life, as such, both individually and corporately is grounded in baptism in Christ, not in this or that ethnic origin, this or that social status or this or that sex. Human beings are 'Abraham's offspring, heirs according to the promise' not by being male or female, but by belonging to Christ." (*Women in the Church*, a statement by the Roman Catholic/Presbyterian Consultation).

Human liberation has been accomplished in Christ. The burden of Paul's teaching in Galatians as in Romans is that God justifies the ungodly. God's act is sheer grace and man cannot appeal to his achievements. If all merit and achievement are of no avail in justifying a man before God, this also means the elimination of all status or position. As we stand before God, all the old status symbols are meaningless—whether wealth, wisdom, works of piety, social position, masculinity or femininity. They simply do not count before God. Every person stands equal before God and his neighbour.

Now it is true that there are other statements in Paul's writings that treat women as unequal to men. In I Corinthians 14, Paul tells women to keep silent in church. This passage must of course be seen in its context. The services of worship in Corinth had become unruly and Paul enjoined women to keep silent. But the passage must not be interpreted as a rule laid down for all time prohibiting women from speaking. In I Timothy 2, Paul also tells women to keep silent and assigns them an inferior position on the basis that man was created first, then woman and he continues his argument rather oddly, "And Adam was not deceived but the woman was deceived and became a transgressor." Clearly, this is a misunderstanding of the Genesis story. Genesis 3 tells us that even though Eve was tempted first and fell, both Adam and Eve are equally guilty and they are both punished for their disobedience. We must also recognize that in these and other statements, Paul mirrored the culture of his time, reflecting established practices. Paul did not break entirely with inherited views. But he did unleash spiritual insights such as in Galatians 3 which do point to the Christian vision of the equal dignity of man and women.

In a passage in Ephesians 5, Paul recommends that women be subject to their husbands as to the Lord for the man is the head of the woman. But this statement cannot be separated from the verses which precede and follow, where Paul says, "Be subject one to the other out of reverence for Christ" and later where he says, "Husbands love your wives as Christ loved the church and gave himself up for her." (v. 25) If a man loves his wife as Christ loved the church then all subjugation of the wife is at an end.

This then is the biblical teaching. What is its implication? First, that the most vital and significant thing about woman is that like man she is an individual human being whose values and rights must be recognized. Secondly, it means that the whole Christian church must try to find ways so that the equality of the sexes is boldly confessed before God and man—confessed in both word and deed. Certainly the world will attach little credibility to the call of the People of God for justice for every human being if within our fellowship we continue to regard and treat women as inferior beings.

Recently there was a cartoon in the *New Yorker* which depicted Eve in the Garden of Eden looking toward heaven and being told: "YOU ARE A WOMAN and I am placing YOU in complete charge." That strikes us as a little ludicrous. But, of course, it is no funnier than the male assumption through the centuries that God addressed these words to Adam: "YOU ARE A MAN, and I am placing YOU in complete charge."

Surely, it was to the two in their unity as man and woman that the command was given. Moreover, Paul's message of the liberation and reconciliation accomplished in Christ means that man and woman are no longer enemies. The battle between the sexes is at an end. In the new relationship with God through Christ man and woman are together again the image of God. *Together*, and in no other way.★

DR. KLEMPA is one of the ministers of Rosedale Church, Toronto.

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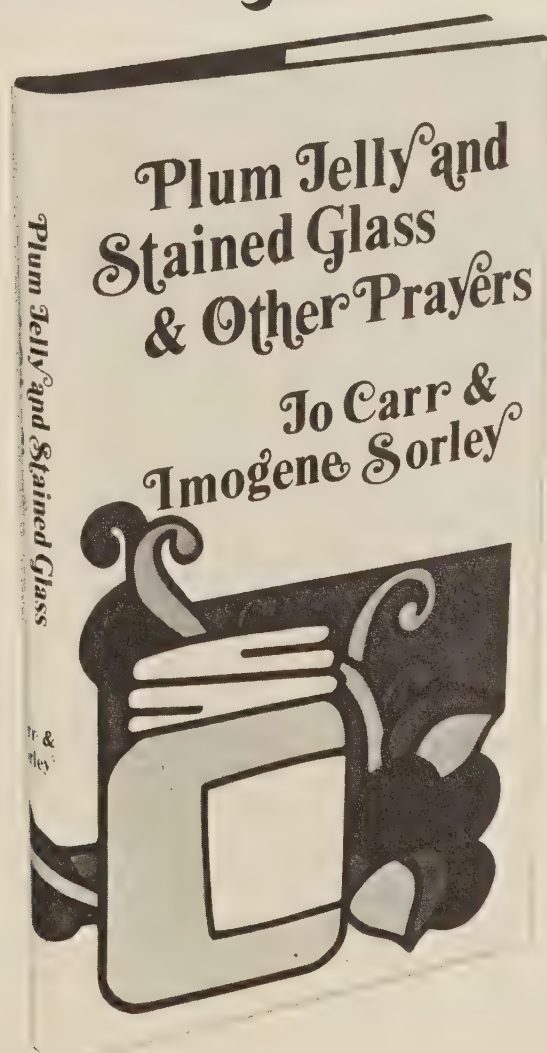
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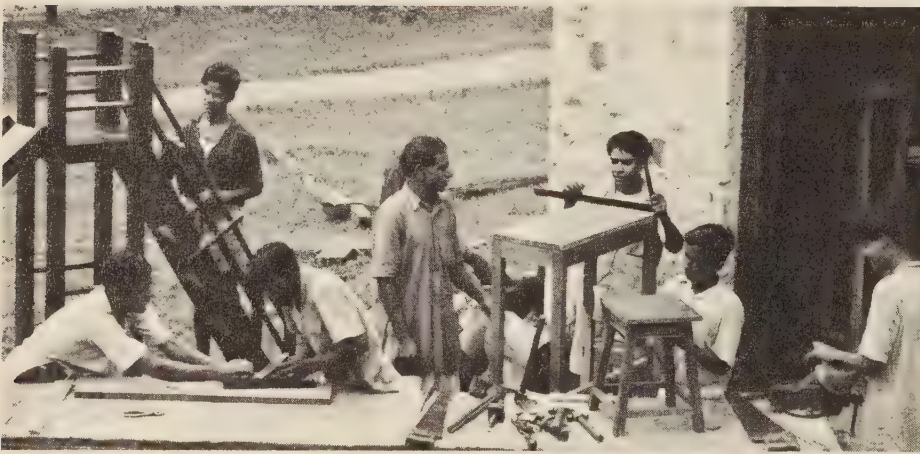
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The Bhil

JUBILEE

BY L. LOUIS de GROOT



BHIL BOYS are taught carpentry.



IN AN ARITHMETIC CLASS pupils take dictation on slates.

■ India is a country of great contrasts and contradictions and this makes judgments difficult. On the one hand there is a spirit of confidence and hope. The building one sees in progress in Delhi, the capital city, the roads under construction everywhere, the waving wheat fields of the Punjab with their modern machinery for seeding and harvesting, inspire hope and confidence. On the other hand the chant of the beggars on every main street, in front of every important building, in every market place, creates a different mood. This is intensified by the fact that this is again a famine year in some parts of India.

There are signs of progress in many areas. Air India operates Boeing 747 planes on international routes and is able to compete with the great airlines of the world. On the other hand there is the antiquated railroad service and the dirt one sees everywhere. One gets the impression of strenuous effort in the construction of homes, office buildings and roads, but on the other hand there is an awareness of sloth and apathy. It took me one hour and fifteen minutes to cash a traveller's cheque in a bank in Delhi because it was the time of the morning tea-break. India is a country of 550 million people, but that is only part of the real and total picture. With the present birth rate continuing the population of India will double in the next 28 years.

I saw a report on a survey made in one village which showed that out of 100 live births only 12 children lived to

the age of 15. On checking with people who know I was told that this is not unusual.

India is a country which has freedom of religion guaranteed to everyone under article 25 of the constitution. But again, that is not the end of the matter, for India is made up of a number of states which make their own laws. Some of these states have passed restrictive legislation regarding the propagation of religion. In November, 1972, the conflict between the constitution and state laws came to a head with a test case in Orissa State. The supreme court of Orissa declared the Orissa legislation, restricting religion, invalid. It stated that conversion is part of the Christian religion and the only limitation which can be required is that of forbidding force and fraud.

The fact that the Christian church is passing through a difficult period in India is made clear by an incident at the Issagarh Church near Jhansi. This church, built by Presbyterians, was destroyed by the explosion of a 50 pound bomb. The bombing was a shock to people of all religions because this is the first time, as far as anyone can remember, that a place of worship was destroyed in this way in India.

All the facts referred to have a vital bearing on the jubilee in the Bhil field, now known as the Vindhya-Satpura Deanery of the Diocese of Bhopal. The jubilee theme was "Thy Light Has Come, Rise, Shine."

The celebration took the form of the annual mela, a conference type of gathering. The Christian people of the area meet

THE PRESBYTERIAN RECORD



the teacher checks on those in the back row.

at Amkhut each year for the event. They come, bringing their own food, and live in huts made of leaves for the days of the mela.

The mood of the meetings could be summarized in three words; thanksgiving, joy and expectancy. There was thanksgiving to God for the grace and truth made known in the good news in Jesus Christ. There was deep gratitude for God's servants John and Mary Buchanan, and for all the Canadian missionaries which have followed them. It was a great experience to talk to some of the older men and hear them recall the names and the work of the missionaries of former days, The return to India of the Rev. and Mrs. Earl Toombs, Miss Isobel McConnell and Miss Helen Acton for the occasion was a fact which added greatly to the celebration.

It was a humbling experience to see the great joy which marked the jubilee. The Bhils have very expressive faces and do not hide their emotions and it was great to see their smiles and hear laughter during the days I was there. This was especially touching because this is a time of trial and hardship for them.

The Bhil area, which is poor and rugged country at its best, is suffering from a severe drought. The rains last fall were much less than usual and the wells have been going dry at an alarming rate, and it is still three months till the monsoons come. The crops were poor and, as a result, money is scarce. The Christian hospital at Jobat is treating 50 percent of its

May, 1973

patients on a charity basis. Still, there was joy during the celebrations and one had the feeling that these poor people understood the glory of the gospel of Jesus Christ in a way which escapes us in our opulence.

There also was the awareness of the dark shadow which hangs over the Christian church in the Madhya Pradesh State, which has passed restrictive legislation affecting the Christian church; a threat of heavy fines and imprisonment hangs over ministers baptizing adult converts and the converts themselves.

It takes courage, and it may be costly, to be a Christian among the Bhils. A Christian farmer applied for the same economic aid his neighbours were receiving and was turned down because he is registered as a Christian. His neighbours were receiving government grants in aid of 2,000 rupees (about \$300), a very large sum in India, to dig wells on their farms and supply the necessary water for irrigation. He was told to get his money from the missionaries because they are rich. When he asked if he could do anything to change the refusal, he was informed that he could officially renounce the Christian faith. And yet there was joy among these people who are so intimidated and persecuted.

Most impressive of all was the note of expectancy. People had not come merely to celebrate the great acts of God in the past, they came with hope and expectation for the years ahead. There was a feeling that this is a decisive hour for the Bhil church. Because of the repressive forces of the past years the church has turned inward and has neglected the responsibility of evangelistic outreach. One could feel the sense of urgency which now is in the hearts and minds of many. One man said to me, "blood may have to flow, but we must obey Christ and evangelize."

The seed has not only been sown among the Bhils, it has borne fruit. I saw the fruit. I saw the role of the Jobat hospital, not merely as an institution where a healing ministry is carried on in the name of Christ, but as a place where the gospel of salvation is preached by an active chaplain. This chaplain, incidentally, was the second child brought to the Abey Memorial Home, the home for motherless children.

The Bhil area seems to be getting ready for another great time of sowing and for another time of harvesting. The word revival was heard frequently as it also was in the Jhansi area.

And what of our missionaries? We need not apologize for the people we have sent to India; their commitment to Jesus Christ, their love for the people among whom they work, the respect in which they are held. The two bishops attending the

AS CHAIRMAN of the board of world mission, the author shared in the celebration of the 75th anniversary of the coming of the gospel to Vindhya-Satpura, the Bhil area of the Church of North India. Mr. de Groot was in India for 22 days.

jubilee; Bishop Nasir, the moderator of the Church of North India and Bishop Patro, of the Diocese of Bhopal, spoke of the quality of our missionaries. The church has been planted among the Bhils; that church is alive and is witnessing. The Bhil church is standing on the edge of something great and is looking with expectancy for a new outpouring of God's spirit in its midst and a new empowering for greater services. Let us give thanks with the Bhil people for the blessings of the gospel in the past and let us pray for them and with them as they expect great things from God in the future.★

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News

Thunder Bay minister nominated as moderator

Rev. Dr. Agnew H. Johnston, 66, of St. Andrew's Church, Thunder Bay, Ont., is the official nominee for moderator of the 99th General Assembly of The Presbyterian Church in Canada.

In a ballot by ministers and elders of the 44 presbyteries across Canada, Dr. Johnston was elected over four other candidates. His name will be put forward when the General Assembly opens in Glenview Church, Toronto, on June 3. Any other minister who is a commissioner to the Assembly may be nominated from the floor. The others voted upon this year were: Rev. Dr. Everett H. Bean, Sydney, N. S., Rev. Dr. Donald A. Campbell, Charlottetown, P. E. I., Rev. Dr. Harry S. Rodney, St. Thomas., and the Rev. H. Lloyd Henderson, mayor of Portage la Prairie, Man.

Born near Kemptville, Ont., Dr. Johnston received an M. A. in political science at McGill University. He is a graduate in theology from Knox College, Toronto, and in law from Osgoode Hall, Toronto.

Dr. Johnston began his ministry at Fenelon Falls, Ont., in 1932 and moved to what was then Fort William two years later. In tribute to his long service as chairman and member of the board of education, the city of Fort William named a new school after him in 1970.

Dr. Johnston is married to the former Christine MacKay of Thunder Bay, and they have three sons.

Music camp returns

It had to return. Such a tremendous thing could not die. The whispers of hope, for another camp, gradually grew

to a loud shout. Montreal Presbytery responded by appointing a camp committee with Mrs. C. Stewart-Patterson as chairman.

This year's camp will take up where last year's left off. Contemporary music will blend with traditional. Anthems, old and new; instruments, hit or blown; voices young and old will raise the roof of the lodge in praise of the Lord. An exciting aspect of worship will be built up and another camp family will grow together in Christian living, day by day.

There will also be swimming, boating, sports, arts and crafts, and campfires. It is hoped that many of last year's campers will return, bringing friends.

The dean will be the Rev. W. M. Moncrieff of Maplewood Church, Chateauguay, Que. Alan Cowle, organist of Knox Church, Oakville, Ont., is on the staff, and there will be leadership for guitars, instrumental groups, children's choirs and others.

From Sunday, August 26 to Sunday September 2 at Golden Lake Camp, near Killaloe, Ont., 80 miles west of Ottawa. For all who love music and their families.

French-speaking camp

For teens this summer there will be a unique opportunity offered by the national committee on camping of our church. A ten-day camp with the usual ingredients of Christian fellowship, learning and outdoor activities will seem quite different because French will be spoken throughout. The campers will be teens whose first language is English, although on staff there will be several for whom French is their native and working language.

The idea for this type of camp came from several quarters. It will give opportunity for informal conversation and singing, seldom included in school French programs. Moreover, it can be an enriching experience to use another language in



CHURCH LEADERS TOURED CANADA together to promote Ten Days for World Development. From the left: Dr. John Zimmerman, Lutheran president; Dr. Max Putnam, Presbyterian moderator; Archbishop E. W. Scott, Anglican primate; Dr. N. Bruce McLeod, United Church moderator; and Bishop W. E. Power, president, Canadian Catholic Conference.

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The director will be the Rev. Gerald Doran, a bilingual minister in the Richmond-Stittsville charge in the Ottawa Presbytery. He is securing a staff capable in oral French, as well as being enthusiastic and dedicated camp leaders.

The dates are July 22 to August 1 at Gracefield Conference and Camping Centre, 60 miles north of Ottawa. Campers must be age 14-18 and have a minimum of three years of French classes in school. For further information and registration forms, write the registrar, Mrs. G. E. Doran, Box 159, Richmond, Ont.

Armagh, home for girls

At the annual meeting of Armagh, the Presbyterian home for unwed mothers, it was reported that 82 girls have been admitted during 1972.

Of these 23 came from within 12 miles of Clarkson, where the home is located, 18 from Toronto, 38 from other parts of Ontario, one from Prince Edward Island, one from Nova Scotia, and one from the U. S. A.

Last September Mrs. Mary Gordon succeeded Mrs. Elizabeth Ralph as director of Armagh. Mrs. Gordon holds an honours degree in economics and sociology, and has long experience in social work.

Family Institute

The 6th annual Marriage and Family Counselling Institute, sponsored by Iona College, University of Windsor, will be held from August 24 to 31, as an experiential workshop with emphases on demonstration, observation and participation. It is for clergy, social workers, teachers, nurses and others seeking greater competence in counselling and communication.

Further information may be obtained from the Rev. Gerald W. Paul, Director of Program, Iona College, 208 Sunset Avenue, Windsor, Ontario N9B 3A7.



THE ANNUAL MEETING of the board of evangelism and social action was held February 27 — March 1, in preparation for its final report to General Assembly before it becomes part of the new board of congregational life. The secretary, Rev. Wayne Smith is shown, right, with Rev. Ivan Carroll of Selkirk, Man.

Religion in schools

A national conference on Religious Education in a Pluralistic Society will be held at York University, Toronto, May 29-June 1. It is sponsored by the ecumenical study commission on religion in public education. The speaker will be Prof. Donald Horder of the University of Lancaster, England.

Full information is available from Canon H. L. Puxley, The Ecumenical Institute of Canada, 11 Madison Ave., Toronto 180.

Annual convocations

The moderator of the 98th General Assembly, Rev. Dr. Max V. Putnam, will give the address at the 129th convocation of Knox College. It will be held in Convocation Hall at the University of Toronto on Tuesday, May 1st, at 8 p.m.

Honorary Doctor of Divinity degrees will be conferred upon the Rev. Fred G. St. Denis of Vancouver, B.C., the Rev. Russell T. Hall of Lagos, Nigeria, and Prof. John Wevers of the University of Toronto.

"Biblical Politics" will be the theme of William Stringfellow, lay theologian and lawyer from Rhode Island, U.S.A., when he speaks at the 106th convocation of The Presbyterian College, Montreal. It

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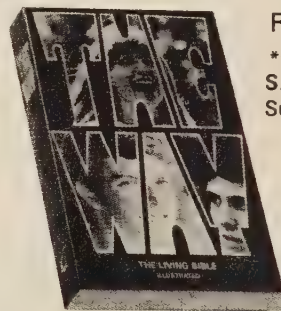


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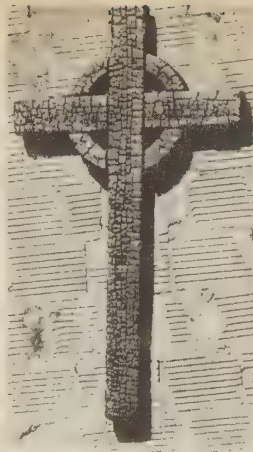
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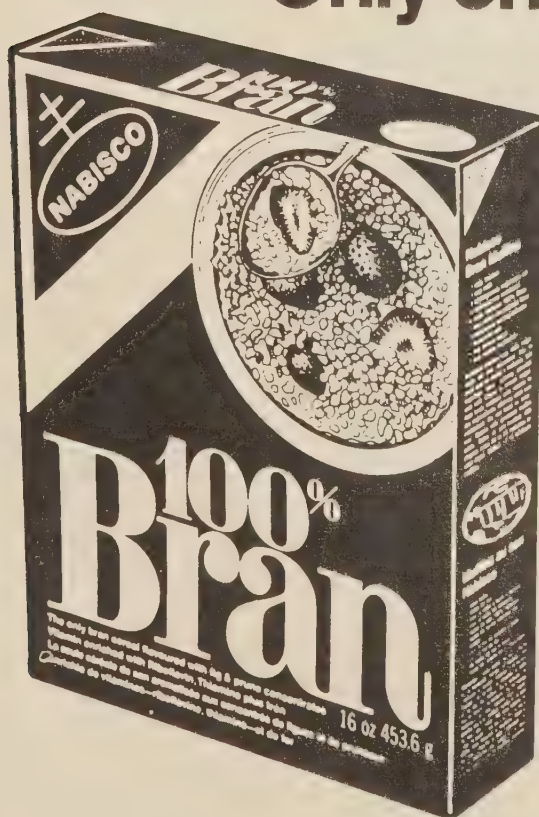
A church burns!



FIRE DID OVER \$200,000 worth of damage to St. Andrew's-Knox Presbyterian Church, Fort Erie, Ont., on the night of February 26. Most of the sanctuary was destroyed, but firefighters saved the new church hall from extensive damage. The minister, the Rev. E. Carson McLarnon, lost most of his books and personal papers. The church and their contents were insured.

Other local churches were quick to offer their facilities. A United Church minister, the Rev. Norman Russ, made his library available to Mr. McLarnon for use in sermon preparation.

These graphic photos were taken by the TIMES-REVIEW, Fort Erie, and were supplied by the editor, John R. Scott.



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For further information, write:
Ewart College, 156 St. George St.,
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will be held in the Church of St. Andrew and St. Paul at 8.15 p.m. on Wednesday, May 9.

Honorary D. D's will be conferred on the Rev. C. M. Kao of Taipei, Taiwan, the Rev. Iver D. MacIver of Maxville, Ont., and Prof. Allan L. Farris of Knox College.

The graduation exercises of Ewart College will be held in the college assembly hall on Thursday evening, May 17, at 8 p.m. The speaker will be the Rev. J. Karl English, chairman of the board, who has just completed a tour through the church.

L.I.P. grant to Simcoe

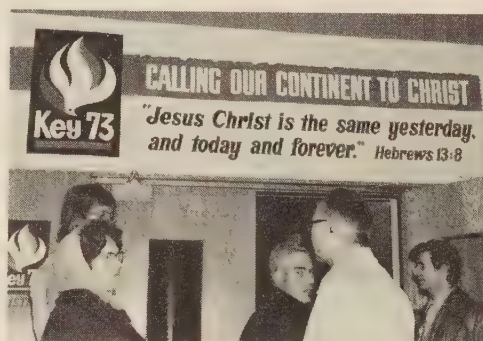
In Simcoe, Ont., the congregations of St. Paul's Presbyterian Church and Calvary Pentecostal Church have received a local initiative program grant from the government of Canada totalling \$8,300.

It will be used to do necessary repairs and renovations to church property. Seven men and a foreman and book-keeper will be employed.

Edmonton C.E. series



Over 85 persons registered for a series of six lectures on the Early History of the Christian Church, given by Rev. Dr. G. A. Hadjiantoniou in Westmount Church, Edmonton. It was sponsored by the Christian education committee of Edmonton Presbytery, and was recorded on cassettes for borrowing.



DELEGATES are shown arriving at the Key 73 evangelism seminar, St. Andrew's Church, Islington, Ont., March 9 to 11, sponsored by the Presbytery of West Toronto. Eighty-three persons from 15 congregations participated.

BUDGET RECEIPTS

At the end of March receipts from congregations for the General Assembly's budget totalled \$224,096, as compared to \$233,150 at the same time last year. Expenditures for the three months totalled \$633,388 as against \$548,958 in 1972.

Letters

(Continued from page 7)

for congregations to participate in agape is a very timely one and should be heeded.

One comment I would like to make to Prof. McLelland — please do not place all the blame on the session. There are many church members who are quite happy to sit back in the "comfortable pew" and be served from a silver platter.
Montreal, Que. *J. D. Mackie*

"INASMUCH AS..."

It was with sadness I read the article entitled "The World's Most Serious Problem." (March Record)

I confess, as I read the word, I become increasingly aware of what there is said concerning the poor, and it behooves me to be obediently responsive.

If by some gigantic feat, individually and collectively, it were possible to give each person in the world sufficient to eat, and comfortable surroundings (which none of us deserves), I humbly ask, would we have solved the world's most serious problem? On the authority of Christ's words in John 12:3-8, I say, no we would not!

I am troubled indeed, Mr. Editor, that you could apparently forget Christ's most important mandate to the church... "go ye into all the world and preach the gospel to every creature."

You and I know that the greatest social reforms ever to take place inevitably follow sincere response to the preaching of the good news, that God loved enough to give of himself in Christ, to allow him to live and die that we might know forgiveness of sin, freedom from guilt, and reconciliation with himself.

God's sovereign plan of love and mercy remains, "If my people, which are called by my name, shall humble themselves, and pray and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land."

No, the world's most serious problem is not poverty. It is, as it has been from time's beginning, man's rebellion and rejection of God's will and purpose for one's life.

Kingston, Ont.

E. Shirley Haines

The program you proclaim is, without doubt, very good. But it should have come 40 years earlier.

In that time, after the first world war,

THE PRESBYTERIAN RECORD

hymn of the month

from the new Book of Praise
No. 207—Hail the day
that sees Him rise

■ Although this hymn and tune appeared in our former Book of Praise, it unfortunately was not as well-known as it deserved to be.

Charles Wesley, who wrote over 6,000 hymns on many subjects and for various seasons, has given us one of his finest in this Ascension Day hymn. Originally it had ten stanzas of four lines each, but we have reduced it to six stanzas for our book.

Charles and John Wesley objected very strongly to having any changes made in their hymns, yet John did not hesitate to improve many of Charles' hymns. This hymn has probably had more revisions than any other of Charles' hymns.

Since 1852 an Alleluia was added, which has become a prominent feature of the hymn. The tune "Llanfair" (Thlahn-vire), which has become associated with this hymn, is one of those Welsh tunes which should inspire us to sing it with enthusiasm.★

in every country (first in England) men stood up to warn of things to come, in the name of the Lord. But... people shut their ears and hearts and closed their eyes; their own welfare was more important to them, and instead of love and charity... hatred and violation reigned in the world.

The evil, that could be uprooted when it began, before it could spread widely, was, after the second world war, encouraged. Now, since the knife is getting nearer and nearer our own throats, we remember our God and our duties; and as ever before, too late. God's patience turned to activity we won't like.

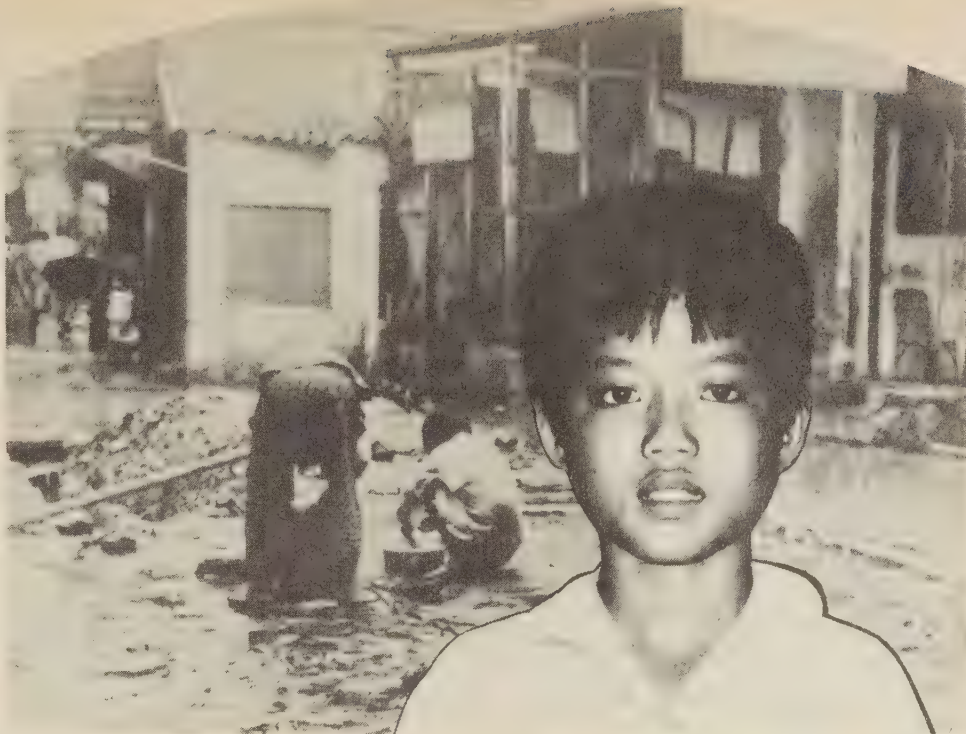
It is late, but not too late to beg his forgiveness and his mercy, bending not only our heads and knees before him but our hearts too, in obedience. And that will do more for us and the whole world we now want to redeem...

Abbotsford, B.C. (Mrs.) Hedwig Muller

HUMOUR IN THE RECORD

We need no longer worry about the quality of the cartoons in The Record. We have excellent humour in the "You were asking?" section on page 26 of the March Record, I quote:

"Q. Who decides whether or not the



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If it's a crime to steal to stay alive, then Sung Hwan was guilty.

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women members of the choir shall continue to wear choir hats?

"A ... In a matter of such importance ... I think the decision should be that of the full session."

Keep up the good work, Dr. Fowler! The only doubt that nags me slightly is that those readers who applaud the cartoons will not realize that this was intended as humour.

It was, wasn't it?
Peterborough, Ont.

W. Shaw

THE BOOK OF PRAISE

Every Sunday I realize once more how much I detest the new hymn book.

It weighs a ton. Who besides the choir and the few who read music read the notes? Spread out so widely the dullest hymns are devastating. The good ones too long to contemplate.

The psalms have been reduced to the monotonous sing-song with many lovely words changed with no resulting clarity.

Once more we've let the intellectuals grab the ball and run with it and now we're stuck with the results. Us old timers—(you knew I was!) were happy with the old book and if the new one brings one more convert it'll surprise me a whole lot. I could have endured the hymns, but those lovely psalms!

Did you ask me if I wanted a new book—did I get a chance to protest? Did we get it free? !!

Willowdale, Ont. (Mrs. J.D.) Nancy Pollock

Youth

Winter weekend



Some of the 95 young people at the Quebec and Eastern Ontario Synod winter weekend, Camp Iawah, February 23-25, are shown taking part in the broomball championships.

The Rev. John Allan of Trinity Church, Willowdale, Ont., spoke on the theme, "Christian Discipleship Today," and Bible study was led by the director, the Rev. Larry Cowper of St. Andrew's Church, Spencerville, Ont., and Knox, Ventnor. The program also included a movie, *In His Steps*, and Communion.

St. Andrew's, Islington



"Christ's Young Ambassadors" a junior teen-age group from St. Andrew's Church, Islington, Ont., is shown at their weekend retreat, February 23-25. Standing are Mr. and Mrs. Ken Self, two of the leaders, with Kathleen Kang.

Youth events in May

Except for the Synod of Alberta, all the events listed below are planned for the Victoria Day weekend, usually from the evening of Friday, May 18, until after lunch on Monday, May 21.

Look under your synod to find where your exciting event is, the theme, who's going to lay it on you, and who to contact for further information and/or registration forms. Do it today, some of the camps have limited space and registration deadlines.

Synod of British Columbia May Conference: place, St. Andrew's-St. Stephen's, North Vancouver, B.C.; contact—Miss Janie Goodwin, 724 Gilhurst Cres., Richmond, B.C.; phone 604-277-3512.

Synod of Alberta May Fellowship Weekend (May 11-13): place, Camp Kannawin, Sylvan Lake; theme, "Conviction or Convention;" speakers, Rev. Doug Fry and Rev. Ted Sivers; cost—\$10; registrar—Ted Samson, 7 Rosevale Dr., N.W., Calgary, T2K 1K6; phone 403-289-2636.

Synod of Saskatchewan Tweek Weekend: place, Camp Christopher, Saskatchewan; contact—Miss Judy Ratcliffe, 545-5th Ave., N., Saskatoon; phone 306-244-5011; after May 1—Box 16, Sylvania.

Synod of Manitoba and Northwestern Ontario May Conference: place, Brandon, Man.; contact—Jim Marnoch, Jr., 562 Aikins St., Winnipeg, R2W 4J3; phone 204-586-7364.

Synod of Hamilton and London Spring Camp: place, Kintail, Ont.; contact—Miss Lynda Fox, 105 Terrace Avenue, Hamilton.

Synod of Toronto and Kingston Spring Fellowship: place, Scott Mission Farm, Caledon Hills, Ont. (Boys: be sure and bring flashlights!); theme: "Sharing Your Faith: Is Your Faith like Peanut Butter—Does it Spread?" speaker, Rev. Robert Rumball, and dean, Rev. James McKay; registrar—Miss Linda Sipila, #2, 312 St. Clair Ave., W., Toronto, Ont., M5P 1M9; phone 416-921-0363.

Synod of Quebec and Eastern Ontario May Camp: place, Camp IAWAH, north

of Kingston, Ont.; speaker, Rev. W. Tait; registrar—Miss Lezlie Wood, 612 Courtenay Ave., Ottawa, K2A 3B5; phone 613-722-2421.

Synod of Atlantic Provinces May Weekend (?): contact, John Fraser, Box 238, St. Francis Xavier University, Antigonish, N.S.; phone 902-863-2944; home address: 35 Prospect St., New Glasgow, N.S.; phone 902-755-1835.

Have a great weekend at your favourite event!

Men



PERSONAL WITNESSING was the theme of a Hamilton men's conference at Cedar Glen. Gordon Young of Stoney Creek, left front, headed the planning committee.

PM PERSONALITY

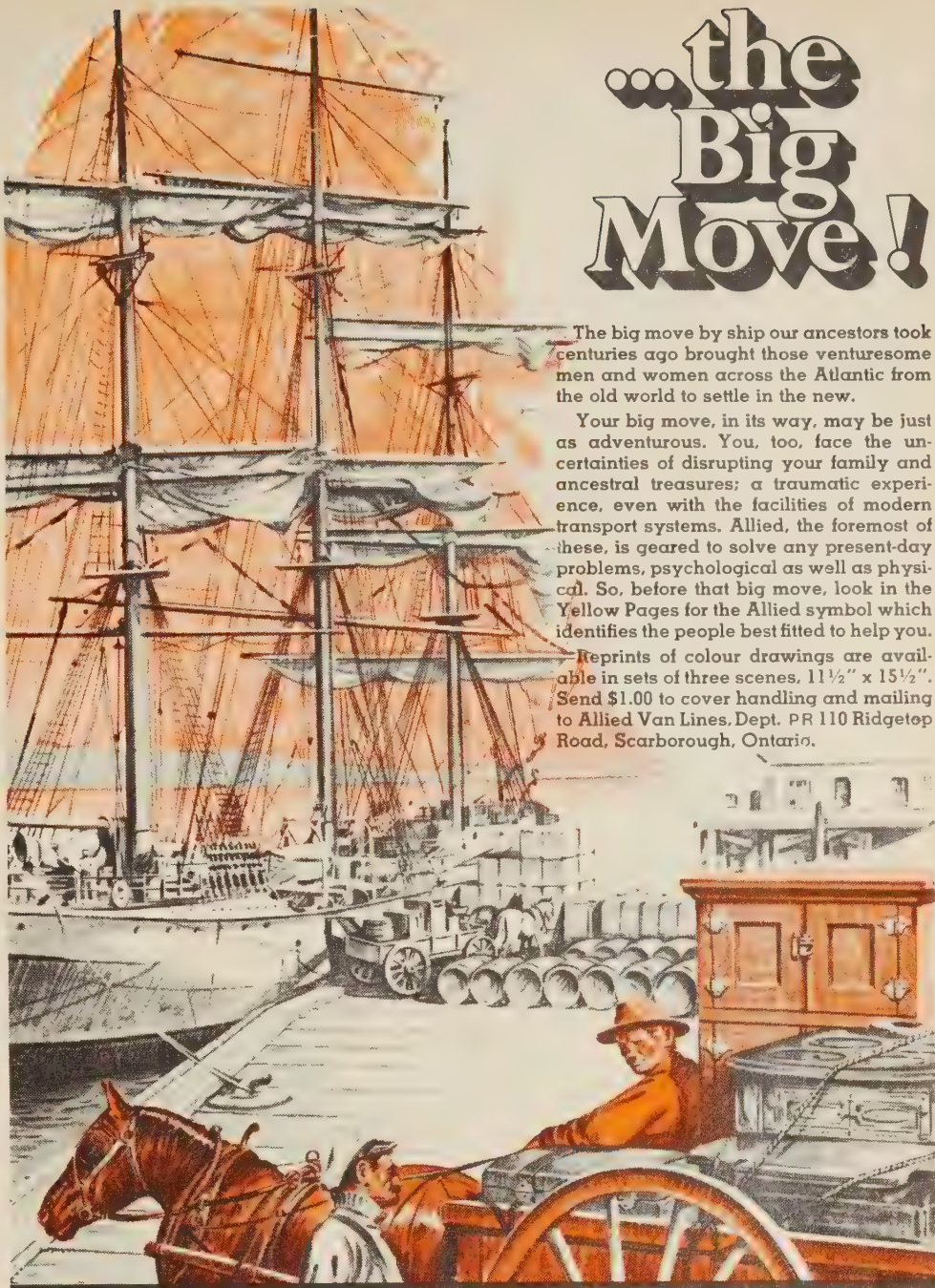


The secretary of the active men's work committee in the Synod of Saskatchewan is our PM personality for this month. Alwyn Codling of Prince Albert, who is better known as "Al," is a member of the session of St. Paul's congregation where he was ordained to the eldership in 1951. He served 12 years as clerk of session and 10 years as church school superintendent. He is presently on the board of managers of the Presbyterian Fellowship House, which is a home for Indian boys attending school in Prince Albert. For 14 years he has been on the Wahpeton Indian Reservation. Al has been active in the Presbyterian Men's movement since 1960 and has missed only one western conference in that time. He has been a member of the synod men's work committee for the past eight years.

During World War II Al Codling served overseas with the Canadian army and was discharged in 1946 with the rank of C. S. M. He is now employed by the Saskatchewan Wheat Pool with the position of marketing supervisor of farm supplies. Al and his wife, Dorothy Elizabeth, are the parents of six children; Donald, who is minister of the Presbyterian Church at Tabusintac, N. B.; Terry, who is minister of the Church of Christ at Kenora, Ont. and four daughters, Colleen in Vancouver, Mavis in Saskatoon, plus Dorothy and Elaine, who are attending collegiate in Prince Albert. As with all true westerners, Al is keen about curling but turns to golf when the weather is right.

May, 1973

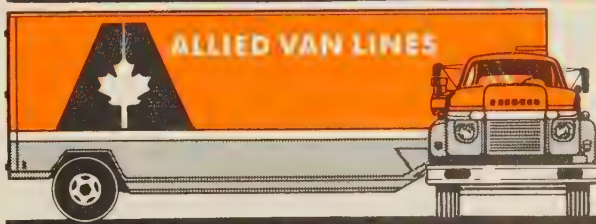
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The General Assembly's Committee on History urges congregations to deposit historical materials relative to themselves or The Presbyterian Church in Canada in the Archives of the Church in Knox College. For information or deposit, please contact The Archivist, 59 St. George Street, Toronto, Ontario.

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See/hear

Sonshine

Dani Davidson writes: "This is a Power and Light Co. album from Today Productions. I was prepared to dislike the record since a previous P & L album didn't impress me, but the personnel have changed and this new group is musically tight and sounds good. Instrumentally, they owe a lot to Chicago, Blood, Sweat & Tears, and Lighthouse while their vocals have roots in the Fifth Dimension, Spanky and again perhaps a touch of Lighthouse. The technical quality seemed OK. I enjoyed this record—all the tracks were good and the music was not sacrificed in order to promote the message. The record is available through Campus Life, Box 378, Willowdale, Ontario."

Presbyterian Posters

Five posters, 22" x 34" for 25 cents each or \$1 per set, that's the deal from Presbyterian Distribution Service, 225 Varick St., New York, N.Y. 10014. The posters are bright and beautiful: they include "In the Beginning," "Self-Development," "For Christ's Sake," "Here's Hope," and "Find a New Freedom." The flip-side is a black and white poster about 10 feet long.

Arch Books Aloud

Many of my readers will already be familiar with the fine series of children's books called Arch Books. Now the publisher has added the oral dimension. There are 12 sets of "Arch Books Aloud." Each set consists of a 7" 33 1/3 rpm record and two "Arch" books. The children and I listened intently to set #10, which includes *The Good Samaritan*, *Samir's Midnight Friend*, and the record. The voices on the record are well done (not condescending) and the technical quality of the record is also good. The only annoying feature was the "beep" indicating time to turn the page. We didn't need it. If it had only been on one channel (the record is stereo by the way) we could have cut it out, but it wasn't and we couldn't. Cost of the sets are \$1.69. Available from Presbyterian Publications, 52 Wynford Dr., Don Mills, Ont. M3C 1J7.

Cassette Tapes

The cassette tape has quickly moved from a poor-quality to a high fidelity medium that rivals records and even challenges the best of reel to reel machines. This hasn't been done by a wave of the wand, and the technology has not been fully applied. Anyway, thank

THE PRESBYTERIAN RECORD

London records for dolbyizing their pre-recorded tapes (try their sample tape!) Thank Columbia Canada for being only a year later than Columbia U.S. in dolbyizing. Thank Advent for insisting on quality equipment. Thank T.D.K. for their new Extra-Dynamic tape. Thank 3M for cobalt high energy tape, and thank all those who market chromium dioxide tape. As for me and my house, we refuse to buy a tape unless it bears the double "D", dolby insignia.

Filmstrips

If it's not the best, I don't know of a filmstrip library any better than that of the Rev. Wm. A. Henderson. Mr. Henderson provides good service at reasonable cost. For information write: Filmstrip Library, 447 Hunter St., Woodstock, Ont.

— L.E. Sivers

Books

GOD, SEX AND YOU,

by M. O. Vincent, M.D.

"If you have no interest in love, sex, freedom, happiness and contemporary sexuality, this book is not for you. That interest is all you need for a start. If you are trying to decide the place of sex in your life or are unhappy with it as it is, then read on!" These are the words of the author, psychiatrist and medical superintendent of the Homewood Sanitarium, Guelph, Ont., in the preface. Drawing upon his clinical experience as psychiatrist and of equal significance, his own deep personal conviction concerning the

revelation of God in Jesus Christ, Dr. Vincent explores the spectrum of confusion surrounding the place of sex in society and inter-personal relationships.

In succession he turns his attention to modern interpretations according to *Playboy*, the new morality, and with scripture as his reference point reveals the shallowness of each position. This is a book that every clergyman will appreciate; it will give support to hard-pressed parents, and provide guidance to a confused and searching young generation. (Welch, \$5.25)

Gordon Hastings

INTRODUCTION TO THE OLD TESTAMENT, by Prof. R. K. Harrison

Prof. R. K. Harrison of Wycliffe College, Toronto has given us in this book the results of many years of careful study and research. The book runs to 1325

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pages, almost one third of which is devoted to summarizing the developments in Old Testament studies. The methods and premises of Old Testament scholars are outlined on such topics as archeology, near eastern chronology, textual criticism (the Graf-Wellhausen hypothesis comes in for lengthy criticism!) and the history, religion and theology of the Old Testament.

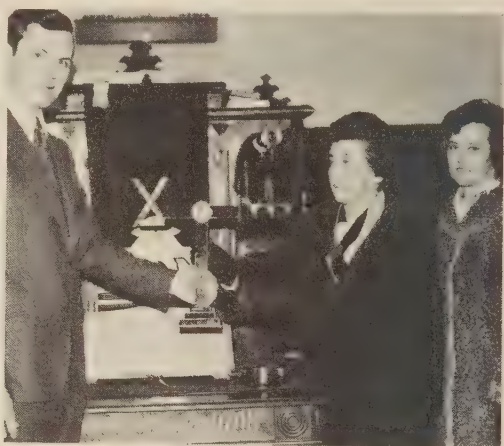
Also included is a treatment of each book along the familiar lines of authorship, outline, background, and principal ideas. The books of the Apocrypha are discussed in the concluding chapter so that the reader may learn something of their influence on the development of Judaism. While one might not agree with all the author's conclusions, nonetheless the book is a valuable addition to the study of the Old Testament. (Home Evangel, \$13.75) *Allan M. Duncan*

Church Cameos

■ A picture of the Rev. Alexander Sutherland, first minister of *Bethel Church, Scotsburn, N.S.*, has been placed in the minister's study. It was given by John R. Sutherland, a grand-nephew, and his wife Dorothy, in memory of his parents, Duncan D. and Mary O. Sutherland, sister Isabel Gammon, and cousin Charles A. Sutherland.



AN EAGER GROUP from St. Andrew's Church, Markham, Ont., are meeting weekly to prepare for witnessing in their community. They are shown examining material for the Key 73 program.



THE COMMUNION TABLE area in St. Andrew's Church, Spencerville, Ont., has been set aside as a memorial to the congregation of St. Matthew's Church, East Oxford, recently dissolved. In the photo elder James Purcell receives a gold cross given in memory of Miss Stella Johnston and Mrs. Alice Johnston Tackaberry by Mrs. Helen Curtis and Mrs. Lois Snyder. Their grandfather, William Johnston, made the Communion table in 1901 when he built St. Matthew's Church. Other memorials dedicated by Rev. L. J. Cowper included a Bible stand given by Mrs. Wm. Smail, wife of St. Andrew's clerk of session.



A CHURCH SCHOOL TRANSPORTATION service has been provided for children of the community, by Caven Church, Bolton, Ont. Elder Murray Stewart accompanies the driver to see that the children are safely picked up, greet their parents, and invite them to participate in the life of the congregation. Rev. Warren McKinnon, the minister, reports that since the service began, church school attendance has doubled. Teachers shown are Mrs. N. Christieson, Mrs. Glen Davis, superintendent, and Mrs. A. Parker.

YOU WERE ASKING?

Q How many congregations in The Presbyterian Church in Canada bear the name "St. Andrew's?"

A A hurried count in Acts and Proceedings of the General Assembly, 1972, indicates 185. A total of 141 bear the name Knox, 43 St. Paul's, 25 St. James, 21 St. John's, 19 Calvin, 12 St. David, 12 St. Matthew, 11 St. Giles, 11 Westminster, 10 Zion, 10 St. Stephen, 9 Chalmers, 7 Burns (not the poet but the Free Church minister), 7 St. Mark, 7 Grace, 5 St. Luke. There is one St. Peter's, one St. George's, and I cannot find a St. Patrick's. There are 23 congregations bearing the name "First Church." (Where there is a double name, as St. Andrew and St. Paul, I have counted one for each).

Q In our presbytery, following nominations and voting, the moderator asked that the vote be made unanimous. Is this legal?

A There is no law against it, but in my opinion it is a thing that should not be done. Unanimity is a thing to be proffered by someone who has made an unsuccessful nomination. It is not to be demanded. A motion for unanimity should be a gracious and a voluntary act: to ask for it is to destroy its nature.

Q I feel that an elder, in taking the call into my home for signatures, is using improper influence to have me sign it. What do you think?

A It is nothing of the kind. The congregational meeting has decided on a name to be put in the call. You are asked by the elder to support this. You don't have to sign it if your conscience is against signing. But the presbytery, in considering the call, may note how many have failed to sign and may come to the conclusion there are too many of these to permit the call being sustained. In such an event—and it has happened—the congregation has to start over again.

SEND QUESTIONS TO: Rev. Dr. L. H. Fowler, 376 Lakeshore Road, Port Hope, Ont. Include name and address, for information only.



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day when you receive a reply from your child—the original and an English translation.

The child—like Betania—may live in an Orphanage which receives aid from other sources, but still must struggle to give children the basic needs of life. Your gifts help make possible the extra advantages so necessary to a child in today's world . . . shoes that fit, school books, nourishing food, a loving housemother . . .

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So please look again at the picture of little Betania. She is only one of thousands of children who need someone to care. Let a child know about your love. Why wait another day? Thanks so much.

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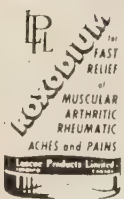


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Personals



In recognition of 54 years in the choir of Cooke's Church, Chilliwack, B.C., *Jack Keith* receives a gift from elder *Dorothy Davis*. A musical service preceded the presentation.

Mrs. Norman (Eileen) Parish is the new chairman of the national C.G.I.T. committee. She works with youth in her own congregation, Hillview Presbyterian Church, Toronto.

The *Rev. Alex M. McCombie* has resigned as assistant secretary of the board of evangelism and social action, and has been inducted as minister of his former charge, St. Andrew's Church, Islington, Ont.

Seven delegates from the Korean Christian Church in Japan will visit southern Ontario in May. They are doing a two-month tour of North America to study problems of minorities.

The visit of the *Rev. Earle Roberts* to India, referred to in the April Record, has been postponed. Mr. Roberts is the secretary for field operations, overseas emphasis, of the board of world mission.

Postal deliveries

Appreciation is expressed to the many readers who responded by sending in the coupon from the March Record indicating date of delivery of the magazine. Indications are that the postal service is improving.

Any complaints about late arrival of The Record should be made to your post office.

Presbyterian camps

Full information re camp dates and age groupings are available from:

Synod of Atlantic Provinces

Camp Geddie, Merigomish, N.S. Registrar, 805 The Maritime Building, New Glasgow, N.S. Telephone (902) 752-4543.

Camp MacLeod, Mira Ferry, Cape Breton, N.S. Rev. Murdock MacRae, R.R. #1, Bras d'Or, N.S.

Camp Keir, French River, P.E.I. Hugh Lowry, Box 142, Charlottetown, P.E.I.

Synod of Quebec and Eastern Ontario

Gracefield Camp, R.R. #1, Blue Sea Lake,

Que. Write Box 5441, Station F., Ottawa, Ont. K2C 0A8.

Camp d'Action Biblique, Richmond, Que. Mrs. David Fortier, Melbourne, Que.

Synod of Toronto and Kingston

Camp Glen Mhor, R.R. #1, Brechin, Ont.

Camp Iona, Bala, Muskoka, Ont. Mr. J. Young, 13 Eastdale Ave., Toronto 13, Ont.

Camp Dorothy Lake, 7 miles north of Kirkland Lake, Ont. Box 278, Kirkland Lake.

Synod of Hamilton and London

Camp Kintail, R.R. #3, Goderich, Ont. Mrs. J. K. West, 165 Charlton Ave. West, Hamilton, Ont. Telephone (416) 528-3024.

Synod of Manitoba and Northwestern Ontario

Clear Lake, Onanole, Manitoba. Rev. Nicholas Vandermeij, 140 Edgar St., Dauphin, Man.

Bower Lake Camp, Boissevain, Manitoba (near the International Peace Garden). Miss B. Pettypiece, Boissevain, Man.

Simon House Camp, off #10 on Hwy. 391, Manitoba. Mrs. A. Webster, 11 Windsor Ave., Flin Flon, Man.

St. Andrew's Camp Delta, Manitoba. Mrs. H. L. Henderson, 6-7th St. S. W., Portage la Prairie, Man.

Prescawa Camp, Kejick P.O., Ont. Rev. C. MacIver, 203-1477, Notre Dame, Winnipeg, Man.

Presbytery of Superior Camp, Rev. Peter D. McKague, Terrace Bay, Ont.

Synod of Saskatchewan

Camp Christopher, Christopher Lake, Sask. Rev. D. Ron Foubister, 1302 33rd St. West, Saskatoon, Sask. S7L 0W9.

Synod of Alberta

Camp Kannawin, Sylvan Lake. Mrs. J. D. Yoos, Box 489, Sylvan Lake, Alberta. Telephone (403) 887-5760.

Synod of British Columbia

Camp Shuswap, Little Shuswap Lake, Chase P.O. Rev. R. Krepps, R.R. 3, Salmon Arm, B.C. Telephone (604) 832-4794.

Camp Wasa, Kimberley, B.C. Rev. Cal MacInnis, 117 Norton Ave., Kimberley, B.C.

Camp Douglas, R.R. 2, Gibsons, B.C. Mrs. M. McCallum, Box 67362, Postal Station "O", Vancouver, B.C.

Deaths

BLACKWELL, RANDOLPH A., former elder, Erskine Church, Ottawa, father of the Rev. Gordon L. Blackwell of Saint John, N.B., March 19.

CAMPBELL, MRS. EMMA V., 66, long time member of St. John's Church, Medicine Hat, Alta., active in women's groups, March 15.

CASSELLS, HAMILTON, Q.C., M.B.E., general counsel of The Presbyterian Church in Canada, member chaplaincy committee, elder, St. Andrew's Church, Toronto, March 24.

CROSS, MRS. H. W., active in women's groups, cradle roll secretary, Durham Church Ont.

CROWLEY, MRS. BERNICE, faithful member and worker, First Church, Kenora, Ont., March 22.

CUNNINGHAM, MRS. GEORGE, 88, wife of the senior elder, Orillia Church, Ont., mother of the Rev. George Cunningham, Jean (Mrs. Grant Muir), Maymie, and the late Rev. Tom Cunningham, March 27.

HALLAM, HARRY S., elder, Town of Mount Royal Church, Que., March 25.

HEWITT, WILLIAM H., 63, elder, former church school superintendent and director of music, Durham Church, Ont., March 3.

LOGAN, C. J., session clerk and treasurer, 40 years, Murrayville Church, B.C., March 10.

MAHOOD, MRS. ELIZABETH M., mother of the Rev. Denis H. Mahood, Nanaimo, B.C., March 12.

MacGREGOR, FREDERICK, elder, St. Andrew's Church, Huntingdon, Que., Feb. 28.

MacLEOD, MRS. KATHERINE, 99, widow of the Rev. Malcolm MacLeod, honorary president, Glengarry Presbyterian W.M.S., St. Andrew's Church, Maxville, Ont., March 1.

MARSHALL, VALENTINE, 58, elder, St. John's Church, Medicine Hat, Alta., March 17.

MASSON, JAMES L., elder, Central Church, Brantford, Ont., Feb. 28.

MCDONALD, CHARLES, elder, Victoria-Royce Church, Toronto, March 6.

MESSER, DON, 63, country music band leader, nationally known on radio and television, member Knox Church, Halifax, N.S., March 26.

NEAR, WILLIAM M., St. Andrew's Church, Kitchener, Ont., father of Miss Margaret Near, deaconess, Chinese Church, Toronto, April 1.

POWELL, HERBERT C., 88, father of the Rev. Donald H. Powell, elder, Knox Church for 47 years, Toronto, April 3.

PTOLEMY, ROGER H., former session clerk, Knox Church, Milton, Ont., May 2.

PUTNAM, MRS. OLIVIA, 97, mother of the moderator of the 98th General Assembly, Easton's Corners, Ont., March 25.

REID, JAMES PULLAR, 84, elder, Knox Church, St. Catharines, Ont., Feb. 24.

RIGSBY, FREDERICK VICTOR, 72, former session clerk, Knox's Galt Church, Cambridge, Ont.

RUSSELL, ROBERT C., elder, Runnymede Church, Toronto, March 1.

SANGSTER, WILLIAM, 96, senior elder, St. John's Church, Grimsby, Ont., formerly held many offices including chairman of the board and church school superintendent, March 10.

STEWART, WILLIAM, 86, senior elder, Patterson Church, Toronto, March 10.

STROTHER, RICHARD, former session clerk, charter member, St. Columba by-the-Lake Church, Pointe Claire, Que., Feb. 20.

WEBBER, MRS. J. F., 97, charter member, afternooh auxiliary and honorary member of the W.M.S., Knox Church, Wallaceburg, Ont., March 10.

WEBSTER, MRS. G. CARLYLE, widow of a Presbyterian minister and mother of Dr. Margaret Webster, principal of Ewart College, at Toronto, March 16.

Anniversaries

142nd — Knox, Campbellton, N.B., Feb. 25, (Rev. M. M. Graham).

140th — St. Andrew's, Cobourg, Ont., May 6, (Rev. Stephen Hayes).

99th — St. John's, Medicine Hat, Alta., June 3, (Dr. D. C. Smith).

Calendar

INDUCTIONS

Hayes, Rev. Stephen A., Cobourg, St. Andrew's, Ont., March 25.

Jones, Rev. James Peter, Knox, Guelph, Ont., Apr. 3.

McCombie, Rev. Alex., Islington, St. Andrew's, Ont., March 25.

VACANCIES & INTERIM MODERATORS

Synod of Atlantic Provinces:

Fredericton, St. Andrew's, N.B., Rev. Philip J. Lee, 101 Coburg St., Saint John.

Glance Bay, St. Paul's, N.S., Rev. E. H. Bean, 12 Lorway Ave., Sydney.

Lunenburg, St. Andrew's, N.S., Rev. S. D. Self, 4 Digby Cres., Dartmouth.

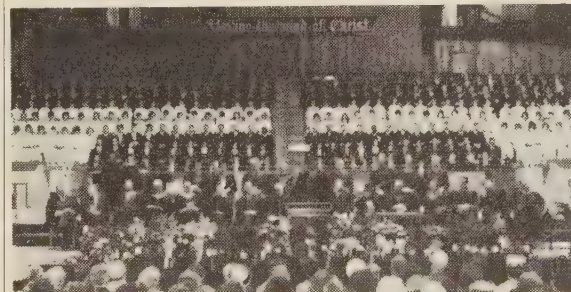
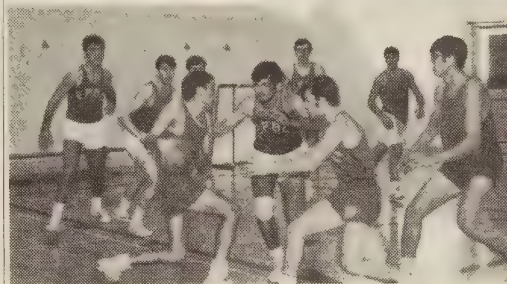
Murray Harbour North, Caledonia, Murray Harbour South, Peter's Road, P.E.I., Rev. James C. MacLan Jac, Box 68, Montague.

Newcastle, Millerton and Derby, N.B., Rev. Douglas Codling, R.R.1, Red Bank.

North Shore, North River, Englishtown, N.S., Rev. Neil J. McLean, 3 Queen St., Sydney

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Springhill, Oxford and Riverview, N.S., Rev. Gordon J. Matheson, Tatamagouche.
Thorburn, Union and Sutherland's River, N.S., Rev. Robert Cruickshank, #9 Mountain Park Apts., Norma St., New Glasgow.

Synod of Quebec and Eastern Ontario:

Caintown - Lansdowne, Ont. Rev. L. J. Cowper, Spencerville, Ont.
Manotick, Knox and Kars, St. Andrew's, Ont., Rev. Hamish M. Kennedy, 174 First Ave., Ottawa K1S 2G4
Montreal, St. Matthew's, Que., Dr. Charles Cochran, 351 Melville Ave., Westmount 215.
Ottawa, Westminster, Ont., Dr. Peter C. Wotherspoon, 444 St. Laurent Blvd., Ottawa K1K 2Z6.

Synod of Toronto and Kingston:

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Cookstown, Baxter and Ivy, Ont., Rev. Paul L. Mills, 32 Blake St., Barrie.
Creemore pastoral charge, Ont., Rev. Don Moore, Alliston.
Maple and Vaughan, Ont., Rev. J.C. Cooper, 50 Wynford Dr., Don Mills M3C 1J7
Pittsburgh, St. John's, and Sandhill, Ont., Rev.

I. Raeburn-Gibson, 59 Lundy's Lane, Kingston.
Port Hope, St. Paul's, Ont., Rev. J. S. Gilchrist, 70 Division St., Bowmanville.
Toronto, Bonar-Parkdale, Ont., Rev. H. Russell, 270 Gerrard St. E., Toronto.
Toronto, Glebe, Ont., Rev. J. M. Milroy, 37 Wigmore Dr., Toronto.
Toronto, Knox, Ont., Rev. E. J. Briard, 408 Rouge Highlands Dr., West Hill.
Toronto, Runnymede, Ont., Rev. J. McMurray, 652 Coldstream Ave., Toronto 19.
Uptergrove charge, Ont., Rev. C. H. Carter, Box 118, Victoria Harbour.

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Dresden and Rutherford, Ont., Rev. R. D. A. Currie, 520 Elgin St., Wallaceburg.
Dromore, Holstein and Knox, Normanby, Ont., Rev. J. M. Laurenson, Box 256, Durham, Ont.
Duart and Turin, Ont., Rev. M. E. Tubb, Box 606, Ridgetown.
North Pelham, Rockway, Ont., Rev. Alex K. Campbell, 26 Claremont St., Thorold.
Southampton, St. Andrew's, Ont., Rev. R. D. MacDonald, Box 1239, Port Elgin.
Thamesville-Kent Bridge, Ont. Rev. D. MacDonald, Duart, Ont.
West Flamboro, Ont., Rev. Wm. Reid, R. R. 1, Galt.

Synod of Manitoba and Northwestern Ontario:
Brandon, First, Man., Rev. William Barber, 540 Princess St. E., Brandon.

Flin Flon, St. Andrew's Cranberry Portage, Knox, Man., Rev. Nicholas Vandermeij, 140 Edgar Ave., Dauphin, R7N 0R6.
Geraldton, St. Andrew's, Ont., Rev. J. C. Hood, 15 Royston Court, Thunder Bay "P", Ont.
Neepawa, Knox, Man., Rev. Graeme E. Duncan, Box 429, Carberry.
Synod of Saskatchewan:
Estevan, Westminster, Stoughton, St. Andrew's, Sask., Rev. C. Johnson, 718 Elm Cres. N.E., Weyburn.
Kipling, Bekevar, Rev. Robert Robinson, 1850 Parker Ave., Regina.
North Battleford, St. Andrew's, Sask., Dr. R. A. Davidson, 1 Souris Court, Saskatoon.
Yorkton, Knox and Dunleath, Sask., Rev. Robin Ross, Box 57, Whitewood.

Synod of Alberta:

Banff, St. Paul's Alta., Rev. K. E. King, 8208-Seventh St. S.W., Calgary, Alta. T2V 1G8.
Chauvin, Westminster and Wainwright, St. Andrew's, Alta., Rev. C. W. Simpson, Box 58, Killam.
Innisfail and Penhold, Alta., Rev. K. C. Doka, 2403-15th Ave. S.W., Calgary.
Medicine Hat, Riverside, Alta., Rev. Donald C. Smith, 258 1st St. S.E., Medicine Hat, T1A 0A4.

Synod of British Columbia:

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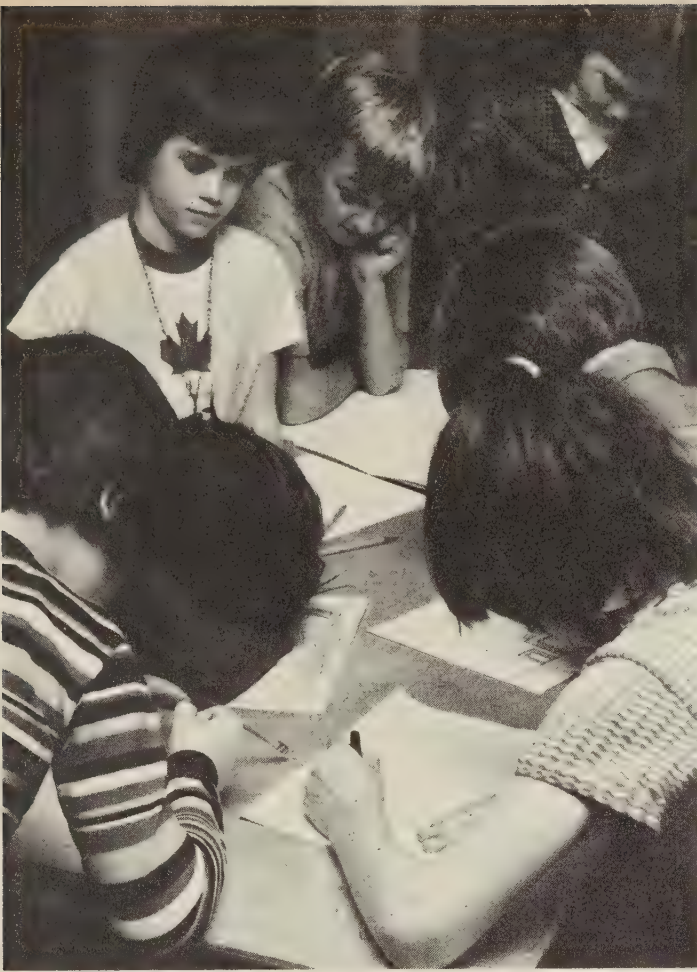
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June 1 - Matthew 16: 6-18
June 2 - I John 3: 1-11
June 3 - John 8: 1-11
June 4 - John 1: 29-42
June 5 - James 1: 21-27
June 6 - Matthew 9: 1-13
June 7 - Luke 10: 38-42
June 8 - Luke 19: 1-10
June 9 - Acts 2: 37-47
June 10 - Acts 2: 1-11
June 11 - Acts 2: 12-16
June 12 - Acts 2: 17-21
June 13 - Acts 2: 22-24, 32-36
June 14 - Acts 2: 37-42
June 15 - Acts 3: 1-10
June 16 - Acts 3: 17-21
June 17 - Acts 4: 5-12
June 18 - Acts 10: 1-8
June 19 - Acts 10: 36-43
June 20 - Acts 13: 23-16, 38, 39
June 21 - Acts 13: 44-51
June 22 - Acts 17: 1-6
June 23 - Acts 26: 24-29
June 24 - Jonah 2: 1-10
June 25 - Jonah 3: 1-10
June 26 - Jonah 4: 1-5
June 27 - Jonah 4: 6-11
June 28 - Jonah 1: 1-3
June 29 - Jonah 1: 4-10
June 30 - Jonah 1: 11-17



What God means to me!

CHILDREN'S PAGE

Birds, bees, sky and every tree,
These are some things God sent me.
Not just to me but to everybody you see.
This is what God means to me.

— Pam Irving, 11 years old

God brought to me,
The birds and trees,
And lakes and mountains high,
Whenever I feel, he's around me,
I take a nice deep sigh.

I always believe that God is around me.
I believe he's the trees that always surround me.
I believe he always follows me wherever I go.
Some of my friends just laugh and say no.
But I believe and only I know.

The church bells ring,
While we gloriously sing.
About our God above.
For him we will always
Care for and love.

— Pat Price, 11 years old

I THINK God is like a spirit with a power that can do anything,
that made the world with beauty and glory: the forest so green
with leaves, where the animals live. God is love.

The Lord is the mightiest.

— Hanny Simo, 10 years old.

GOD IS the creator of all things, the grass, trees, flowers,
snow, clouds, lakes, animals, people, etc. God is love and love is joy,
happiness and *life*.

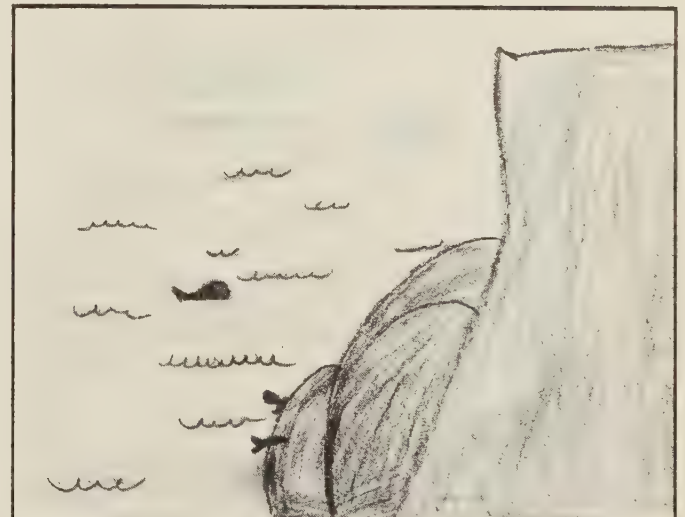
— Karren Slatter, 13 years old.

God created earth and man.
You can love him I know you can.
God made man to love and cherish,
And if you love him, you shall not perish.

Today there's not enough love for God.
Cause people think they're very mod.
But us who come to know our Lord,
Know it's best not to live by the sword.

— Dawn McCormick, 11 years old

These poems are written by children of St. Stephen's Church, Weston, Ont.



The sea is running in,
The sea is running out,
All this God made for me
And the mountain trout.

—Angela Romo, 9 years old

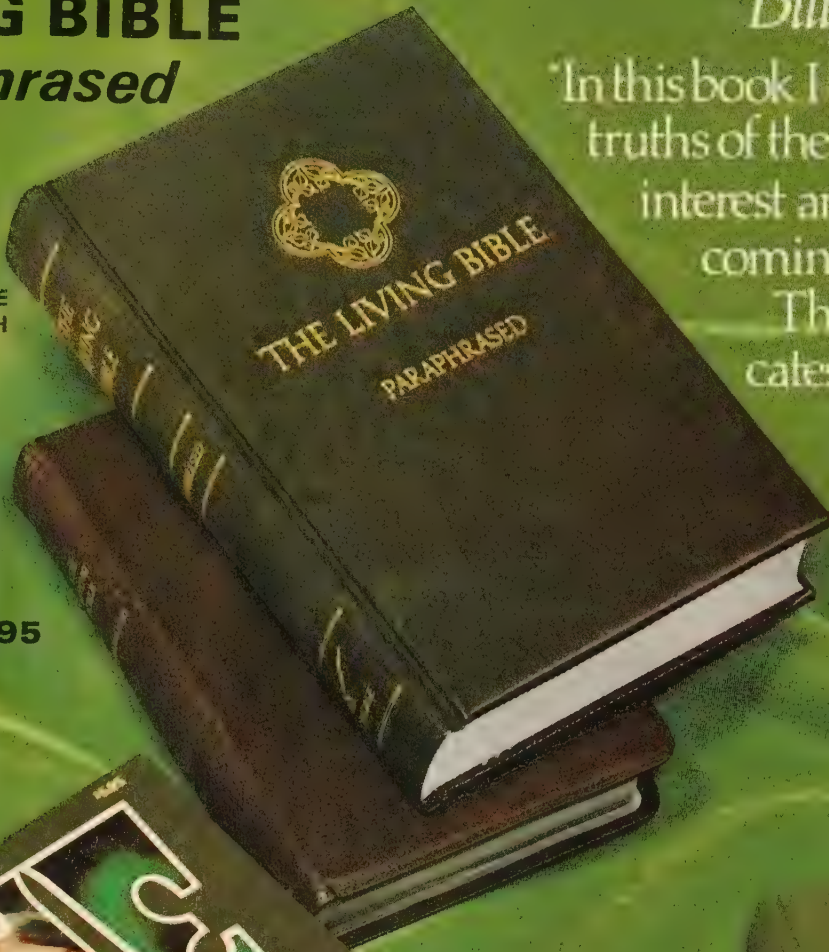
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PRESBYTERIAN
RECORD

JUNE, 1973



**CORAL RIDGE, training centre
for personal evangelism**

An interview from Red China
Cable television for children
Beaverton's Old Stone Church
Worldview, a new feature



THE OLD STONE CHURCH, Beaverton, Ont., completed in 1840, and still in use.

The Old Stone Church Near Beaverton, Ont

■ Familiarity with the catechism was expected of the devout in Ontario 100 years ago. "Who was the first man?" challenged the visiting minister immediately on entering the log home of a Scotch shoemaker. Recently settled in the small Canadian community, the flustered newcomer arose from his workbench and answered as best he could, "I wouldna' ken. I've been here only a wee while. Ye might ask Weaver Munro down the road a bit. He's been hereabouts much longer."

Religion played a very real part in the lives of the pioneers. In the early 19th century many areas were dependent on the services of itinerant preachers who conducted services wherever a roof was available. Legend records one service, held in a flour mill, that was so well attended the floor gave way with the weight of the congregation. Nevertheless the devotions continued after only a temporary delay. Baptisms could wait for the arrival of a minister but funeral services were often conducted by laymen, since they could not be

postponed indefinitely. Sometimes an impatient young couple would travel a long distance to locate a minister to marry them. One story tells of the chagrin of a prospective groom who presented to the officiating clergyman the deed to his father's farm instead of the required license. Since the young couple has come a long distance in the saddle the tolerant and understanding minister pretended not to notice the error.

One of the oldest churches in Ontario will commemorate its 133rd anniversary this summer. The building that housed the St. Andrew's congregation is still known as "The Old Stone Church," and is located two miles east of the village of Beaverton which is on Lake Simcoe. Starting with a crown grant of 50 pounds from His Majesty William IV, the Presbyterian community in 1834 had raised a building fund of 180 pounds. The following year a deed was issued granting 100 acres for a church and burying ground. The first building was a log structure but in 1840 work was begun on The Old



TWO OF the older tombstones, dating back over a century ago.

ario

BY PEGGY CAMERON KING

Stone Church.

Dependent on local materials and local labour, the structure took ten years to complete. Lumber came from the trees of the farmers. Field stone was secured from a nearby river and from a more distant island in Lake Simcoe. The work was done by the parishioners themselves as a labour of love, supervised by those of their number who were skilled in special areas. Even the women helped by mixing mortar and by cleaning and polishing the interior finishes. Also delegated to the women was the care of the tall, arched windows featuring many small panes.

For the first five years of its construction, the building had neither a roof nor a floor, and the only seats were planks stretched between wooden blocks. Wooden pegs were used in lieu of nails. Then, as now, the church was without electricity or water. Two huge box stoves, that would hold six-foot-long logs of wood, provided the heat.

June, 1973

A winding staircase led up to the high pulpit. Directly below was the desk of the precentor who "raised the tune" for the choir which faced him. The straight-backed pews were of unpainted hand-planed pine, and were entered by aisle gates. Pew rents provided a portion of the minister's salary. The balcony, a later addition, was so designed that it enabled those seated therein to see the preacher but not the congregation.

Here the Rev. David Watson from Scotland carried on a long and fruitful ministry lasting 45 years, 1853 to 1898. With courage and with devotion, with humour and with sympathy, he served a large but sparsely-settled geographic area. To his congregation, regular church attendance was a privilege for which they gladly made the necessary sacrifices. For many it meant a long trip through the bush over rough trails, or by wagon or the more elegant buckboard.

Mr. Watson referred to the seventh day as "The Sabbath" insisting that "We need not go to the pagan sun-worshippers for a name for the Lord's day." The day of rest and repose brought a cessation of all but essential weekday chores. Nevertheless it meant an early rising. Sunday-best clothing was donned by young and old. On the journey to church shoes and stockings were sometimes removed temporarily where a stream had to be forded. Going to church in those days meant more than getting in a car and driving three blocks for a one-hour service.

Upon arrival at The Old Stone Church the members of the congregation greeted and visited with one another until services began at 11 a.m. The devotions lasted not one hour but about four. A sermon in English was followed by one in Gaelic, and then came Sunday school. Afterwards the various classes, children and adults, came together for a final quizzing by the minister who might call on whom he chose to repeat the Apostle's Creed, or the 23rd psalm, or to give a summary of the day's lesson. It was mid-afternoon before the congregation dispersed.

Every June a four-day Communion season was held. A fast day and a service of thanksgiving were included. Another Communion was held in mid-winter. Communicants presented pewter tokens on which was inscribed, "Let a man examine himself. Do this in remembrance of me."

When a new St. Andrew's Church building was erected in Beaverton in 1879 the congregation moved there with the understanding that the historic Old Stone Church would be maintained and used occasionally. The tradition is still observed. Although the sermons in Gaelic were abandoned long ago, services in English are still held regularly on the first Sunday throughout the summer months.

In 1930 an attractive wall gate was erected "To the glory of God and to the memory of John Gunn, John Morrison, Alexander Calder and Charles Robinson who helped in the building of this Presbyterian Church in 1840." Except for this addition, and the replacement of the front doors, the Old Stone Church today remains as it was a century ago.

The cemetery is of a pastoral beauty reminiscent of Stoke Poges in England where Gray was moved to compose his *Elegy Written In a Country Churchyard*. In this quiet and rustic setting, old and new headstones have tales to tell that span 120 years. There is, for instance, one group of eight tombstones recording the tragic deaths of an entire family—father, mother, and six children—within a period of 17 years. Simple and more pretentious monuments may be seen side by side, in both the old and the newer sections of the graveyard.★

THE AUTHOR, Mrs. Harry M. King, was raised in Beaverton and now lives near Winchester, Virginia, U.S.A. She has had two books published and has contributed to numerous magazines in Canada and the U.S.A.

The emphasis of our centennial

■ We have heard it argued that what an individual celebrates as his first birthday is really his second, for the first birthday is the day on which he was born.

The first General Assembly of The Presbyterian Church in Canada was held in 1875, the year in which the church came into being. So while the 100th General Assembly will meet next June, the church will then be 99 years of age, and thus will begin its centennial year at that time.

A centennial co-ordinating committee has been at work for many months, and has developed a number of plans for calling Presbyterians in Canada to remembrance, to renewal, and to response. The committee sees its primary function as "exciting the church to action" and it hopes that action will be the spontaneous response of the church at all levels. Only with the backing of all congregations and members will the celebrations be a success.

The executive director of the committee emphasizes that the centennial must not be regarded as "the celebrating of a particular incident in history." It should rather use that incident to set the tone of the church for the rest of this century and on into the century which follows.

There are many ways in which we may gain inspiration from the church's past, particularly from the faith and courage of our pioneers. We expect to publicize in the Record some of the inspiring events in the history of The Presbyterian Church

in Canada. But there are also advantages which we enjoy as a church today: closer fellowship within our communion, deeper understanding of our fellow Christians, better facilities for communication with each other, to name but three of them.

Backed by a modest budget the centennial committee is swinging into action. Rev. Dr. Finlay G. Stewart, who is soon leaving the office of senior minister of St. Andrew's Church, Kitchener, has become executive secretary of the committee. This General Assembly will consider an invitation to hold the 100th General Assembly in Kitchener, where Presbyterians are ready to do all within their power to make it a memorable occasion.

Then it is hoped that the 1975 General Assembly will be held in the city where the first one was constituted, namely Montreal. For some months a capable committee has been planning a national Presbyterian Congress for that year. It will meet at McMaster University, Hamilton, in the latter part of June, 1975.

Presbyterians in Canada have a rich heritage of faith and mission. The main emphasis of the centennial will be upon our commitment to Christ as individuals and as a church, with the knowledge that in fellowship together we may be effective witnesses for him not only in this land but throughout the world.

Evangelism AND social action

■ One of the deep concerns of the board of evangelism and social action during its comparatively brief existence has been to keep the proper balance between evangelism and social action in a day when increasing emphasis is being placed on the latter, especially in ecumenical circles.

That board, as presently constituted, is being phased out, and its work taken over by the new board of congregational life. Its annual reports to the General Assembly have always been relevant and challenging, they have kept the church alert to issues in our society that constantly confront Christians.

In a section on poverty and development the final report of the board points out that poverty is a condition that may extend beyond material things into the realm of the spirit. Rapid social change, high mobility, and the tensions, pressures and alienations of our world tend to impoverish the lives of

individuals and families. There is an impoverishment of the spirit which affects the person of modest means and the prosperous alike. It comes from a lack of a proper sense of values and the emptiness of meaning, and so it is a spiritual, a theological problem.

The dual task of the church is to call people from their poverty of spirit to the riches of Christ and to work for the release of all people from those external powers that bind them. In other words, evangelism and social action go hand in hand, but in that order.

We commend the annual report to all who are interested in our church's response to the issues of our day, and express the hope that under the new structure future General Assemblies will be presented with the same comprehensive review.★

THE PRESBYTERIAN RECORD

*A message from the six presidents of
the World Council of Churches*

■ The New Testament story of Pentecost brings the good news that God has great things in store for his children. People gathered from many nations heard the apostles speaking of new deeds of God taking place among them. With amazement and perplexity they said to each other, "We hear them telling in our own tongues the mighty works of God" (Acts 2:11). What those works are is explained by St. Peter. They are the life, the death, the resurrection of Christ and the outpouring of the Holy Spirit. God continues and perfects his plan of salvation. The first covenant of the Sinai is completed by the new covenant of which Jesus Christ is the messenger, the guarantor and the mediator. And this time the covenant has a universal dimension.

The Holy Spirit which spoke through the apostles on that day of Pentecost overcame the diversity of language and culture because it spoke of the central and fundamental things which God has done and was doing. Must we not learn from this that in our own day we will only find true unity and transcend our division if we hold firmly to the central truths of the apostolic faith, the truths which have to do with the mighty works of God? We need not worry about the future of the church and the cause of church unity if we open our ears again and again for that pentecostal witness.

Our modern world, lacking a sense of direction and desperately seeking for the meaning of life, has the right to expect from the Christian churches that they should speak clearly of these mighty works of God and speak of them with a common voice. It is in this setting, as St. Peter said, young men have visions and old men dreams which are not illusions. For thus they reflect the plan of God himself.

Let us pray for an outpouring of the Holy Spirit so that we may help men who suffer spiritually and materially to live hopefully, knowing that God remains faithful to his covenant with men.★

Dr. Kiyoko Takeda Cho, Tokyo, Japan; (Patriarch) German of Siberia, Belgrade, Yugoslavia; (Bishop) Hanns Lilje, Hannover, Germany; (Rev. Dr.) Ernest A. Payne, Pitsford, England; (Rev. Dr.) John C. Smith, New York, USA; (Bishop) A. H. Zulu, Eshowe, South Africa.

—Presidents, World Council of Churches.

June, 1973

PRESBYTERIAN RECORD

JUNE, 1973
VOL. XCVII No. 6

in this issue

- 2 The Old Stone Church near Beaverton, *Peggy Cameron King*
- 6 Worldview, Cocoa, *Clyde Sanger*
- 10 Evangelism is the Emphasis, *M. Winifred Thomas*
- 12 From a Hospital Bed in Red China, *John Burns*
- 13 Educating Professional Church Women, *Emily Drysdale*
- 15 Meditation, "Better Than Rubies," *D. Glenn Campbell*
- 16 Graduates, 1973
- 18 Nuts 'n Bolts 'n Things, *DeCourcy H. Rayner*

departments

- | | |
|---------------------|----------------------|
| 8 Letters | 30 Church Cameos |
| 21 News | 32 Men |
| 22 Youth | 33 Hymn of the Month |
| 24 Personals | 33 Deaths |
| 26 You Were Asking? | 33 Calendar |
| 27 Books | 34 Readings |
| 29 See/Hear | 35 Children's Story |



cover story

KENNETH THOMAS, an elder of St. Andrew's Church, Markham, Ont., took this photo of Coral Ridge Church. See his wife's article on page 10.

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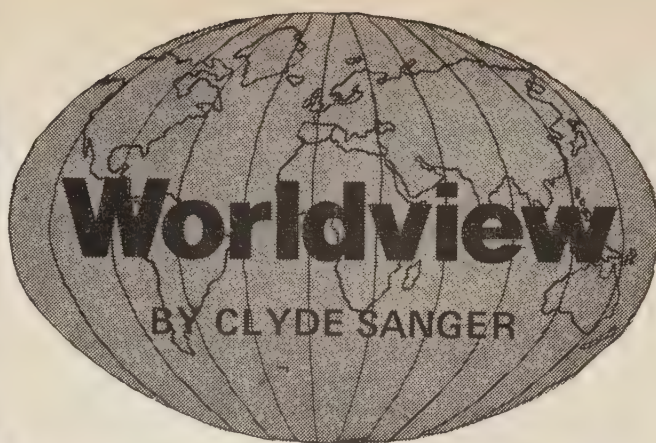
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Telephone: 429-0110 Area Code 416

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Cocoa

A CHOCOLATE MANUFACTURER in Vancouver wrote to Mr. Trudeau and other cabinet ministers, telling them to do it. A teacher in Ottawa, who has links with Oxfam, wrote a letter to a newspaper, congratulating Mitchell Sharp and his colleagues for having done it.

And that was practically all the public fuss there was when Canada ratified the international cocoa agreement in April.

It does sound rather remote from Canada, doesn't it? Cocoa is a minor matter for Canadians. To be precise, we import about 41,000 tons a year. It's not like the international wheat agreement. Why so much sweat about this commodity agreement?

Well might you ask such questions. To answer them is to tell the story of a struggle that lasted 16 years, and was won only by the merest margin, with Canada playing a crucial part.

But first a few words about "problem commodities" that are produced by people in some of the low-income countries. Gamani Corea, a top economist from Sri Lanka who ended up as chairman of the Cocoa Conference in its final stages, has estimated that there are nine "problem commodities" whose prices fluctuate widely in the world market. And he has calculated that there are 23 developing countries which depend upon a single one, two, or at the most three, of these commodities as their major source of foreign exchange.

Here are some examples. Zambia, for

instance, relies upon copper for 95% of its export earnings. Ghana, despite years of efforts to diversify into other crops and products, relies upon cocoa for nearly 60% of the foreign exchange it earns. When the copper price slumps, as it has done recently, all types of development have to be cut back in Zambia. Similarly, Ghana has never since the early 1960's had a proper chance to plan its long-term development in detail with an assurance of having the foreign exchange funds to carry it out; for during the last seven years the price of cocoa has fluctuated wildly, sinking as low as 16 cents a pound and rising as high as 41 cents. Nor was there any point in Ghana's trying to make more money by producing a bumper crop; it supplies so large a part of the world market (about 30%) that a bumper crop in Ghana automatically pushes the price down.

Gamani Corea's own country has its problems with its main export, tea. World consumption goes up by about 1% a year, but production is going up faster, with East Africa expanding its output. Since there is no commodity agreement that regulates exports and stabilizes prices, Sri Lanka finds it is getting generally poor prices for tea, and has to pay higher prices for the manufactured goods it imports. Like many poor countries, Sri Lanka is finding that the "terms of trade" are moving against it.

Clearly, therefore, it is more important for these countries to achieve commodity agreements that will assure them a much

steadier and remunerative price for their basic products than it is for them to persuade the rich countries like Canada to lend them more money in development assistance. The developing countries are deep enough in debt to the rich countries already — more than \$70 billion, on which they are paying interest and repaying principal at the rate of \$7 billion a year.

Likewise, there are some obvious advantages to the richer countries in concluding commodity agreements on tropical products. First, they give the producer countries a foundation on which to build their development and become more self-reliant and less dependent on aid. Secondly, these producer countries will be able to be better trading partners, and will have money to spend on the manufactured goods of northern countries. Thirdly, there will be more political stability and general progress in the developing countries: less risk of flare-ups which lead to business expropriations and expulsion of foreigners, and less international tension.

There are no disadvantages in fair commodity agreements, except to those manufacturers in the rich countries who make quick profits when producer prices are pushed down, or to the brokers (of cocoa and other products) who speculate on "futures" and even in some cases can manipulate the prices because they put out the market intelligence sheets on which prices become based.

Many of these commodities are not produced outside tropical countries, so there is no complication or competition with rich country producers. As for the consumers in the rich countries, they presumably welcome the prospect of a steady price for their packet of cocoa or tea.

Strange, then, that so few commodity agreements have been concluded? (They exist only for coffee, tin, wheat, olive oil, and in a modified way for sugar). Not so strange, really, considering that some manufacturing firms have been a powerful negative influence. Hersheys and other chocolate manufacturers have a strong lobbying voice in Washington; and throughout the negotiations the United States has held out for the lowest possible floor price for cocoa, refusing to go above 20 cents a pound.

Cocoa, nevertheless, was always thought to be one of the simplest commodities on which to get agreement on quotas and prices. After all, five countries (Ghana, Nigeria, Ivory Coast, Brazil and Cameroon) provide almost 90% of the world's cocoa, and (unlike the case of sugar) there are no competing producers inside the main consumer countries. As well, production has never run much ahead of world consumption for more than a year or two while the figures climbed from a crop of 650,000 tons in 1952 to more than 1,500,000 tons 20 years later. So there was no big problem about setting export quotas.

Yet it has taken 16 years to reach an agreement. In 1956 the Swiss and Belgians brought the crisis of (high) cocoa prices to the United Nations. In 1967 an agreement seemed close, but Brazil and the United States reopened the package. Early in 1972 there was acceptance of the plan for a nine cent margin between the floor and ceiling prices, designed to cushion and contain the price in the following ways:

a) As the price drops below the half-way point on this nine cent range, quotas start coming into force and exports are progressively cut;

b) If the price reaches floor level, exporters sell the residue of their quota into a buffer stock whose capacity is limited to 250,000 tons of cocoa beans;

c) Similarly, as the price rises to the ceiling, quotas are progressively suspended and at ceiling level sales are made from the buffer stock.

Last October agreement was finally reached on the price range: a floor price of 23 cents a pound and a ceiling of 32 cents. (In that month the price stood at 32-1/2 cents a pound so the rich coun-

tries had little to complain about over the ceiling). The International Monetary Fund offered to provide the original financing for buffer stock purchases, although its permanent financing will come from a one cent a pound levy on cocoa exports.

Another point in dispute had then to be settled: how many of the consumer and producer countries would need to ratify the agreement before it came into force? It was finally agreed that it would come into force only when governments representing at least five exporting countries having at least 80% of the basic quotas, and governments representing importing countries having at least 70% of total imports, first of all signed the agreement and then deposited their "instruments of ratification" with the UN secretary general.

There was suspense to the end over the signing of the agreement. This had to be done by January 15, according to the rules. There was no problem with the exporters: six of them signed it, representing 92% of their quotas. The trouble came with the importers. In this calculation of 70% of imports, the United States counts for 25.3%, and West Germany for 11.9%. Canada, the ninth biggest importer of cocoa, counts for 3.1%. The United States stood aside from the agreement, saying it wanted a lower floor price and also a system of sales quotas rather than export quotas. In order to top the 70% mark, therefore, after the US rejection dropped the available support among importers below 75%, it became essential for West Germany to accept and ratify the agreement.

A real cliffhanger began. West Germany refused even to assent to the

WITH THIS ISSUE The Record presents Clyde Sanger, who will write regularly on international and national affairs, particularly in relation to world development.

Now the editor of general publications at the International Development Centre in Ottawa, Mr. Sanger has been a journalist with the Manchester Guardian and the Toronto Globe and Mail. He graduated in modern history from Oxford University in 1952.

agreement in October, ahead of their federal elections, and in the closing stages of the Cocoa Conference argued for an 80% level—which would have put all the onus for failure back on the United States. After Brandt's men won the elections, the Germans became more amenable. But it was apparently only because

a public campaign was mounted by the church agency concerned with international development, Misereor, that the government signed the agreement on the last possible day, January 15. Even then, the Germans added a codicil saying it might withdraw from the agreement later, if it found the agreement "inoperable."

Not a generous way of doing things. Part of the reason for West Germany being reluctant is that it wants to take a tough line with Ghana over repayment of debts which the Nkrumah Government incurred before 1966 with private German creditors. All sorts of side issues have bedevilled the cocoa agreement.

Canada had signed the agreement on January 12, and it turned out that our 3.1% vote was crucial. When the men in Geneva counted up the totals on January 16, they found themselves in the absurd situation of having the support of 35 importing countries accounting for 69.83% of imports. Had the whole long struggle finally failed for want of .17%—which amounts to about 3,400 tons of bulk cocoa in a world production of over 1.5 million tons? Some officials were for quietly rounding off the figure to an even 70%; but the lawyers insisted on going round the importers again, asking whether they thought such rounding off was permissible. Canada quickly said yes, and others followed.

Ratification was supposed to be completed by April 30; but by mid-April only three countries had ratified: Ghana, Ecuador, and Canada. So the agreement is not yet in force. It may take several more months before it is.

I have laboured over telling about the struggle to get a simple agreement on one of the easiest commodities, partly to show how difficult it is going to be to get governments to agree to the more difficult commodity pacts: ones like hard fibres, for example, where the rich countries have invented synthetic substitutes and are in direct competition with the tropical producers such as Tanzania which at one time relied on sisal exports for one-third of its foreign exchange.

Or do you think that once the precedent is set with cocoa, others will be easier? Maybe, but I doubt it. For one thing, the poor countries can't agree among themselves which commodity should have priority, now that cocoa is virtually settled: should it be tea, rice, or what?

And what can the churches in rich countries do about it all? Well, there's a lesson in what the German church people did. And the Canadian church leaders in the "Ten Days for World Development" campaign pointed in this direction. ★

Letters

IN REPLY TO MR. COOPER

As writer of the statement on capital punishment subsequently approved by the Presbytery of Lindsay-Peterborough, I find myself constrained to comment on David Cooper's article in the April Record.

His attempt to reduce our position to absurdity completely misses the mark since no one in our Presbytery was foolish enough to rest his case on Numbers 35:18, a passage that deals with the national law of Israel.

The position I promoted began instead with Genesis 9 where we read that God said to Noah "whose sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." The reason for capital punishment rests in the heinousness of the crime, the deliberate destruction of the image bearer of God. This reason is as relevant today as ever it was.

I would also point out that this instruction, in that it was given to Noah and his family, was directed to the entire human race. It is of universal application and it is not to be confused with later instructions directed specifically to the nation of Israel.

Nowhere does scripture indicate that this law has been changed. On the contrary, Romans 13 reaffirms the principal when it says that the state "beareth not the sword in vain: for he is a minister of God, a revenger to execute wrath upon him that doeth evil." Paul evidently saw no contradiction between his principle and the gospel he presented so admirably earlier in the same epistle. Why should we?

Even more serious is Mr. Cooper's assertion "that certain passages (of the Bible) have more authority than others." This apparently limits the divine authority of the scriptures to certain supreme passages and denies it to all other lesser passages. I conclude therefore that Mr. Cooper does not believe that all scripture has divine authority. This is a disturbing departure from the accepted doctrine of our church.

(Rev.) James Reaves, Bobcaygeon, Ont.

Mr. David Cooper's article on capital punishment is a "pungent" display of bad logic, emotionalism and restricted outlook, all seasoned with a certain lack of candour. After expending much ridiculing

at the Levitical law, the code of an ancient people in a wholly alien setting, he ought in honesty to have dealt with the duties and sanctions assigned to the civil magistrate by Peter and Paul in a society not dissimilar to our own. Luckily the question can be settled by common sense and equity, without reference to the Old Testament or to the New.

Mr. Cooper evidently approves the policy of our government in defying parliament by reprieving the murderers of policemen. He must be rather obtuse not to perceive that by exercising this clemency the government is actually hiring the armed robber to commit murder and is putting a price on the head of the police constable who attempts his arrest. The detected thief has a better chance of preserving his liberty and his loot by shooting the constable; the worst he has to fear from so doing is a longer prison term, subject to the charity of the parole board, which is all too ready to release him "rehabilitated" and primed for another bout of theft and homicide.

If Mr. Cooper rates cheaply the life of a policeman he might remember that by suspending the death penalty we are inviting the kidnapper also to make a "safety play" and increase his security by the murder of his victim. It is a queer brand of Christianity which cherishes the

life of the murderer by sacrificing the zealous officer of the law and the helpless and innocent child of rich parents . . .

"The church must act entirely to save lives. . . ." Quite so: and how can the church better discharge that duty than by using its influence to ensure that the deliberate murderer is given no chance of killing a second time? Mr. Cooper would achieve this not by the death penalty but by "serious rehabilitation" and "humane detention." In other words he wants to establish a kindergarten for Bonnie and Clyde. Common humanity would prescribe some such cure for those who take life when intoxicated or in a frenzy of jealousy or rage; but the hardened killer, whether robber, rapist or kidnapper, has no claim on its benefits, even on the doubtful supposition that he would profit by them. For its own security society must cast him out forever, either by walling him up in a living tomb or by immediate capital punishment. The latter is to be preferred for three reasons: it is kinder to the wretch himself, it is a sharp and emphatic expression of loathing for the crime, and it spares the prison staff from the irksome and nerve-wracking duty of keeping constant watch over a hardened desperado who is without hope and without fear.

Leslie H. Neathy, Saskatoon, Sask.



In the March Record David Cooper has argued, convincingly, that through the words and life of Jesus the Christ, we are told not to kill murderers, but to help "make them well." But clearly, that cannot be the situation, unless the rest of the Bible, including the Old Testament, agrees with it. And Mr. Cooper obviously believes that the rest of the Bible says that murderers are to be killed.

Thankfully, he is incorrect about this. In the first book of the Bible, there is a parable about the "first" murderer, a character known as Cain. He had murdered his brother, and was going to suffer as a result of having done so. However, God intervened, and granted protection to Cain. The people were warned, by God, that they should not kill this murderer, because they would suffer if they did murder him.

Obviously, this is puzzling to some people. How can we understand God's action? We have to understand that which has previously been revealed to us. This event came after the creation of the world, and after the creation of people in the likeness of God. Those people were proclaimed by God to be very good.

How can those murderers be very good? Later in the Bible we are confronted with this: "Consider the work of God; who can make straight what he has made crooked?" We might add that no one can make crooked what he has made straight! If God made these people very good, then they must still be very good even though they have sinned.

If those murderers, like all of us, were created in the likeness of God, then through killing them we destroy some of the image of God. The murderer has already caused us to lose some of that precious image. We cannot know whether or not the murderer will ever kill another person. However, we do know that a person's life will be ended if we kill the murderer. Can we afford to lose even more of the image of God?

Quite clearly, murderers should not be killed. Having understood this, we can attempt to understand the Bible's subsequent references to death as punishment. One interpretation would be that they illustrate that God is as involved in death as he is in life. Another would be that they are warnings. They might be telling us that if we choose to act in certain ways, then because of the nature of that action, we will suffer some consequences, possibly death.

In the Bible there is not only the word of God, but also the word of humanity. And they are in full joyous communion with each other. As a result, it is probable

June, 1973



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Don Mills, M3C 1J7, Ont.

AIR CANADA



that these references are intended to give information about all of us. This would support the interpretation that they are warnings.

Douglas C. Moore, Kitchener, Ont.

A PLEA FOR THE RETARDED

Recently I saw a movie at a local cinema. One of the principal characters was a 17-year-old retarded girl. She could utter only parts of words, hid from all visitors, and rocked back and forth. Her mother in the story described her as a "feeble-minded child who could do simple tasks very well." I sat there in the theatre and looked around at the audience. I wondered to myself how many people were being "educated" as to the capabilities and characteristics of the mentally retarded.

Despite growing public awareness of the many abilities of retarded children and adults, despite newspaper stories, magazine articles, and eloquent spokesmen like Jean Vanier, we, who live and work with the retarded, have much to do to change public thinking.

The problem with educating people about the retarded is that we have to encourage them to look at people with a

broader perspective. It's very similar to word association games. If I say garden, some people will think of many flowers and colours. Others will think only of weeds, rocks and mud.

In a society that is concerned with economics, ecology, and efforts to maintain inner peace, it may be difficult for some people to see the positive aspect of others. Many are concerned with what affects them directly. This is not a current phenomenon. For centuries, the crippled, the retarded, the mentally ill, the imprisoned, the orphaned, in short, all the special people who for various reasons have not been permitted to participate in the main-stream of society, have had to wait until their "time of acknowledgement" arrived.

I sincerely hope that now, with modern communications, that "time for acknowledgement" has arrived for all of these people. I look with hope and anticipation, too, to the day when film-makers, authors, and others who have the power to influence public thinking will see the flowers and colours that we, who know and love our children, see every day.

*Mrs. Gloria Gill,
Principal, Aldon School, Ajax, Ont.*

(More letters on page 31)



RECOGNITION OF VISITORS at Coral Ridge Church: assistant ushers attach name tags in line-up before they enter.

■ To wind up the trip of a lifetime with the privilege of participating as auditors in an evangelism clinic at Coral Ridge Presbyterian Church in Florida seems too good to be true. But it is true—it happened to us, my husband Ken and myself.

We had seen the film *Like a Mighty Army*, the story of a personal evangelism program at Coral Ridge. A concerned group in our congregation at St. Andrew's, Markham, Ont., had a meeting last November with representatives from the board of evangelism and social action and the group planned to begin outreach studies in January of 1973.

Ken and I felt sorry that we could not participate, as we were leaving on December 1 on a four month trailer trip across Canada, south along the Pacific coast, and back through southern U.S.A. The Rev. Alex McCombie told us of the annual clinic at Coral Ridge in Fort Lauderdale in February and got what information he could for us. I wrote to Coral Ridge only to learn that the 1973 clinic was postponed until May, due to a building program. There was no way we could extend our travelling beyond March.

Our wanderings brought us to Eastern Florida in mid-March. After one night in a trailer park we drove towards Fort Lauderdale. We had no idea where Coral Ridge Church was located and then we made the happy discovery that the church was on Commerical Boulevard—the same street as our park! My husband is a man of action and before I could catch my breath, we had made a swift left turn and were parking in the church lot. Soon we were in touch with the Rev. Archie Parrish, minister of evangelism, who conducts the evangelism clinics.

The February clinic had been postponed but because so many applicants had been unable to come in May, they were running a mini-clinic from March 17 through 22nd. Negotiations followed and two happy people found themselves enrolled as auditors, in what some of the staff have since felt was their best clinic. Clinics often are attended by several hun-

dred. This one had only 40 participants, which gave splendid opportunity for sharing discussions among ourselves as well as more personal attention from the staff.

Incidentally we did not seek for other quarters. We are convinced that the Lord led us to Commercial Boulevard and we stayed in our original trailer park.

The clinics are designed for ministers, and other persons come as auditors, which means they do everything in the course except that they do not have the privilege of going out on on-the-job training calls with members of the Coral Ridge congregation. Clinicians came in all sizes, representing 20 denominations, 17 states, and two Canadian provinces. Ministers were there who serve everything from small congregations to those which have one to two thousand members. We had, as well, synod and church officials, youth ministers, bus ministers and laymen auditors, like ourselves.

Our introduction began on Saturday afternoon with a lecture by the Rev. Archie Parrish who was our director and mentor throughout. A rare personality, gifted, articulate and with that human touch that made him a friend to all.

Sunday morning class at 9 a.m. was a bit out of the ordinary since we met in the local funeral home. Coral Ridge facilities are so packed from 8:15 on Sunday morning that it was impossible to fit us in anywhere. As well as incredibly extensive Bible school programs for all ages and situations, the church has four services on Sunday, at 8:15, 9:30 and 11 a.m. and then at 7 p.m.

We attended the services so that we might see the results of the outreach program in congregational worship. As clinicians we had reserved seats, there was no way we could get into line early enough. It was thrilling to watch as people queued up to get into church and two police officers handled the traffic. The overflow is seated in the fellowship hall to watch over closed circuit TV and after that folks are turned away. The magnificent choir thrilled me. About 100 excellently trained

Policemen handle the traffic at Coral Ridge Presbyterian Church, where

ANGELISM IS THE EMPHASIS

BY M. WINNIFRED THOMAS



voices were raised in praise that was an integral part of the service. The music director told me he could count on a core of over 90 people who would sing at all four Sunday services. All were graduates of or in the process of taking the evangelism clinic, the basis of their dedication.

Sunday afternoon we spent at the Greenhouse—a young adult work that was a revelation. It will be described in another article.

Each morning session began at 9 a.m. with a prayer session in small groups. Then followed films—lectures—discussions until 4:30, broken up by welcome coffee breaks and lunch.

In the evening, clinicians went out on calls, with Coral Ridge laymen making the presentation and the clinicians going as trainees. The visiting teams met at dinner to get to know each other, were given assignments and were off by 7 p.m. About 9 p.m. the visiting teams came back to report. Each team reported to the group and marked their statistics on a board for records.

Anyone with doubts about the sincerity or reality of the evangelism program would have their doubts dispelled as they listened to these people make commitments to Jesus Christ, in fact a few did not even make a contact but even on these calls something happened to the callers themselves that was evident in their reports and was a challenge to us all.

Tuesday morning we had a brief session with five ministers of Coral Ridge, each showing how his department fitted in or followed up on the evangelism outreach. As well as hearing the ministers we had sessions with the music director, the administrator and in the afternoon, the secretary responsible for records.

I cannot stress too strongly the emphasis put on follow-up to the evangelistic calls. Nor do I have space to detail the methods used. It is impossible for anyone to have contact with Coral Ridge Church without being confronted with the gospel, and no one who has made a commitment is left to flounder on

his own. No person attending or becoming a member of that church is going to be lost in the crowd. The system of records is designed to keep track of every individual and his or her need.

True they have eight ministers and a number of secretaries but I could guarantee that not one works only an eight hour day or a five day week. I don't know how Dr. Kennedy selects his ministers but I suspect he has a designer make them up to order for their jobs, usually with wives to match. Each one suits his role so perfectly. The congregation is dedicated and involved through a chain-of-command system in the ever-on-going evangelism clinics and an excellent system of under-shepherds to care for church members and adherents.

Wednesday morning was one of three regular weekly clinics of evangelism operating in Coral Ridge and it was our privilege to attend. The organization is really outstanding. On this morning clinicians made the presentation on the visits with the Coral Ridge people sitting in. Reporting back finished the morning and we all shared in lunch. An interesting feature of the regular clinics is that a third of the people remain at the church to pray, while the other two-thirds visit.

On Wednesday evening we held an evaluation session on the clinic. Almost no criticism was forthcoming, except one man suggested we could omit the delicious doughnuts and sweet rolls served at coffee break. His suggestion received some claps and some boos. Because of the spirit obvious in this clinic, they are going to discuss the feasibility of smaller clinics, held more frequently. To wind up, the ministers were asked to share what they had learned and how they proposed to use their knowledge in their home situation. This was enlightening for it showed how the excellent training could be tailored to each individual need.

One minister had previously preached on "ye are the salt of the earth" and had challenged his congregation about sharing their faith. To his amazement 100 out of 285 people rose in answer to his challenge. He felt great responsibility to keep this number of people interested while he trained a few to train others.

Another man had moved to a new congregation of unconcerned members, and his task was to go back to try to find one or two interested people and quietly work with them.

A man deeply involved in his church, his synod and other activities, knew that he must spend more time on evangelism training and listed seven things he must forego. I remember three—clergy associations, book-of-the-month and a doctoral program on which he was working.

A young minister who had responsibility for a fleet of buses felt that he should begin by teaching his dedicated bus drivers, since they already had established rapport with children and parents.

A standing ovation for the Rev. Archie Parrish closed a memorable five days.

May the fire that was kindled in each person there be taken back to light a torch in every congregation concerned! I went there with three hang-ups, that I thought were legitimate, about my participation in evangelism. Without my discussing them with anyone, each was brought up and knocked out from under me. I have nothing to stand on and I know I got to this clinic under God's direction and I must share the gospel. As Paul says "After all, I am under orders to do so and how terrible it would be for me if I did not preach the gospel." (1 Cor. 9:16, Good News for Modern Man.★

MRS. KENNETH THOMAS and her husband are active members of St. Andrew's Church, Markham, Ont. She is past president of the East Toronto Presbyterial of the Women's Missionary Society.

From a hospital bed in RED CHINA



REV. DR. E. H. JOHNSON, secretary, research and planning, board of world mission.

■ PEKING—The elders of the church might find it hard to believe, or perhaps they wouldn't—a former moderator of The Presbyterian Church in Canada, propped up in a Chinese hospital bed, quoting Chairman Mao Tse-tung, referring roguishly to "Chairman Jesus," and avowing in all earnestness that Canadian churches have much to learn from the father of Chinese communism.

With five years' experience as a missionary in Manchuria in the 1930's, E. H. (Ted) Johnson is no newcomer to China, but it is only since he went to hospital in Peking with an inflamed

appendix that he has had the time to study the writings of Chairman Mao—and to conclude that the 79-year-old Chinese leader has "a tremendous amount to teach the Canadian church."

Now Chairman Mao is no admirer of religion and has even described gods and goddesses as "miserable objects" in his writings, so praise might seem incongruous coming from one of Canada's leading churchmen. But when that churchman is Dr. Johnson it is perhaps not so strange.

First, he has something of a reputation as a maverick, espousing ideas and causes that are not always popular with mainstream opinion in the church. And then there is his family heritage—his late uncle, Hewlett Johnson, was nicknamed the "Red Dean" by the British press when, as Dean of Canterbury, he wrote sympathetically of the achievements of communism in Russia and China.

Pampered patient

So there he is, ensconced in a tight little room on the second floor of Peking's Capital Hospital, fussed over by a squad of solicitous doctors and nurses, and seizing every spare minute to bury himself in volume one of the chairman's selected works, underlining passages he finds particularly appealing with a borrowed ballpoint pen.

"You know," he says, waving the volume in the air for emphasis, "the man really has tremendous gifts as a teacher. You cannot help being impressed with his great humanitarianism, his repeated rejection of dogmatism and his tremendous faith in the creative gifts of the individual human being."

Such philosophical conceptions, of course, are no more the exclusive property of Maoism than they are of Christianity, and Dr. Johnson is quick to acknowledge it. So what he would like to borrow for the church in Canada is not so much the chairman's philosophy as his teachings on its application to everyday life.

In particular, he would like to see the church adopt the Maoist call for total commitment.

"At present, the church in Canada doesn't ask for anything but the fringes of a person's life, and that is all it gets," he says. "Compare that with this"—again the book is waved—"which challenges the individual to make a complete commitment."

Practice, preaching

And what would this mean to the average churchgoer in Canada? "Well, I'll give you an example," says Dr. Johnson. "Chairman Jesus teaches that when you see a hungry man on the street you should give him food. Now our churchgoers hear that when they sit in their pews on Sunday, but do they do it on Monday? Not very many of them do."

Another example? "Well, take an elder of the United Church in Canada. He may be a director of a company like Brascan, making fantastic profits in a country where there is a tremendous gulf between the few who are very rich and the many who are very poor. But does the church attempt to persuade this man what he as a Christian should be doing as a director of such a company? Of course it does not.

"Compare this with Chairman Mao. He has some extraordinarily luminous insights into human problems, and one of them is that human considerations must always take precedence over economic and technological development. This is a lesson that every Chinese is expected to absorb and to put into practice in his daily life."

Another Maoist practice Dr. Johnson would like to see adopted by the church in Canada is the insistence on people at

the grassroots—peasants and workers in China, ordinary worshippers in the case of the church—being involved in discussions of policy and, to the extent that it is possible, in the decision-making process itself.

“The church has to adopt structures that involve the individual and put life into his membership of the church. If you read Mr. Mao you see the tremendous faith he has in the creative gifts of the human being and his conviction that anything can be achieved if only these energies can be released, for example by participation in the political process.

Cold pew on Sunday

“This is the kind of thing we have got to try and achieve in the church. Instead of offering a believer a cold pew once a week, we are going to have to involve him, challenge him. We are going to have to make him truly a member of the church, as a peasant is a member of a commune.”

If such espousal of Maoism surprises Dr. Johnson's colleagues, it is an obvious source of satisfaction to his Chinese hosts.

He is one of the very few churchmen, if not the only one, admitted to China as such since the Cultural Revolution.

He applied for his visa in his capacity as chairman of the Canada-China Relations Committee, established by the Canadian Council of Churches, whose principal objective is the dissemination of knowledge about China in Canada and the encouragement of Chinese studies at every level of the Canadian educational system.

If churchmen are rare among visitors to China, former missionaries are even rarer. Canadian diplomats here believe Dr. Johnson is the first Canadian missionary allowed to return in his capacity as a churchman since the communists expelled all missionaries shortly after their takeover in 1949.

Even before his hospitalization, Dr. Johnson was treated as a special guest. Met by local leaders at every stop along the way, he has visited several provincial capitals, including the Manchurian city of Shenyang. But an application to visit his old missionary base in northern Manchuria was turned down on the grounds that the town had not yet been opened to foreign visitors.

“Self-examination”

While in Nanking, Dr. Johnson and his wife, Catherine, spent several hours with the man whose used to be styled the Anglican Bishop of that city, Ding Kuang-hsun.

As K. H. Ding, he served as secretary of the Student Christian Movement of Canada in Toronto in 1946-47.

Over a dinner, served in his apartment home by his wife, Siu Mei, Mr. Ding told the Johnsons that the Protestant church in Nanking is undergoing a period of “self-examination,” to see how it can best serve the community.

None of the 30 church buildings in the city has been used as such since the outbreak of the Cultural Revolution, but 500 active Protestants still meet regularly elsewhere to discuss the state of the church.

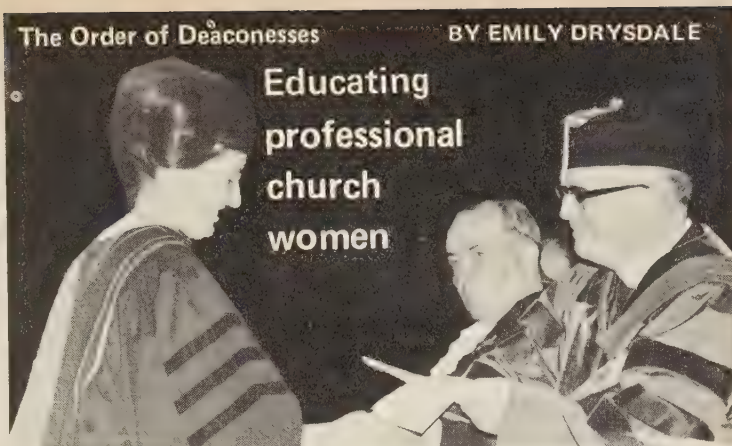
The Nanking Theological College, of which Mr. Ding is the head, is still in existence, but it has taken in no students since 1966, and has no firm plans to reopen in the future.

It was while in Shenyang that Dr. Johnson developed his appendicitis. He was flown hastily to Peking, where doctors decided to treat the ailment with drugs.★

AFTER FIVE DAYS in hospital Dr. Johnson was able to carry through with his itinerary and was scheduled to arrive in Toronto on April 25.

This article appeared in The Globe and Mail, Toronto, on April 7, and is reprinted with permission.

June, 1973



■ We are entering an age when the education of professional women workers in The Presbyterian Church in Canada is in theory no different from that of men. Ewart College, traditionally training women missionaries and deaconesses, is now open to men, and the two theological colleges, Knox and The Presbyterian College, both recruit women students. Why, therefore, should this article examine the training of women rather than training in general?

When we consider the functions of our men and women professionals we might wonder whether our colleges are not a step ahead of the rest of the church — equal training but different roles in ministering; for, in fact, less than a handful of women graduates from our theological colleges have been ordained, and only two women now serve in the pastorate. On the other hand, since 1968 when Ewart opened its doors to male students, only one has enrolled, and he cannot be designated to the Order of Deaconesses, an all-female body, although he could be offered a position for which his training has fitted him. With few exceptions, our church still follows the traditional pattern of choosing ministers who are men, and deaconesses who are women; students generally accept these roles in their choice of college and later profession.

Until this pattern is changed we must examine the education of professional women church workers as a separate concern; a concern not unrelated to other forms of theological training, because both men and women in the service of Christ — one designated to the Order of Deaconesses, the other ordained to the word and sacrament — have the same ultimate aim and the same call to commitment.

The education of professional church workers ought to be a preparation for service for which one feels called. This is why prospective students, both men and women, are examined and certified by presbyteries, and why, unlike secular colleges, our church's colleges do not accept students considered unsuitable candidates for the ministry or the Order of Deaconesses. How are students prepared for different forms of service in a complex and changing world? What is the role of a small lay training college, such as Ewart? How are students equipped to enter new modes of ministry such as team ministry? How is the theological dimension related to other disciplines such as sociology, psychology, education? Questions such as these relating to the purpose of theological education, should be asked before planning the curricula. Instead, there are compartmentalized subjects—church history, doctrine, Old Testament, New Testament, ethics, Christian education, etc.—traditionally offered, which are “givens,” in the same way that the colleges are “givens.” Too often the situation is fixed and education starts from that point. Shouldn't we look first at the ministries and the needs of church and society, and how people can best be equipped for service?

The unique role which Ewart College has seen as its main

function is in the area of Christian education, an area where the church has an expressed need. Ewart College now offers a far more intensive program in Christian education than ever before, and its total of 18 weeks supervised practical work is one of its major strengths. The college tries to make special arrangements for students interested in other areas of service, for example, in field work placements. The new degree-diploma program not only offers the option of obtaining a B.A. degree from the University of Toronto in conjunction with the Ewart College diploma, but it also offers a wider choice of courses. This year's graduates and former graduates were asked to fill out a brief questionnaire, and the following data is based on their responses.

Some Ewart graduates, who took most of their courses at Knox College, feel that under the new system students are not getting the same depth of theological background as in the past. However, similar courses are offered through the department of religious studies at the University of Toronto; moreover students receive credits for them, whereas no credits were received from courses taken at Knox, as deaconesses often discovered when they decided to go to university. The reason, of course, with this problem of credits from Knox, was the special status of deaconess students attending a post-graduate faculty without a first degree. The same thing still applies to Ewart courses; even though some of these are of comparable quality to university courses, no credit is given.

Recent graduates speak highly of the training they received at Ewart in group work, which some claim was more helpful than training received from a school of social work or college of education.

There are some obvious hazards in operating a small college. At Ewart there is a strong emphasis on the group's responsibility for their education. There is a willingness on the part of the faculty to encourage students to make decisions and become totally involved in the learning process. A breakdown may occur when a class of students is not mature enough to accept this challenge, or when there are only two or three students in a class, as has happened several times in the last ten years.

The small college community does not give an opportunity for students to meet a wide variety of students with similar interest in Christian vocations. Now as never before they are in contact with University of Toronto students both in residence and in classes, but that is not always helpful to the Christian student community. The university and Ewart College are two separate and distinct bodies — to become more involved in the life of the former means to be less involved in the latter. One student at Ewart felt that because students are expected to be close to the Ewart community, it would be very difficult, mainly because of time pressures, to become involved in the life of the university. At Ewart community worship, residence meetings, field work, choir, and other activities tend to keep the community together and give it little time for non-college-based activities.

Furthermore, Ewart students now have no joint classes with Knox College, nor with the Centre for Christian Studies (formerly the Anglican and United Church Training Colleges), nor even with the Ecumenical Institute of Canada, where students in the past could take courses in mission and sociology. The diploma students do not go outside the college for classes. Many students and graduates feel that this is a grave disadvantage. "It's almost as though we're a world by ourselves," said one student.

The board of Ewart College seeks to strengthen the college by increasing the faculty and becoming a degree-granting college. This, they feel, would recognize the need in Canada

for a college specializing in Christian education, and hopefully with degree status at bachelor and even possibly the masters level would attract more women and men interested in becoming professional church educators. There is no doubt that we need to offer the highest quality education in this field.

Upgrading professional education at Ewart College may go a long way towards changing the traditional pattern of Christian education as a woman's field. Many feel that Christian education should not be separate or of lower status than theological training in general, and that ministers should also have an opportunity to specialize in Christian education. The dichotomy now existing which is carried right down to the local congregation, where the image too often held is that Christian education is for children — therefore let the women run it — cannot be ended too quickly.

If Ewart College had the means and the faculty to offer a post-graduate degree in Christian education, as well as a bachelor of Christian education degree, then we would become closer to equality of education for women and men. This equality will become a fact only when men as well as women choose to specialize in Christian education.

One of the blocks to upgrading Ewart is a lack of funds. A well-known Presbyterian professor has said "Presbyterians are Marxists; they do things for economic reasons." Already The Presbyterian Church in Canada is heavily subsidizing its three colleges. In 1971 the total amount was \$217,200.

Several years ago the committee on the education of professional church workers was set up to evaluate the preparation the colleges are giving to both men and women for their various ministries of service. One wonders how such a committee can recommend change when it is weighted with faculty members from each of the colleges. Like Ewart, each has its own separate goals and objectives, which may be good in themselves but perhaps not as creative or as practical as if they were to look at the total arena of theological education, including Christian education.

One suggestion is a Ewart-Presbyterian College model. The Presbyterian College offers a bachelor of theology degree through McGill, which would fit in quite nicely with Ewart's vision of becoming a degree-granting college. The Presbyterian College has already a professional year and it needs the expertise in field work and supervision which Ewart has in the area of Christian education. The Ewart courses would enrich and contribute to the theological school, and at the same time Ewart would be able to offer a degree program. It would also be offering its students an ecumenical community within the McGill faculty of religious studies and Presbyterian College, which would be somewhat broader than its present small, single-sex school.

Whether this or another model is worked out, it is imperative that our church look to the future and consider what form professional education of church workers will take. Before it does this, these questions must be considered:

What college will hold an option for the mature lay person, without a degree, who nevertheless feels a call to full-time service?

What college will diversify to meet the needs of students wishing to specialize in ministries to people and cultures with different backgrounds and problems?

What college will offer a high calibre theological education, in which Christian education and other specialties are included, without assigning specialties on a basis of sex?

And finally, what college will offer an ecumenical community of students, confronting and learning from one another as they seek the common goal of preparation for Christian service? ★

“Better than Rubies”

“Happy is he who has found wisdom, and the man who has acquired understanding; for wisdom is more profitable than silver, and the gain she brings is better than gold”.
(Proverbs 3: 13, 14 NEB)

■ May and June annually witness the fulfilment of many dreams of young people and their grandparents: when they walk from the convocation dais with their diplomas. Of recent years, more graduates have been turned loose on the world than ever before, more, indeed, than it could usefully absorb.

Most of us who witness this phenomenon today were all advised that knowledge was the key to job availability and job security. While a grain of truth still lies in such advice, a generation of unemployed B.A.'s and even Ph.D.'s has been sadly disillusioned.

A few years ago, Vance Packard's book, *The Status Seekers*, examined sociological patterns in our western world and found definite marks of “class,” with borders between so firmly drawn as to be as difficult to cross as in feudal times. The one passport, the author held, that would enable one to pass from one lower grouping to a higher one was a university degree.

Now, a whole generation has found that “t'aint necessarily so!” At the same time, many young people have decided that our Establishment world is not worth having, anyway. Much more attractive to many is today's melting pot of drugs, astrology, psychedelics and rock music—in which *milieu* class distinction disappears, and the most disadvantaged becomes the king.

The rising generation is as aware as any of us of the continuing need for education, knowledge, and wisdom, and so may not have progressed so far as it thought from the gifts for which Solomon prayed on succession to the throne of his father David (I. Kings 3). He asked not even for knowledge, but for wisdom. What seems at first a very fine distinction, upon examination becomes a critical difference.

Solomon was quite intelligent. He and his court of wise men gathered together something like 3,000 pithy observations about life. He was an authority on nature—trees, birds, animals, fish, et cetera. The keen cutting edge of his wisdom, however, may have been dulled by his affluence, and subsequent days showed him possessed of less true wisdom than his friends could have desired. Unrest in his kingdom came to fruit under his son with its division into the two kingdoms of Judah and Israel.

Henry Thoreau, contemporary enough to appeal to 20th century youth, said: “To know that we know that we know, and that we do not know what we do not know is true knowledge.” That knowledge is a child of true wisdom. Few

objects are more deserving of sympathy than an encyclopaedic knowledge in one lacking common sense. Unfortunately, there seem to be few ways of teaching wisdom in a classroom though sometimes it may be shared with an individual.

Methodist Bishop Gerald Kennedy wrote that the danger today comes not from the uneducated but from the educated: “As Lewis Browne said in the title of one of his books, *Something Went Wrong*. That ‘something’ was an assumption that evil is only ignorance. The Christian faith has never been so foolish as to make that mistake.”

Paul wrote (I Corinthians 13: 12), “Now we see through a glass, darkly, but then face to face: now I know in part; but then I shall know even as I also am known.” Such statements are not the result of some mere accumulation of knowledge, but are born of faith. Faith does not necessarily go counter to knowledge, although it does mean that another element has entered into reckoning for the Christian—Jesus Christ.

As our teachers rightly plead with us that on graduation we not throw our learning tools away, we must try to continue growing in wisdom. Charles Steinmetz, called “the wizard of General Electric,” said, “There are no foolish questions and no man becomes a fool until he has stopped asking questions.” Michelangelo had acquired that degree of wisdom also, and at the age of 90, when he lost his eyesight, he ran his hands over statues in St. Peter's Cathedral and exclaimed, “I still learn.”

In the old days maps bore captions over areas not yet explored, “Here be dragons,” or “Here be demons,” or “Here be sirens.” Sir John Franklin, the English Arctic explorer, who finally lost his life on an expedition to find a north-west passage to the Pacific, wrote over such unknown areas on his maps the words, “Here is God.” It is a lesson in wisdom that today's graduates and the rest of us must still learn. It will prove again a gift “better than rubies” (Proverbs 3: 15).

PRAYER

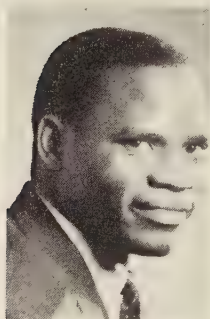
All-wise Father and God of your people, hear our imperfect prayers and accept our feeble efforts to be truly wise when wisdom is so hard to acquire. Teach us by your word, lead us by your Spirit that at least, committed to your Son, Jesus Christ, we may know the way of salvation. In his name we pray. Amen.★

By D. GLENN CAMPBELL

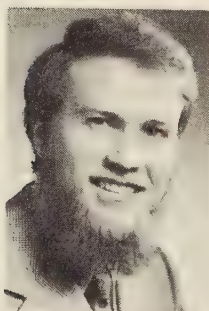
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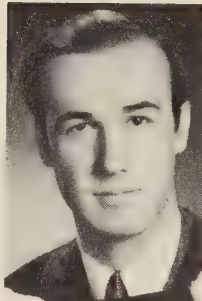
R. (BOB) RAHN, is a member of St. Andrew's Church, Kitchener, Ont., and a graduate of Waterloo Lutheran University. He has a wife, Mae.



REV. SAINDI D. CHIPHANGWI, of Mulanje, Malawi, Africa, a graduate of the University of Malawi, has studied theology in that country and Scotland. He will do graduate studies before returning to Africa to teach in a theological college.



H. THOS. AICKEN of Fairview Church, Vancouver, is a graduate of the University of British Columbia. He has a wife, Marion.



WILLIAM MUNSHAW is a member of Melrose Park Church, Toronto, and a graduate of Innis College, the University of Toronto.



KATHLEEN GIBSON of Emmanuel-St. James Churches, Toronto, is a graduate of the University of Toronto. Her husband is the Rev. Ross Gibson, and they have a daughter. She hopes to work as a free-lance licentiate.



CHARLES N. CONGRAM of St. Andrew's Church, Wingham, Ont., a graduate of the University of Windsor, will go with his wife Janice and their daughter to St. Andrew's Church, Puce, Ont.



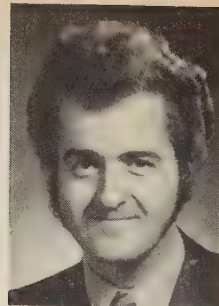
HANS J. H. KOUWENBERG, a member of St. Paul's Church, Ottawa, is a graduate of Carleton University. With his wife, Colleen, he will go to St. Andrew's Church, Lunenburg, N.S.



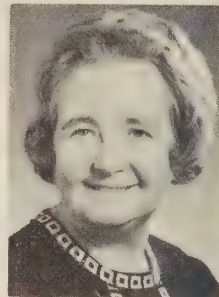
JOHN ST. CLAIR NEIL, a member of St. Andrew's Church, Dresden, Ont., is a graduate of the University of Windsor. He has a wife, Kathryn.



GORDON R. HAYNES of First Church, Edmonton, Alta., a graduate of the University of Alberta, will serve in Ft. Macleod-Jumbo Valley, Alta.



JAMES H. W. STATHAM of Gordon Church, Burnaby, B.C., a graduate of Simon Fraser University, will go with his wife Lilies to Duncan, B.C.



MARY P. FARMERY is a member of Victoria-Royce Church, Toronto. Her husband is the Rev. Iner Farmery, and she is a registered nurse.



DONALD B. HANLEY of St. Giles Church, Galt-Cambridge, Ont., attended Waterloo Lutheran University. He will go to the Beaverton-Gamebridge charge with his wife Barbara and two children.



WILLIAM C. NICHOLSON of St. Andrew's Church, Guelph, Ont., a graduate of the University of Guelph, will go with his wife Vivian and their son to Knox Church, Grand Valley, Ont.



KENNETH JAMES ROWLAND of St. Andrew's Church, Humber Heights, Weston, Ont., attended York University. He will go with his wife Constance and three children to Glebe Church, Toronto.



EDWARD S. DOWDLES of St. John Church, Hamilton, Ont., is a graduate of Waterloo Lutheran University, and has a wife, Carolyn.



W. (VIC.) WYBENGA, of Chalmers congregation, Whitechurch; and Langside, Ont., is a graduate of Calvin College, Grand Rapids, Mich. He has a wife, Hendrika, and five children.

GRADUATES '73

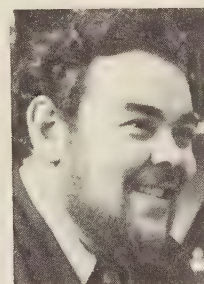


ROBERT EDWARD BAKER, a member of Central Church, Brantford, Ont., is a graduate of McMaster University.



ALEXANDER B. FULEKI of the Hungarian Church, Welland, Ont., is a graduate of Atlantic Union College and Andrews University. He has a wife, Jean, and three children.

From Presbyterian College



DEREK BALMER of Victoria-Royce Church, Toronto, is a graduate of McGill University. With his wife, Bobbie, he will go to Livingstone Church, Montreal.

N. E. TED THOMPSON, of Orillia, Ont., (photo not available), attended the University of Waterloo and McGill University, and has a wife, Darlene. He will be director of the North Toronto Youth Project,



IN THIS TV SERIES for children the Rev. Gordon Fish plays the part of the owner of a general store.

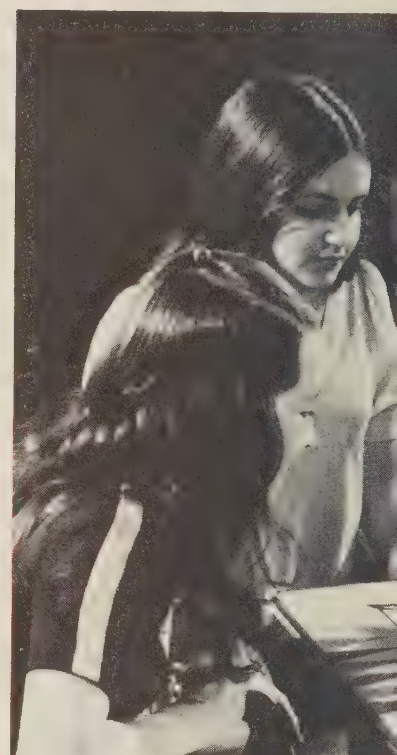


THE CHILDREN from various congregations acted and sang.

CAMERA MAN Don Walker of Videopack Limited shooting the puppet show.



THE POSTMISTRESS, Mrs. Iris Easty, answer all mail from viewers.



LYNDA WRIGHT, Karen Robb, Jam



MAURICE EASTWICK and Gordon F behind the counter.

Nuts 'n Bolts 'n Things

How a television show for children came into being

BY DeCOURCY H. RAYNER

W

HEN I went down to Guildwood Presbyterian Church in the east end of Toronto to see a new television program in production I found a group of happy children and adults at work, enjoying every minute of it.

The church hall was a shambles, with a general store set up in one corner, a shed in another, a performance by puppets under way, and television cameras, lights and cables cluttering up the place. The minister's study had become a production office, and the choir room was filled with costumes and make-up.

For five busy days during the school break in March the cast rehearsed and performed, while a professional crew videotaped in colour the 13 telecasts of Nuts'n Bolts'n Things that will be available in September for use on cable television.

It all began with the question, how does the Sunday school of today compete for attention with the cartoons and other children's programs on the family television set? The Rev. Gordon Fish, when he was minister of St. Andrew's Church, Wingham, Ont., provided the answer by producing a children's show on the local T.V. station. It was a tremendous success.

After he moved to Toronto where television facilities cost a great deal of money and are not readily available, Mr. Fish dreamed of the day when some sort of children's entertainment stressing spiritual values could be offered on a wider scale.

The solution came from two directions. First, cable television is crying out for good programming, and production for it is comparatively reasonable. Second, he found a kindred spirit in Maurice Eastwick, general director for Canada of the Scripture Union, which among other things is endeavouring to reach children with biblical truths.

They gave up their vacations last summer to put together a pilot program, an actual video-tape, with which to enlist support. The administrative council of The Presbyterian Church in Canada was so impressed by it that they asked the National Development Fund for \$10,000 to make a children's series possible.

All that is not as easy as it reads, perhaps I should explain that the board of evangelism and social action, which is concerned with outreach to children, saw and approved the pilot program. Then the administrative council, after viewing the video-tape, agreed to join with the Scripture Union in producing the series.

Nuts'n Bolts'n Things is set within an old-fashioned general store. It uses puppetry, story telling, singing, guest appearances and other techniques in conveying spiritual concepts in simple, entertaining fashion. It aims at catching the attention of those between six and 12 years of age.

To see this series in your area you may have to take the initiative and propose its use on your cable television station. Promotional materials for support to local cable companies within range will be provided when requested.

For information on renting this series of video-tapes write to the Rev. Wayne Smith, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.★



er and Gordon Barrie at the store's checker board.



THE SERIES was produced at Guildwood Church.

The liberation of China

Probably the greatest single event in the 20th century is the liberation and reconstruction of China, Rev. Dr. E. H. Johnson said on his return from a three-week tour of that country.

The secretary of research and planning told the executive of the board of world mission that the major challenge to the Christian church today is coming from what is happening in China.

When Dr. Johnson was a missionary there (1935-41) China was one of the most hopeless nations in the world. Today all that has changed.

"The Chinese are a healthy, happy, friendly, honest and relaxed people," said Dr. Johnson, "They radiate good health, and in no sense are robots."

In a country roughly 4,000 miles by 3,000 miles live 800 million people, one quarter of the world's population. Yet there are no slums, no rags, and no undernourishment.

China has a tremendous sense of human priorities which provide adequate food, warm clothing, housing, schooling, and health care for the whole population.

There is not a single private car in China, only tourists are provided with automobiles, and even government officials use them sparingly. City people travel by trolley bus and bicycle. In Peking there are seven million people and about two million bicycles.

The great hero of China next to Chairman Mao is the late Norman Bethune, the medical doctor who came from a long line of Canadian Presbyterians. "Serve the people" is the slogan carved over the entrance to every major building.

While Maoism has carried the Chinese through the critical period since the republic was formed in 1949, Dr. Johnson feels that it is too narrow to meet the real needs of life, the religious dimension. It is precisely at this point that the Christian message has a word for the Chinese today, Dr. Johnson commented.

He told the executive that he recommended to every Canadian the reading of Chairman Mao's works "but not exactly as the *Globe and Mail* claimed that I did." (See page 12)

Knox convocation

Thirteen men and two women received diplomas and degrees and three men received certificates at the 129th convocation of Knox College on May 1st.

The degree of Master of Divinity, now granted in place of the B.D. to those of the graduating class who qualify, was also

conferred on the Rev. Paul Mezo and the Rev. Walter V. Tait.

The post-graduate degree of Master of Theology was conferred on the Rev. Virgil L. Gingrich, a Pentecostal professor, the Rev. Irene J. Dickson of Ewart College, and the Rev. William W. J. Vanoene of the Canadian Reformed Churches.

The degree of Doctor of Theology (by examination) was conferred by Principal J. Stanley Glen on Prof. Hi-sup Kim of Keimyung Christian College, Taegu, Korea.

Honorary D. D's were received by the Rev. Russell T. Hall of Lagos, Nigeria, Prof. John W. Wevers, chairman of the department of Near Eastern studies at the University of Toronto, and the Rev. Frederic G. St. Denis, minister of Mount Pleasant Church, Vancouver, B.C., who for many years was clerk of that synod.

Travelling scholarships were won by Mrs. Kathleen Gibson and Hans Kouwenberg. Mrs. Gibson is the wife of the Rev. Ross Gibson, who won a travelling scholarship two years ago, and the daughter of Rev. and Mrs. John Waldie of Toronto. Three graduate scholarships and two prizes were awarded to John St. Clair Neil.

The convocation address was given by Rev. Dr. Max V. Putnam, moderator of the 98th General Assembly.

Ewart Graduates

In the May Record the photos at the top of page 8 should have been identified as this year's graduates of Ewart College.

The title indicating this was on the film of that page made by our litho-plate firm, but the title was accidentally deleted by them before the films were sent to the printer.

So the man at the top accepts responsibility for the carelessness of some technician, and apologizes to Ewart College.

The Editor

Union prospects dim

The 11th annual meeting of the Consultation on Church Union, supported by eight denominations in the U.S.A., decided to shelve union plans and work on the grass roots level to promote union among local churches instead. Much of the union plan will be re-written.

A bishop of the American Methodist Episcopal Church, Frederick D. Jordan, was elected the first black chairman of COCU.

At another meeting the joint committee on union between the Presbyterian Church in the United States and the United Presbyterian Church in the U.S.A.

decided by a close vote to revise their plan of union. It will be presented to the two Assemblies in 1974.

In Canada the Council for the Faith, an Anglican group which claims 100,000 members, has rejected the official plan of union. The council warned that if union became a reality, a "continuing Anglican Church" would be formed.

Aid drought victims

\$5,000 has been forwarded by the committee on inter-church aid, refugee and world service to help victims of prolonged drought in North-West India.

Failure of rains for three consecutive years has produced conditions described as the worst in living memory. In the state of Maharastra alone over 20 million people are affected by the drought.

The money has been sent through the Canadian Council of Churches to aid the World Council in its program in India. Well-digging equipment and emergency food supplies are badly needed.

Scots discuss union

Representatives of the Church of Scotland and the Methodist Church in Scotland are preparing a statement of faith which may eventually form the basis on which the two churches can unite.

Several years ago these two churches identified the issues that once divided them but no longer do so, as well as continuing differences. But then conversations were broken off. Now their representatives have been charged to draw up a basis and plan of union so that talks may proceed. The Church of Scotland has 1,154,200 members, the Methodist 25,000.

Christian writers

Decision magazine will sponsor its first Canadian school of Christian writing in Toronto, July 3-5. Special emphasis is being placed on young writers.

Further information may be had from the Registrar, School of Christian Writing, Box 841, Winnipeg, Man., R3C 2R3.

Charismatic conference

Lord MacLeod, founder of the Iona community in Scotland, was a speaker at the second annual conference on the Holy Spirit, held in Ann Arbor, Michigan, U.S.A. It was sponsored by the Charismatic Communion of Presbyterian Ministers, of which Lord MacLeod is a member.

Eleven delegates from Canada attended. Rev. Dr. Douglas Lowry of Campbellville, Ont., was appointed to the board of directors.

The 99th General Assembly

Some 260 commissioners, on the basis of one minister and one elder for every six on the presbytery rolls, will attend the 99th General Assembly of The Presbyterian Church in Canada.

It opens on Sunday evening, June 3 at 8 p.m. in Glenview Church, Toronto, and the public is invited. After a service during which the sacrament of the Lord's Supper will be administered, the Assembly will be constituted by Rev. Dr. Max V. Putnam and a moderator will be elected.

A business sederunt will be held following a banquet for commissioners on Monday night. During the mornings and afternoons of Monday and Tuesday ten study groups will focus on the reports of the various boards and committees. The regular business will be resumed on Tuesday night. Except for a break on Wednesday evening, the Assembly will meet three times daily until business is completed.

Glenview Church, built of stone in the Scottish style, is located in North Toronto near the corner of Glengrove Ave. and Yonge St. It was opened in 1929 by a congregation formed after church union in 1925. The church hall was added in 1952.

Glenview is a vigorous congregation of close to 1,200 members which not only



serves the community but gives generously to the work of the church at home and abroad.

Six congregations in East Toronto Presbytery owe their beginnings in part to funds provided by the Glenview congregation. In addition, after accepting an allocation of \$55,000 for the National Development Fund, Glenview members went out on a canvass that brought in \$168,000 in cash and pledges. For many years the congregation has led all other congregations of any denomination in financial support of the Canadian Bible Society.

Glenview joins with other churches in the area in providing hot meals for shut-ins and care for senior citizens. It shares in the new North Toronto youth project staffed by a director, a youth worker, and 75 volunteers.

Rev. Dr. James H. Williams has been minister of Glenview Church since April, 1960, and his assistant is the Rev. M. Roy Gellatly. Other staff members are: Henry Rosevear, organist and choir director; Miss Jessie Horne, director of Christian education; Mrs. A. James McLean, church secretary; and Wayne Roland, church officer.

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Youth



Seventeen young people of Richmond Church, B.C., fasted for 24 hours in their third annual starvathon, raising \$389 for OXFAM. They kept their minds off food by worshipping together, singing, dancing and playing games.



The Canada Cord, highest award in the Girl Guides, was presented to Frances Hardwick by her former Guide captain, Mrs. F. G. Wait. Frances is the granddaughter of the late Rev. Dr. John Hardwick.



SWEET SPIRIT, a gospel rock group, are carrying on a full-time musical ministry in Ontario and the north-eastern U.S.A., and have been playing in schools, churches and prisons. Most of the members attend St. Stephen's Presbyterian Church, Weston, Ont. Shown above are, left, Lawrence Pentelow, Steve Ballantyne, Morley Halsmith and Ken Oakes.

The Presbyteens of Bethel Church, Riverview Heights, N.B., prepared and presented a service on Palm Sunday evening. Through music, drama and dialogue with the congregation the teen-agers developed the idea that today's youth are no different from those of yesterday, sharing a basic need for an unshakeable faith. The adult counsellor of the group is Bill Sinnis.

NEWS (Continued)

Aiding the mentally ill

On the island of Montreal a new era of co-operation between Lakeshore General Hospital and clergymen of the Lakeshore community has begun. Twelve ministers and priests, including the Rev. Larry R. Paul of Briarwood Presbyterian Church, are working with the department of psychiatry in the process and treatment of mental illness.

The clergymen have also become active as resource people in the psychiatrist-patient-family relationship outside the hospital setting. As the result of a pilot project, plans are being made to incorporate the program as a permanent part of the healing ministry of hospital and church.

One of the results of the new relationship is that Mr. Paul and the Rev. Bruce Ross of Beaconsfield United Church entertain the patients on the psychiatric ward each Wednesday with old-time music.

Devaluation hits WCC

The "acute financial position" facing the World Council of Churches as a result of the world monetary crisis, particularly dollar devaluation, has made it necessary to change the venue of the next central committee meeting from Helsinki to Geneva. The dates remain the same, August 22-29.

It has been estimated that the Swiss franc value of the council's 1973 income has been reduced by 12%, a cut of Sfr. 635,000 on a 6,000,000 general budget. The switch from Helsinki to Geneva will save approximately 150,000 on the general budget plus another 100,000 on other budgets in the council.

Reformed alliance

With the Conference of Reformed Ministers and Congregations in the German Democratic Republic joining the World Alliance of Reformed Churches, the total number of member churches in that body has increased to 138. The conference consists of five church districts and three independent congregations. The total number of communicant members is estimated at 10,000, spread over 20 parishes.

South African students

The South African Council of Churches has expressed "deep concern" at the government's banning of eight leaders of the predominantly white National Union of South African Students (NUSAS) and eight from the all-black

South African Students Organization (SASO).

All 16 were banned under the Suppression of Communism Act and are restricted to the areas in which they live, forbidden to attend or address gatherings, barred from attending educational institutions and warned not to publish.

The Council of Churches said following its meeting in March: "Insofar as the state claims to govern according to democratic norms, it must either allow all its citizens democratic rights or else acknowledge that it is no longer a democratic state. The arbitrary banning of persons without trial is a denial of the essence of democracy."

The Christian Institute of Southern Africa has refused to co-operate with the parliamentary commission that recently recommended the bannings. It also voted to support any officials who refuse to co-operate, saying the commission's constitution and mandate are a denial of democratic process and judicial procedure.

The moderator of the Presbyterian Church, the Rev. Brian Stumbles, expressed "dismay...and profound concern over the effect of this action on the careers of the students and their families."

Dutch emigration

The Council of Churches in the Netherlands has adopted a resolution requesting the churches to dissuade their members from emigrating to Southern Africa. According to Prof. C. L. Patijn, chairman of the council's international affairs section, nearly a thousand Dutch emigrate each year to South Africa. This contributes to unemployment among the indigenous population and helps to restrict them to low-paid types of work. The resolution is a "protest against the ideology and practice of apartheid" and follows up a recommendation made by the WCC Central Committee last August.

Lausanne in 1974



The first man to take up permanent residence at Lausanne, Switzerland, to make ready for the International Congress on World Evangelization in 1974 will be Rev. Dr. Donald E. Hoke.

Dr. Hoke, who has been appointed co-ordinating director of the congress is currently president of the Tokyo Christian College, an inter-denominational Christian institution located in Tokyo. Dr. Hoke's appointment was announced by the Executive Chairman of the Congress, Bishop A. Jack Dain, of Sydney.

Dr. Hoke began his career as a journalist on the Chicago Tribune and has
June, 1973



Ana Maria is always a little hungry

ANA MARIA ANDRADE, SOUTH AMERICAN, AGE 6. Mother dead. Father deserted. Child lives with sick grandmother who also cares for four other grandchildren and baby who boards with her. Total income for 7 people \$9.25 per month. Two meager meals a day . . . coffee for breakfast, sometimes bread. Lunch—rice, beans and corn meal. Dinner—none. Never milk or meat. Children always hungry. Live in mud hut on top of hill. One small room. No facilities. No beds. Two mattresses, 2 blankets, 2 sheets—all in poor condition. Used clothing from other poor families. Grandmother grieves for grandchildren she cannot decently care for. Help to Ana Maria means help to entire family, medical care included.

Thousands of children as needy as Ana Maria anxiously await "adoption" by you or your group. Choose a boy or girl from Bolivia, Brazil, Colombia, Ecuador, Peru, Indonesia, the Republic of Korea, the Philippines, or Viet Nam. Your support provides medical and dental care, counselling from social workers and material and financial aid. You receive a case history and photograph. Each month you receive a letter (original and translation). Learn how your "adoption" benefits the entire family. Soon, through the regular letters and progress reports, you and your child develop a warm, loving relationship.

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35 YEARS OF HELP WITH A HUMAN TOUCH

been associated with the editorial staff of the *Christian Life* magazine in the U.S. for 30 years. In 1955 he founded the Tokyo Christian College to train pastors, teachers and evangelists and has been its president since that time.



THE PALAIS DE BEAULIEU, the congress exhibition and arts centre in Lausanne, Switzerland, where the International Congress on World Evangelization will be held July 16-25, 1974.

French New Testament

Some 111 Protestant, Roman Catholic and Orthodox biblical scholars have contributed to an ecumenical translation of the New Testament in French which was presented to the public at ceremonies in Paris and in Fribourg, Switzerland.

Sr. W. A. Visser 't Hooft, honorary president of the World Council of Churches, told a Paris audience: "This version is not only a translation but also an interpretative guide. We had thought any attempt at joint exegesis would only produce endless controversies. . . . The remarkable thing is that in the vast majority of cases agreement has been reached on the meaning of the passages commented upon. The translation demonstrates that unity among Christians is much greater than we had supposed."

Presiding over the Swiss ceremony were the Rev. Charles Bauer, vice-president of the Swiss Protestant Federation, and Mgr. Pierre Mamie, bishop of Lausanne, Geneva and Fribourg.

Think up an alternative to NO!

by Joan Pierson

■ How many times do we automatically say NO! to our children's requests? They might want you to read them a story, take them swimming or take them on a summer picnic.

You have a million things to do and so you answer shortly, "No, some other time." Then the eager light goes out of their faces.

I remember the day my husband's boss was coming for dinner. I was feverishly vacuuming and mentally composing the dinner menu while all the while my three year old son was dragging after me saying, "Read me story, Mommy."

Every minute David's voice became more whiney and demanding. The combination of his whiney voice and the whine of the vacuum became just too much for my frayed nerves. Shutting off the machine I plunked myself down on the carpet and read David his story from the favourite tattered picture book he always carried. I had glanced worriedly at the clock as I started the story. Amazingly, even after I had put in all the action needed to bring complete delight and satisfaction to his beaming face I found that reading that story had only taken five minutes of my time!

David returned happily to playing with his blocks by himself and let me get along with my work. Since a story only takes five minutes of my time — I now read to him any time he asks me.

I have found that now he realizes he can have my complete attention that he is far less demanding and whiney. He actually plays by himself for much longer periods than he used to.

By putting my thinking cap on I have found that I don't have to say "NO" to my older children either. In the summer I pack our lunch time sandwiches in a paper bag and we carry fruit and milk to a small local park which is only two blocks from our home. They think this is great fun! It gives me a break in my routine — saves me dirty dishes, and is a nice alternative to the all day picnic they had originally suggested.

Blowing bubbles with a pipe and detergent in cool water in the bath tub is a marvellous occupation for children on a sizzling summer's day. It gets the children clean and cool at the same time. This idea has helped me to stop saying "NO" . . . and we can go to the beach some other day. Children's faces will always brighten at an idea that is different.

Be creative . . . think up alternative ideas and you will find that you don't always have to say — "NO". ★

Personals

Rev. Dr. Max V. Putnam was our fraternal delegate to the General Assembly of the Church of Scotland, held in Edinburgh in May.

Dr. Akanu Ibiam and his wife are living in Enugu, Nigeria, where they are helping to re-establish the services of one of the church hospitals.



When Alexander (Sandy) Cameron celebrated his 91st birthday in Three Hills, Alberta, a delegation from St. Andrew's Church, of which he is still treasurer, paid a visit to him.

The Rev. A. Donald MacLeod has been elected president of the Evangelical Fellowship of Canada for a two-year term. He is minister of the Bridlewood congregation in suburban Toronto, which has been holding services in a high school. The corner stone for the new Bridlewood Church was laid on April 15 by Rev. Dr. Max V. Putnam, moderator of the 98th General Assembly.

At Mount Pleasant Presbyterian Church, Vancouver, B.C., a luncheon was given in honour of Mr. and Mrs. John McMichael to mark their golden wedding anniversary. A set of silver servers with inlays of Yukon gold nuggets was presented by the congregation, which Mr. McMichael has served in various offices for almost 50 years.



James A. Taylor, managing editor of the *United Church Observer*, is the new president of the Canadian Church Press. Robert G. Vezina, managing editor of *The Catholic Register*, is vice-president, and Miss Valerie M. Dunn, assistant editor of *The Presbyterian Record*, continues as secretary-treasurer.

The Rev. E. Lloyd Clifton of Calvin Church, Hamilton, Ont., has accepted a call to the Mount Forest charge in the Presbytery of Guelph and Saugeen.

The Rev. Stanley Gentle, assistant to the minister of Knox Church, St. Catharines, Ont., has been called to St. Andrew's Church, Southampton, Ont.

First Church, Brandon, Man., has called the Rev. Peter D. Ruddell, who has been doing post-graduate work.

West Flamboro, Ont., has called the Rev. William Chen of Thedford, Ont.

The Rev. J.A. McGowan of Vankleek Hill, Ont., has been called by the Pittsburg and Sandhill charge in Kingston Presbytery.

The honorary degree of Doctor of Divinity was conferred on Prof. David W. Hay of Knox College at the convocation of Trinity College, Toronto, on May 2nd.

A purse and a silver tray were presented to the Rev. James Peter Jones and his wife when they left First Church, Brandon, Man. The presentation was made by the clerk of session, Donald S. Thomson.

After 21 years of continuous service as clerk of Chatham Presbytery, the Rev. Donald MacInnes resigned in April. A resolution of deep appreciation for his services was passed by the presbytery. Mr. and Mrs. MacInnes live at 48 Erie St., Ridgeway, Ont.

Rev. Dr. Mariano Di Gangi of Willowdale, Ont., has been elected president of the Evangelical Theological Society of Canada.

On April 28, Mrs. William Estell (nee Eileen Black) died in hospital in Taipei, Taiwan, after a lengthy illness. The funeral service was held in Taiwan and interment was in the English cemetery in Tamsui.

Mrs. Estell, the daughter of Mr. and Mrs. Fred Black of Queen Street East congregation in Toronto, was appointed missionary to Taiwan in 1960 by the Women's Missionary Society (W.D.) and in 1961 married the Rev. Wm. Estell, a missionary of the Reformed Church in America serving in Taiwan. They had four children and have been living in Hualien on the east coast of Taiwan where they worked at Mount Morrison Theological Institute and among the tribal people.

The Rev. Charles A. Scott and his wife have been appointed to Malawi as overseas missionaries of The Presbyterian Church in Canada, and offered to the Church of Central Africa Presbyterian, (Blantyre Synod) for work among youth. After linguistic studies and orientation they will proceed to Africa in the late summer.

Mr. Scott leaves a fruitful ministry in the new extension charge at Varsity Acres, Calgary, where he has served since 1967. Mrs. Scott (Sharon Yvonne), is from Hamilton, Ont., and obtained her B.A. in social studies at McMaster University. They have three children: Andrew, nine, Christine, six, and Daniel, four.

BUDGET RECEIPTS

During the first four months of 1973 congregations forwarded \$350,904 for the General Assembly's budget, as compared to \$376,981 last year at the same date.

Expenditures at April 30 totalled \$887,775 as against \$848,698 for the first four months of 1972.

Behind the budget


■ "Budget" is a very unattractive name for the fund which supports the work of our Presbyterian church at large, both in this land and across the seas. We need to look behind the word to the people and the work which it represents if we are to know what our money is accomplishing.

First, let me take you to a congregation in a suburb of Toronto. Houses began to go up in the area about ten years ago. A survey was made, paid for by you. Later a lot was bought, with your money. A minister, paid almost entirely from budget money, began to hold services in a school. Now there is a congregation of 150 members who hope soon to build a church. They pay two-thirds of their minister's salary but they have to have help from you with the remaining third.

Next, let us go out to a village in northern Alberta where we find a congregation with a church and manse already built but they are not quite strong enough to meet all their expenses. Therefore, from the budget, they receive

From Calcutta ...

Report on Elizabeth Dass...



CHRISTIAN CHILDREN'S FUND, INC.
CALCUTTA, INDIA - CASEWORKER REPORT

TO NAZARETH HOME, CALCUTTA

NAME: ELIZABETH DASS

NATIVE PLACE: CALCUTTA

HEALTH: FRAIL, THIN, WALKS ~~XX~~ WITH DIFFICULTY, PROTEIN DEPRIVED

CHARACTERISTICS: GENTLE, QUIET, COOPERATIVE, SPEAKS CLEARLY AND IS OF GOOD MIND. WILL BE ABLE TO LEARN ONCE HEALTH AND STRENGTH ~~XX~~ ARE RESTORED.

PARENTS' CONDITION: FATHER: DECEASED.
MOTHER: MALNOURISHED, RECENT VICTIM OF ~~XX~~ SMALLPOX, WORKS IN A MATCH FACTORY.

INVESTIGATION REPORT:
ELIZABETH'S FATHER USED TO BE A STREET CLEARNER, DIED FROM TYPHUS. HER MOTHER IS VERY WEAK FROM HER RECENT ILLNESS—INDEED IT IS REMARKABLE SHE IS ALIVE AT ALL. ONLY WORK AVAILABLE TO THIS WOMAN IS IN A MATCH FACTORY WHERE SHE EARNs TWO RUPEES A DAY (26¢) WHEN SHE IS STRONG ENOUGH TO GET THERE AND WORK.

HOME CONDITIONS: HOUSE: ONE ROOM BUSTEE (NOVEL) OCCUPIED BY SEVERAL

DATE: MARCH 17, 1969
DATE OF BIRTH: APRIL 12, 1964
ORDER OF BIRTH: THIRD DAUGHTER

—but what a difference now!

Elizabeth Dass was admitted to the Nazareth Home in Calcutta a few days after we received this Caseworker's report . . . "Elizabeth's father used to be a street cleaner, died from typhus. Her mother is very weak from a recent illness—indeed it is remarkable she is alive at all. Only work available to this woman is in a match factory where she earns two rupees a day (26¢) . . . Home conditions: one room bustee occupied by several other persons besides Elizabeth and her mother . . . two sisters died of smallpox".

But, just look at her now. Her legs are stronger . . . she can walk and run and is beginning to read and can already write her name. Every day desperate reports like the one above reach our overseas field

offices. For only \$12 a month you can sponsor a needy little boy or girl in the country of your choice, or let us select a child for you from our emergency list.

In a few weeks, you will receive a photograph of your child, along with a personal history, and information about the project where your child receives help. Your child will write to you, and you will receive the original plus an English translation — direct from an overseas office.

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Sponsors are urgently needed this month for children in: India, Philippines, Taiwan, Nigeria, Burundi, Africa, Pakistan, Mexico, South America. (Or let us select a child for you from our emergency list.)

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☐ Please send me more information.

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P-6-73

YOU WERE ASKING?

Q *What can you do if the organist insists on making the voluntary an organ recital and keeps the ushers standing with the plates and causes the congregation to wonder what is what?*

A Have the session consider the matter. They may choose to issue a directive to the organist (orally, I hope, to keep the matter on a kindly basis). I ran into this problem some years ago; the session issued a directive, but in a month's time the organist broke loose on us again. It's too bad if once in a while we have to curb enthusiasm. I told him that if he did that once more I (an amateur electrician) would put in a cut-off switch by the pulpit and cut off his organ on him. He never broke loose again. In recognition of his gifts as a musician we arranged a series of organ recitals. These were the essence of fine organ music, and he seemed to be happy about it.

Q *In our congregation, at the end of the service, the minister says "Amen" at the end of the benediction, and then the choir and congregation sing an "Amen." Should not the minister give the benediction without saying "Amen" if it is going to be sung?*

A In my opinion, not necessarily so. "Amen" means "so be it," and is a solemn affirmation for what has preceded in prayer, metrical psalm or hymn. I see no reason why the minister should not say "Amen" and then the choir and congregation repeat it. Evidently my correspondent feels the minister has forgotten it was going to be sung. There is much advantage in a double "Amen," for then the organist

is sure of when to bring in the choral repetition. The minister says it, and the organist counts inaudibly 1, 2, and then gives a soft chord for the choral "Amen." I have often observed, in visiting congregations, that the organist is not sure of what the last words of the benediction are going to be; he hesitates, and sometimes begins only to find the minister has stretched out the benediction, and there is a clash. As a pastor I did not say "Amen" where it was to be sung, but always, in an annotated order of worship to the organist, gave the last words of the benediction. I also used to give the last words of the Call to Worship when there was to be a choral response. Of course, as all my former parishioners will remember, I was a fussy character and wished the service to flow smoothly.

Q *Is it proper to read portions of the Apocrypha along with the lessons of the day?*

A The Directory for the Public Worship of God (1645) definitely says no. "All the canonical books of the Old and New Testament (but none of those which are commonly called *Apocrypha*) shall be publicly read . . ." When I have wished to use such great passages from the Apocrypha as "The souls of the righteous are in the hands of God . . ." (Wisdom of Solomon, chapter 3, verse 1) or, for the funeral service of a medical man, "Honour a physician with the honour due to him . . ." (Ecclesiasticus, chapter 38, verse 1), I have included them in the sermon or funeral address, and to this there

can be no valid objection.

My friend, the late Dr. Wm. Orr Mulligan, at a memorial service, once included passages from the Apocrypha with the Old and New Testament lessons, and at the end of the readings said, "May God bless to us these goodly words, canonical and noncanonical, and to his name be glory and praise." This gave him the best of both worlds, and I heard no objections. I hope I am not starting something with this example from the life of a very learned man.

Q *After a congregation has met to call a minister, is it proper for the elders to call communicants and adherents, who were not present at the meeting, by telephone and ask for permission to add their names to the call?*

A Definitely not, although it is commonly done. In the attestation of the call by an elder he certifies that "Communicants to the number of ___ have in my presence subscribed, or by their request have had their names subscribed . . ." The phrase, "in my presence" does not permit a telephone request. The phrase "by their request" permits an elder to sign on behalf of the illiterate, the blind and the otherwise disabled. The call should be taken to each home by the elder, read there, and signatures asked for. This procedure, of long standing in the church, adds solemnity to the obligation incurred in calling a minister.

SEND QUESTIONS TO: Rev. Dr. L. H. Fowler, 376 Lakeshore Road, Port Hope, Ont. Include name and address, for information only.

enough to bring their minister's salary up to the minimum guaranteed by the General Assembly. Without that help they would be unable to survive.

Multiply these two instances by one hundred and you have a fair idea of how your money supports the growing edge of the church in Canada.

But churches have to have ministers, and ministers have to have six or seven years of training in college. Two colleges in Toronto, Knox and Ewart, provide basic courses for both men and women. In Montreal, the basic courses are given in the divinity faculty of McGill University

and Presbyterian College specializes in continuing education for ministers. All of this work is maintained by grants from the budget fund.

Across the seas you support specialized workers in Taiwan, Japan, India, Nigeria and Guyana. One instance will suffice. In Taiwan there is a Presbyterian church almost as large in membership as our own church in Canada, the fruit of 100 years missionary activity. They now stand essentially on their own feet. Our help to them is mainly in providing them with theological teachers, just as in our own earlier years we depended on

Scotland for theological leadership.

One hundred years ago a Presbyterian Church was maintained among the settlers in Canada only by the interest and financial support of the Scottish churches. They sent out ministers to Canada and helped to pay them. They helped Canadians establish their first colleges for the training of young Canadians for the ministry. What we now do for young churches across the seas is just what was done for us in our own earlier days of struggle for existence.

James Smart in the Rosedale Presbyterian Newsletter, Toronto.

Books

JESUS, the four gospels combined in one narrative in modern English

This book has gone a step beyond the usual harmony, which presents the gospel narratives side by side. Here we have the four gospels, Matthew, Mark, Luke and John, blended into one unified story, written in a modern English paraphrase. Nothing has been added to or taken away from the combined record of the gospels.

There are two advantages to this volume. First, it is possible to learn from one reading everything that is known about that part of the life and teaching of Jesus. Then the narrative is easy to follow and simple to understand.

The idea for this book came from Charles B. Templeton, who did the orig-

inal synthesis of the four gospels. An editorial committee of four who combine theological knowledge with communication skills shared in its production. (McClelland and Stewart, \$6.95)

THE PERSON WHO CHAIRS THE MEETING, by Paul O. Madsen

A practical paperback on planning and handling an agenda, creating a healthy psychological climate in a meeting, choosing the best physical surroundings, and conducting the business. (Welch, \$1.95)

HALFBREED, by Maria Campbell

This refreshing book helps us to share the aspirations and frustrations of the Canadian "Samaritans." Forbidden by law from living on Indian reserves, and shut out from healthy relationships with the paleface by the latter's — shall we call it "fear"? — these folk whose heritage might have benefited from the best of

two worlds seem doomed to receive the worst.

We average European Canadians are blind to our own racism, but it is transparently obvious to the Maria Campbells who have experienced it all their lives. Some readers may consider *Halfbreed* a bit too angry, but none shall call it dishonest. The writer has done Canadians a service by expressing the feelings of those who for more than a century have been treated as nobodies. The reader will develop, hopefully, a new respect for the poor, even becoming one of those "Who believe that, in all ages, Every human heart is human." (McClelland and Stewart, \$5.95)

Walter A. Donovan.

MR. NOAH AND THE SECOND FLOOD, by Sheila Burnford

The author of *The Incredible Journey* has written a hilarious book that looks like a volume for children, but should ap-

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peal to all ages. A modern Mr. James Noah realizes from the pollution in the skies that there is about to be a second flood, and he and his wife and sons build an ark and start the difficult job of collecting pairs of animals. The story is illustrated with black and white sketches by Michael Foreman. (McClelland and Stewart, \$2.95)

Robbie Burns Grace

(Revised)

*Some ha'e meat an' canna eat,
Some wad eat that want it,
But wi' the rising cost o' meat,
It might be best tae bank it!*
—from an unknown Scottish source.

WHAT ARE WE GOING TO DO WITH ALL THESE ROTTING FISH? *and other short plays for church and community*, edited by Norman Habel

A book of eight short plays by young authors for use in church or community. The plays left this reviewer somewhat unfulfilled with the exception of an excellent commentary on the subject of old age, called "To Hell With Aunt Agatha." Reading it through, one cannot help but be moved by its "humour with just a dash of bitters" approach. The remaining plays may appeal to many who are looking for material with a special biblical tie-in, and from this standpoint the book is probably quite useful. (Welch, \$3.25) *Jack Green*

OLD AGE, by Simone de Beauvoir

As people with the aid of modern conveniences and medical knowledge begin to live longer and longer, the matter of old age and what to do about it has become a real concern.

Simone de Beauvoir says: "Are the old really human beings? Judging by the way our society treats them, the question is open to doubt. Since it refuses them what they consider the necessary minimum, and since it deliberately condemns them to extreme poverty, to slums, to ill health, loneliness and despair, it asserts that they have neither the same needs nor the same rights as other members of the community." The book suggests that the unhappy fate of the aged is evidence of the failure of our total civilization and that the world will never solve its problems of poverty, slums, ill health, etc., until it faces the problem of age and solves it. Life and its problems must be faced as a whole—including old age.

As in her other books, the author tends to be somewhat wordy, but the words are worth reading. The case histories which are often, as she herself laments, sketchy, do make the book more

interesting and readable. It should be read by all who are concerned about aging and its place in our society. The book is excellent beyond any words of mine. (Deutsch, \$14.95) *Mary Whitson*

THE ARCTIC IMPERATIVE, by Richard Rohmer

A concerned Canadian deals with an issue of interest to all who live in our country, the control of northern resources, gas and oil. In this up-to-date paperback he outlines the problem in detail and urges that Canada take the initiative for control now, or surrender to U.S. corporations. (McClelland and Stewart, \$3.95)

WHY WE ARE CHRISTIANS, by James S. McEwen

In the 70 pages of this little book is a clear explanation of the Christian faith, with a statement of what Christians believe in simple, straight-forward language. The book deals with the Apostles' Creed phrase by phrase, and the reader is urged critically to accept nothing he reads until he has examined it in the light of the Bible. (Welch, paper, \$1)

GAMING, by Dennis Benson

Some interesting ideas, a challenge and guide for preparing your own simulation games. One fully illustrated game, "Ralph" is itself worth the price of this book-with-two-records-attached. (Welch, \$7) *L. E. Siverns*

CATHOLICS, by Brian Moore

In this parable about a conservative band of monks on an obscure island off

the coast of Ireland who stand against the diluting of the Catholic faith by the leaders and the majority of the church, we have a tract for the times. The book teems with symbolism as the confrontation between the emissary of the Pope, a mod young priest (who does not look, act or talk like a priest) and the abbot of the monastery takes place. The encounter is over in less than a day but the problem of how the church is to be the church today and in the future remains.

In this novella Moore has the "liberal," "humanistic" forces win out. And that depresses me, partly because I do not want to see that sort of ending and partly because I think any church, especially the Roman Catholic, is far too complex to be won over totally to one position.

But whether you are gripped by the issues or not, this is a well-written piece of prose. The style is so spare and pithy I would hate to see this story fall into the hands of the condensed books people. They would reduce it to three pages and we would be cheated of some first-class writing. (McClelland and Stewart, \$4.95) *Zander Dunn*

THE SHATTERED SELF, by Theodore McConnell (Ryerson/McGraw Hill, \$4.75)
THE PSYCHOLOGY OF RELIGION, by Orlo Strunk, Jr., (Welch, \$2.60)

These two small volumes provide material on contemporary psychology of religion suitable for someone wishing a general survey of types and psychologists. The Strunk book includes selections from J. B. Pratt, R. P. Casey, and Seward Hiltner. Much of it is repetitive or dated. But if you want a refresher course of where this discipline stands, or simply a readable survey, this will do nicely. Problems of the subject are clearly stated, chiefly the tension between approaches which take the unconscious seriously and those which prefer to measure behaviour. (The measurement of religious response is Big these days among social scientists.) The McConnell book is quite different. Subtitled "the psychological and religious search for selfhood," the author has brief chapters presenting the thought of Erikson, Allport, Fromm, Frankl, Rollo May and Maslow. Evaluation is minimal, since McConnell's thesis is that all these people represent a central theme, the search for selfhood through a psychological model, or image of man. "There is the perspective that sees no higher power than the self in the world (Fromm)... (or) man possessing some power of transcendence (Frankl and May). Finally, there is the perspective that sees man as essentially a neutral and natural organism, a product of the earth and child of his environment (Erikson, Allport, Maslow.) Both books suffer from their brevity and summary style. But if you can't tell an identity crisis from a peak experience, you'll find them helpful.

J. C. McLelland



See/hear

Wedding Music

In an earlier column a cassette sampler of wedding music, *Selecting Wedding Music* was brought to your attention. Since that time a record album entitled *A Sampler of 20th Century Wedding Music* has been released. The record selections emphasize processional and recessional music that are bright, joyful and in praise of God. Definitely within the "classical" tradition, (and therefore the title is misleading) selections include recent settings for "Praise My Soul, The King of Heaven," "Now Thank We All Our God," "Praise God From Whom All Blessings Flow," Ernst Bloch's "Wedding March," Frederick Karam's "The Model Trumpet," etc. The organ is played by Wilbur F. Russell; the quality of the recording itself is very good.

Now all we need is for someone to offer us an album of contemporary wedding music for instruments other than the organ.

A Sampler of 20th Century Wedding Music is available for \$4 plus 50 cents postage from San Francisco Theological Seminary, Seminary Student Store, 2 Kensington Road, San Anselmo, Calif. 94960, U.S.A.

The Gospel Sound

Let me begin by stating without equivocation or ambiguity that this double album is musically magnificent. As a boy in Owen Sound I used to sit Sunday evenings on a wooden fence next to a (Black) Baptist Church and listen to music that combined profound faith, deep emotion and steady hope—the gospel sound. It didn't sound like the music we sang at church and school nor the music we heard on the radio, but I liked it, and still do.

Columbia gathered some of the best of the gospel sound and released it on these two records. Some of the recordings date back to 1926 and some are as recent as 1968. It's surprising how technically good the music is; Columbia must have committed a great deal of time to cleaning up the sound of the early tapes and records. The liner note by Tony Heilbut is also very helpful in identifying the trends, history and influences of gospel music.

It is a treat to hear artists like Blind Willie Johnson singing "Motherless Child" and "Let Your Light Shine on Me," and a capella harmonies of The Dixie Hummingbirds, the moaning music of Rev. J. M. Gates, the creative styles of the Staple Singers, the evocative "The Day is Past and Gone" by Marion Williams, Mahalia Jackson's moving "I will Move on Up A Little Higher" and others. Fantastic! *The Gospel Sound*, Columbia 631086. (Cont'd)

June, 1973

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Amazing Aretha

If you like the authentic sound of Detroit-flavoured gospel music, Aretha Franklin's *Amazing Grace* is your album. Miss Franklin's singing is superb; the Southern California Community Choir provides fine support and James Cleveland plays no small part on the piano and directing the energies of the congregation and choir. This is an exciting album, a rare find; it's real!

The two record set includes "Mary, Don't You Weep," "Precious Lord, Take My Hand," "You've Got A Friend," "God Will Take Care of You," and others. Aretha Franklin, *Amazing Grace*, Atlantic 2SD 906.

INSIGHT

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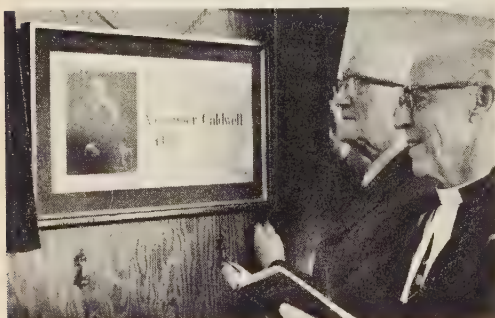
Resources on the Family

The Vanier Institute of the Family has published a fine catalogue, *Canadian Resources On the Family*. Films, tapes, books, articles and records are listed on subjects ranging from poverty and drug abuse to one-parent families and coping with death. Dr. Peter Wotherspoon, St. David's-St. Martin's Ottawa put us in touch with this fine resource. The cost is \$2.50 from The Vanier Institute of the Family, 151 Slater St., Ottawa K1P 5H3.

—L. E. Sivers

■ After 27 years, the *Ukrainian Presbyterian* work in *Hamilton, Ont.*, came to an end in March, with the dissolution of the congregation and the sale of the buildings.

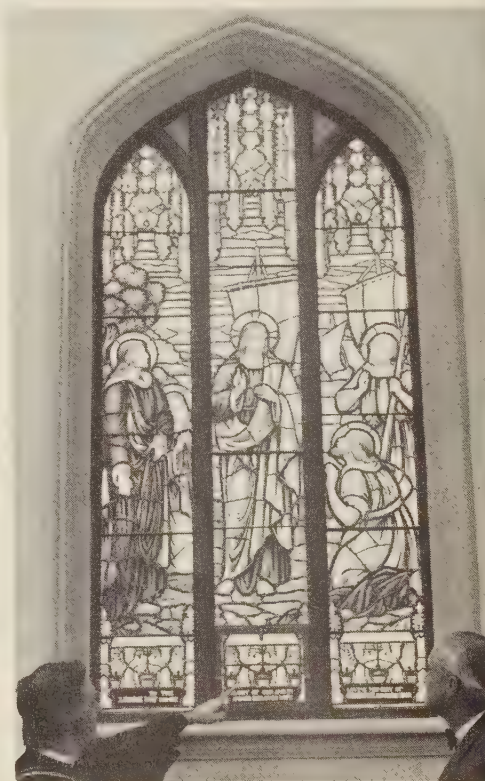
■ A pulpit fall was dedicated in *Knox Church, Tisdale, Sask.*, in memory of Mr. and Mrs. Alex and Helen Low, given by their family, and presented by Mrs. Isabella Childs of Moose Jaw.



IN ST. JOHN'S CHURCH, Cornwall, Ont., the church hall was named in honour of Alexander Caldwell, an outstanding layman and former principal of Cornwall Collegiate and Vocational School. With Rev. Dr. W.L. MacLellan is James R. Cameron, senior elder.



THE SUNDAY SCHOOL of St. Andrew's (Ross) Church, Foresters Falls, Ont., sponsored a sacred concert to raise money for renovations to their hall.



REV. FRED A. MILLER and Dr. Stuart Penny, session clerk at St. Andrew's Church, Owen Sound, Ont., look at the window in memory of S. Roscoe and Catherine R. Way.

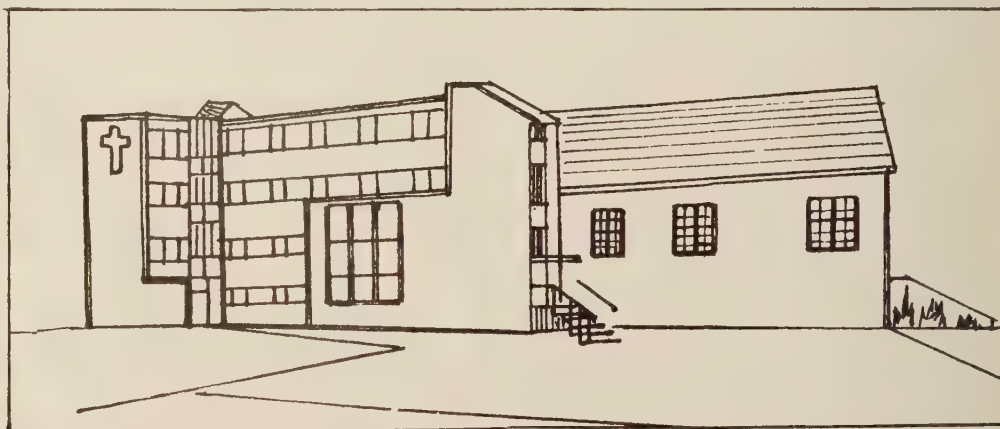


THROUGH THE BEQUEST of the late A. J. Adamson, a new organ was dedicated at Erindale Church, Mississauga, Ont., on April 1.

Church Cameos



HYMN BOARDS and flower pedestals were dedicated at Knox Church, Westport, Ont. With Rev. A.J. Ramsay is Murray Barr, who gave the pedestals on behalf of his family in memory of his grandparents, and Grant Bresee, who for his family presented the hymn boards in memory of his great-grandparents.



THE CHINESE PRESBYTERIAN CHURCH, Victoria, B.C., is adding a residence for elderly people and students from overseas, as at left of sketch. Sixteen self-contained suites are planned at a cost of \$250,000, of which \$40,000 has been pledged. No government aid is being solicited. The building will be named after the late Rev. Dr. A.B. Winchester who started the Chinese mission there in 1893. The campaign treasurer is Mrs. Edna Chow, 816 North Park St., Victoria, B.C.

Letters (Cont'd from page 9)

CONTINUE THE CARTOONS

I hope that you do not give in to the pressure by some to discontinue the cartoons, I cannot understand why some people are against humour in the church. Is the church so weak and vulnerable it cannot withstand a satirical comment or good natured lampooning?

It is no wonder that some people look upon us an unyielding, unbending, perpendicular Presbyterians so afraid to bend in case we snap in two. Life is not meant to be endured but enjoyed and our religion is to make this even more meaningful. I'm sure many of our people are Christians not because we're Presbyterians but in spite of it.

How many times in life has a touch of humour smoothed out a rough situation; to me a sense of humour is one of the saving graces of mankind and in the same category as compassion and understanding...

They say being a Presbyterian doesn't keep you from sinning, it only keeps you from enjoying it. Whether this is true or not I don't know but in the eyes of many outside our church being a Presbyterian is equated with being a spoil-sport and a Puritanical kill-joy. I'm sure this is not the way it really is because the Presbyterians I know enjoy life and laughing and the pleasantries of living as much as anyone else. The sooner we can learn to laugh at ourselves then maybe the sooner it will be that people will quit laughing at us and they will see that we have something that they will want to share in too.

In case you didn't get what I am driving at, please continue the cartoons.

Hugh Lindsay, Kars, Ont.

I want to add my voice of support for the cartoons in The Record. Surely if we believe that Christ has overcome the world, and our salvation is assured by him, we can relax and laugh at ourselves now and then.

It appears to me that those who take exception to the cartoons have badly misunderstood them. Particularly the Moses cartoon. I took that as a poke at a certain type of "New Morality" and not at the ten commandments. Elton Trueblood in his book *The Humour of Jesus* has shown that jokes can indeed be a part of the gospel. We adults need to stop taking ourselves so seriously and "become as little children" and enjoy a good laugh on ourselves.

(Rev.) David M. Bowring, Oshawa, Ont.

(Continued over page)

How's Your Hearing?

Chicago, Ill.—A free offer of special interest to those who hear but do not understand words has been announced by Beltone. A non-operating model of the smallest Beltone aid ever made will be given absolutely free to anyone answering this advertisement.

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These models are free, so we suggest you write for yours now. Again, we repeat, there is no cost, and certainly no obligation. Write to Dept. 4629 Beltone Electronics, 3637 Metropolitan Blvd., E., Montreal 38, P. Q.

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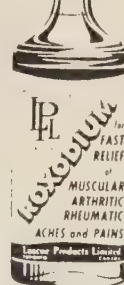
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THOSE FRONT PEWS

Much has been said and written these days about the "church's outreach." I for one am convinced of the desirability of reaching as many souls as possible in these somewhat tragic days. However, I feel the "outreach" particularly applies to the unfortunate minister who has to extend his voice beyond the first six rows of vacant pews to reach his congregation!

Have a heart, pity the poor minister who loves his flock, and would that they would come a little closer. I'll bet that when you attend a smorgasbord supper you show no shyness in approaching those who provide the delicacies. So why not gather closely around your minister next Sunday and taste the good things the lord hath set before you through his humble servant.

Leonard R. Saunders, Kelowna, B. C.

Men

PM PERSONALITY



A young family man from the Montreal-Ottawa Synod who was recently appointed a member of the national committee of Presbyterian Men is the PM personality for this month.

Doug MacCready was born in St. Stephen, N.B. where he attended public and high school. He attended Acadia University and the Nova Scotia Technical College, graduating from there in 1949 with the degree of bachelor of engineering.

January 1, 1956 found him moving to Chalk River to become a reactor engineer with Atomic Energy of Canada Ltd.

Doug and his family are members of the Deep River Community Church which operates in friendly association with the United, Baptist, and Presbyterian denominations. An elder, he serves on the Christian education committee and the audio-visual committee.

His wife Diane came east from Vancouver. They were married in Montreal and have two sons, Ian, 16, Christopher, 14, and one daughter, Anne 11. A musical family, they all attended last year's music camp at Golden Lake, Ont. They are also fond of camping. Diane has been a junior girls' counsellor at Camp Lau-Ren, and Doug is treasurer of the camp committee.

Doug and Diane engage others in a Bible study group in their church. It would be difficult to find another family with so many like interests. The boys are active in a young people's group and the girl is a member of the junior choir.

St. Andrew's Church, Markham, Ont., was the location for a breakfast meeting which included men from Newmarket, Thornhill, Richmond Hill, Stouffville and Aurora. This area has been holding men's breakfasts at intervals for some time. Judge James Butler gave a challenging address on the problems of today's teenagers and what responsibility the church and home have for meeting them.

Many gatherings of men were held when the national director for men's work, Roy Hamilton, visited the four Western synods.

They involved men from the congregations at North Vancouver, West Vancouver, Fairview, St. Paul's, Haney, Bradner, Abbotsford, Mission City, Surrey and White Rock, B.C. At Nanaimo he met with about 175 men, women and youth from Vancouver Island congregations under the auspices of the presbytery's evangelism and social action committee. The national committee member for B.C., Harry Romain, arranged these meetings.



A breakfast meeting in Calgary with representatives from the various congregations was chaired by Bill Graven and the Alberta member of the national committee, Walter Buchan.

The annual spring conference of Saskatchewan Synod men was held at Fort Qu'Appelle, when the theme "Commitment in Action" was studied and discussed. Rev. Dr. Ian Rennie, associate professor at Regent College, Vancouver, was the theme speaker. Roy Hamilton spoke on "Men in Mission" and presented the challenge of the Coral Ridge program for lay witness which the men decided to pursue as a major emphasis of their work. Below is the new Saskatchewan men's work committee.



George Fernie was the speaker at a men's breakfast at Aldershot Church, Burlington, Ont., with 40 men present.

hymn of the month

from the new Book of Praise

No. 420 – Lord of all hopefulness

■ Surely one of the most attractive and useful hymns in the revised Book of Praise is this delightful poem by Jan Struther, "Lord of all hopefulness," a poem of refreshing simplicity, which appears in the "Union with Christ" section. Known as the "All-day hymn," it invokes the Lord's blessing upon, and his presence with us at each period of our day. This hymn is a great favourite with young people – and is most effective as a wedding hymn. Notice how naturally and unobtrusively the addressing of God as "you" lies in this poem.

In "Snowhill" by Dr. Walter K. Stanton, we have the perfect marriage of hymn and tune, in which all the important words are undergirded by strong beats, and the four key words in the poem, "bliss" "strength" "love" "peace" occur at the high point in the melody.

The author, Jan Struther (a pen name taken from her maiden name, Anstruther) is best known as the author of the popular novel, *Mrs. Miniver*, but she has also made an important contribution to hymnody. Another effective hymn by Jan Struther, "High o'er the lonely hills" appears in the "Morning" section, No. 544. Your congregation and church school will enjoy learning this hymn. Let this duple time (two beats to the bar) tune move freely to enhance the speech rhythm of the words. ★

Deaths

ANDREWS, JOHN ALEXANDER (JACK), 74, elder, First Church, Brandon, Man., April 17.

BAILEY, WAKEFIELD, 78, over 50 years caretaker of St. Andrew's Church, Kirkfield, Ont., March 28.

BALKWILL, HIGH OSBORNE, 75, elder, St. Paul's Church, Winchester, Ont., March 31.

BROUGHTON, HENRY, elder, Paris Church, Ont., March 30.

CAIN, MRS. AGNES, 86, MacVicar Memorial Church, Outremont, Que., April 26.

CASLOR, HIRAM WALLACE, 64, former session clerk, Claude Church, Ont., April 3, brother of the Rev. Hartley Caslor.

HARVEY, JOHN BELL, 84, elder, St. Andrew's Church, North Battleford, Sask., March 31.

HAWS, GEORGE, 104, elder for 52 years at Bethel Church, Price's Corners, Ont., April 22.

JACKSON, NELLES, 69, elder, St. Andrew's Church, Sherbrooke, Que., March 24.

JAMIESON, MRS. HARRIET S., 90, charter member of Grace Church, Calgary, honorary life member of the W.M.S. and active in all women's work and choir, April 2.

JONES, A.W., former elder of First Church, North Pelham, Ont., latterly member of Knox Church, Gravenhurst, Ont.

KERR, JOHN R., 91, elder, Beaverton Church, Ont., March 30.

MacAULEY, T.W., 92, elder, charter member of the former Wychwood Church, Toronto, April 5.

MacEACHERN, JOHN, 81, elder and former board member, Durham Church, Ont., April 19.

MILROY, MRS. JAMES, wife of the minister of Rogers Memorial Church, Toronto, suddenly in Georgia, U.S.A., while on holiday, April 5.

NESBITT, EDMUND B., 67, elder, former church school superintendent, St. Andrew's Church, Prescott, Ont., April 17.

NEWMAN, ARTHUR, elder of Knox Church, Hamilton, Ont., over 30 years and session clerk until the church was closed, April 7.

NICHOLSON, MURDOCK, 80, elder, Zion Church, Charlottetown, P.E.I., April 4.

NORRIS, DAVID, 69, MacVicar Memorial Church, Outremont, Que., April 18.

OLIVER, GEORGE, 75, St. John's Church, Rodney, Ont., elder and teacher, brother of the late the Rev. Arthur Oliver, April 1.

STEWART MRS. HARRY, 93, life member of the W.M.S. First Church, Seaforth, Ont., mother of the Rev. Dr. H. Douglas Stewart, St. Andrew's Church, Toronto, April 18.

STODDART, WILLIAM H. (BILL), 80, elder, St. Andrew's Church, Aurora, Ont., former town councillor and reeve, April 3.

WILLIS, WILLIAM, 46, former elder, St. Columba Church, Belleville, Ont., April 1.

Anniversaries

140th – Kirkwall, Ont., June 10, (Rev. Wm. Reid).

117th – Knox's, Ripley, Ont., May 27, (Rev. Kenneth J. Rooney).

Calendar

INDUCTION

Channon, Rev. Owen, Windsor-Noel Road charge, N.S., May 10.

ORDINATIONS

Cho, Steven C.H., East River, Zion, St. Mary's, N.S., April 5.

RECOGNITION

Cho, Rev. Steven C.H., East River, Zion, St. Mary's, N.S., April 5.

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July 1 - John 1: 1-14
July 2 - 2 Cor. 5: 12-21
July 3 - John 14: 1-14
July 4 - John 1: 15-28
July 5 - John 14: 22-31
July 6 - Exodus 33: 12-19
July 7 - 2 Cor. 1-10
July 8 - 1 John 4: 7-15
July 9 - 1 John 1: 1-7
July 10 - 1 John 1: 8-2:6
July 11 - 1 John 2: 7-15
July 12 - 1 John 2: 15-20
July 13 - 1 John 2: 23-29
July 14 - 1 John 3: 11-18
July 15 - 1 John 3: 19-24
July 16 - 1 John 4: 1-6
July 17 - 1 John 4: 7-17
July 18 - 1 John 4: 18-21
July 19 - 1 John 5: 1-12
July 20 - 2 John 1-9
July 21 - 3 John 1-14
July 22 - Matthew 25: 14-30
July 23 - Job 39: 19-25
July 24 - Psalm 42
July 25 - Job 41: 1-18
July 26 - Psalm 104: 16-31
July 27 - Isaiah 41: 10-20
July 28 - Jeremiah 2: 1-7
July 29 - Mark 1: 35-45
July 30 - Luke 5: 12-17
July 31 - Ephesians 1: 15-23

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The Mouse Who Slept In!



■ One time a rooster busily scratched in the barn yard, searching for tasty tidbits to eat. Suddenly he heard someone crying. The rooster looked everywhere but he couldn't find anyone crying. "That's strange," said he, "I was sure I heard someone crying."

Just as he started scratching for kernels of grain again, he heard sobbing once more. This time over by the fence he saw a little mouse crying. "What's the matter?" asked the rooster.

"Oh—!" sniffed the little mouse, dabbing at a tear. "I slept in this morning and the other mice have gone to the corn field without me."

The rooster was amazed. "You mean you don't know?"

"Don't know what?" asked the little mouse innocently.

"Well," said the rooster, his chest swelling with importance, "roosters wake up at the crack of dawn and crow, telling everyone it's time to get up."

"Oh!" said the mouse. "I didn't know that. Thanks for telling me. I'll help you out sometime."

The rooster laughed. He couldn't see how a little mouse could help him out.

Next morning when the rooster crowed the mouse got out of bed and went to the corn field with the other mice.

But one morning the rooster didn't crow, the little mouse slept in and the other mice went to the corn field without him. "Oh dear, what has happened to the rooster. He didn't crow this morning?"

The little mouse wasn't the only one who had overslept. Mrs. Pig squealed angrily because she had missed her breakfast. Mrs. Cow complained because she wasn't up when the farmer

came to milk her. Everyone was upset. They wanted to know why the rooster hadn't crowed.

"My throat is so sore I can't crow," whispered the rooster, "I've caught a cold."

"But how did you catch cold?" someone asked.

"There's a hole in the wall close to where I roost and the cold wind chilled me so much I caught cold," replied the rooster.

"Why don't you roost someplace else?"

"I can't get to sleep anyplace else," croaked the rooster sadly.

"Oh! What will we do if you don't soon get better. The same thing will happen again," the farm animals chorused.

The little mouse looked at the hole in the wall, then he said "I think I can help."

"You help! How?" the farm animals asked in amazement. "You're so small."

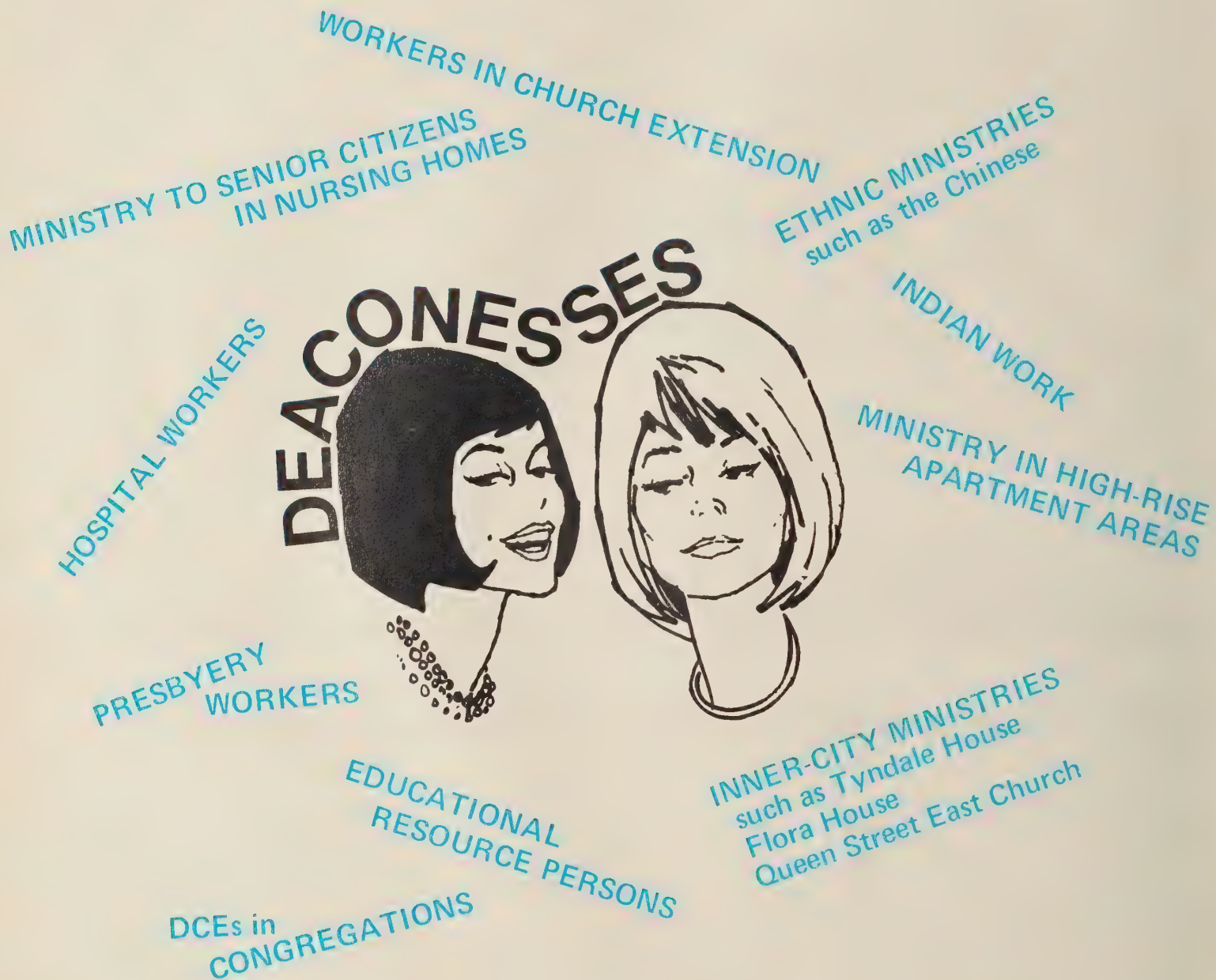
But the little mouse spoke up stoutly. "That hole is just the right size for a nest. It would stop the cold draft, the rooster's throat would get better and he could crow again."

Mrs. Cow offered some of her hay and Mrs. Pig some of her straw to build a nest with.

The little mouse worked very hard to build a nest to stop the cold draft. At last it was finished.

Next morning, thanks to the little mouse, the rooster was well enough to crow at the crack of dawn. Mrs. Cow was up before the farmer came to milk her. Mrs. Pig didn't miss her breakfast and the little mouse went to the corn field with the other mice.★

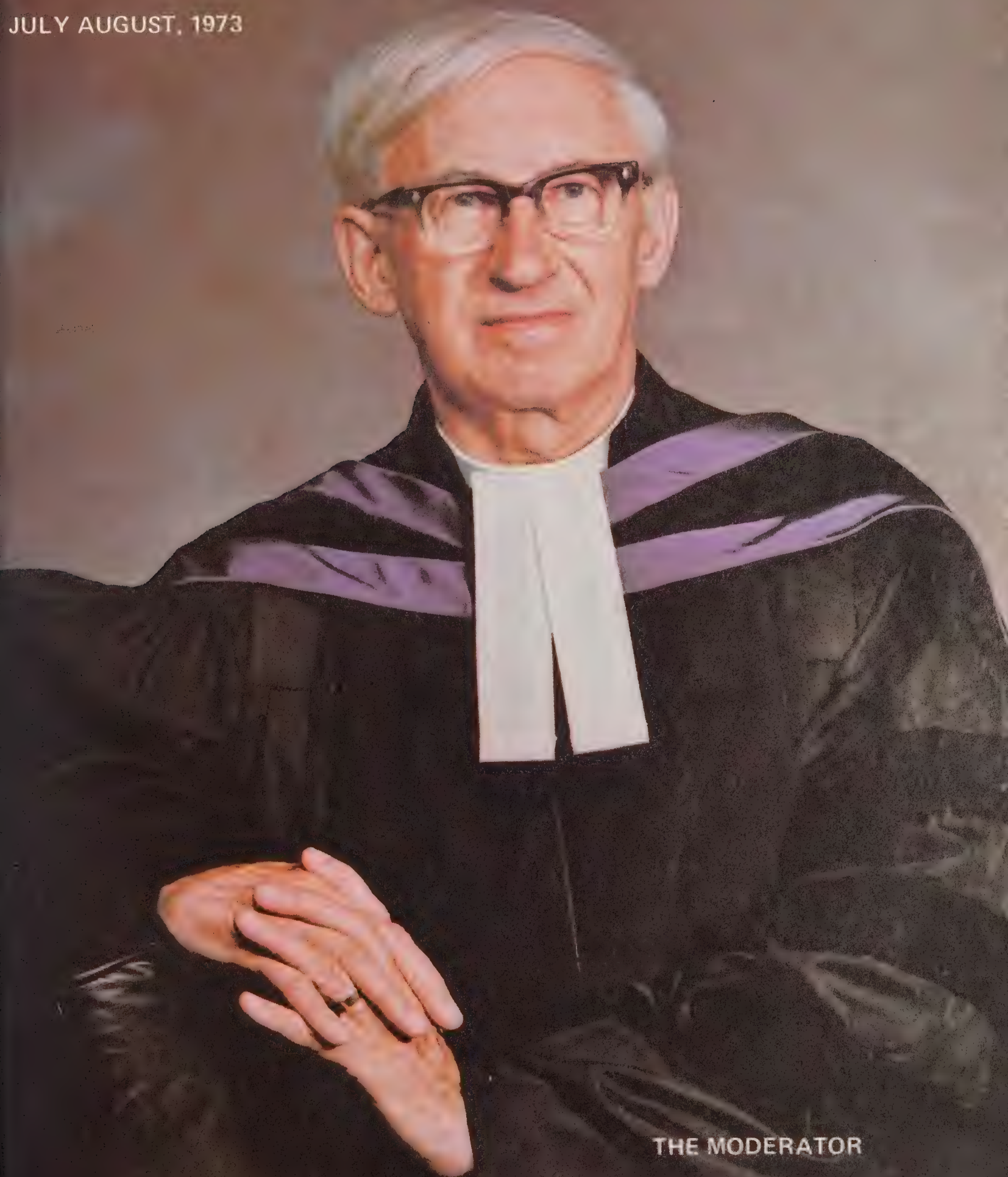
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PRESBYTERIAN
RECORD

JULY AUGUST, 1973



THE MODERATOR

■ Our newly-elected moderator was on his way to becoming a lawyer when he responded to a persistent call to enter the Christian ministry.

Agnew Herbert Johnston was born 66 years ago on a farm in East Oxford, about ten miles from Kemptville, in Eastern Ontario. His grandfather had settled there when he came from Northern Ireland in 1840. His mother, Elizabeth Templeton, was also of Ulster stock.

The church which Agnew Johnston first attended was built on land donated by his grandfather, Matthew Johnston, and for that reason was named St. Matthew's Church. The new moderator's father, John Johnston, an elder in St. Matthew's, was reeve of the township when the church was opened in 1901 by the premier of Ontario, Sir James Whitney.

Agnew was in public school when his father sold the farm, and moved the family to Kemptville. There he attended high school along with three other eminent churchmen: Father John Swain of Ignatius College near Guelph, Ont., who was acting general of the Jesuit order in Rome for a time; the Right Rev. W. J. Robinson, Anglican bishop of Ottawa, and Rev. Dr. George W. Goth, minister of Metropolitan United Church, London, Ont.

From Kemptville young Johnston went to McGill University in Montreal, to take an honours course in economics and political science. One of his professors was the brilliant Stephen Leacock, known internationally for the writing of Canadian humour.

Johnston's courses were chosen in preparation for the study of law, for his hero since childhood had been the uncle after whom he was named, William Agnew Johnston, who for 50 years was chief justice of the State of Kansas in the U.S.A. Uncle William Agnew was the second son, and thus left the farm at an early age.

But another vocation was nudging young Agnew's elbow. In 1925, having completed his high school course, he was working at the School of Agriculture Farm at Kemptville when he was asked by the local minister, Rev. Dr. P. A. MacLeod, to take the services in the church at Stone's Corners, near Brockville. The union had left a shortage of Presbyterian ministers, so that even an 18-year-old could be of service. Twice Agnew said no, but when the third request came he got a month's

"What kindly, gracious people they were," he told me as he recalled Lancaster. On Sundays during the college term he would catch a train back to Montreal in time to attend evening service at Knox-Crescent Church near the station. There he took copious notes, which enabled him to preach on the same theme, more or less, at Lancaster the next Sunday morning.

By doing graduate work in political science at McGill along with the first year in theology he obtained an M.A. degree. Johnston was still determined to study law, and to qualify in Ontario he had to enter Osgoode Hall.

So he enrolled in second year at Knox College, and unknown to the professors there he also studied law at Osgoode. Lectures at the latter stopped at ten minutes to the hour, at Knox College lectures started at ten past the hour, so by sprinting between the two he was able to take most classes in both courses.

Third year theology was covered in similar fashion, together with second year law. Johnston graduated from Knox in 1931, and remained in Toronto to finish at Osgoode. He had been supplying St. Andrew's Church at Fenelon Falls, Ont., since 1931, and he was ordained there in 1932.

It was Johnston's intention, after he had repaid the church in service for the means of self-support given him as a student, to qualify to be called to the bar. But he never made it, he was held by a call that had become more insistent.

In September, 1934, he was inducted as minister of St. Andrew's Church in what was then Fort William. He succeeded the late Rev. Dr. Hugh R. Grant, moderator of the 1933 General Assembly.

Agnew Johnston has ministered in Fort William (now Thunder Bay) for nearly 39 years, except for leave to serve as an administrative officer in the Royal Canadian Air Force for two years during World War II.

For 29 years he was on the Fort William board of education, and for several terms was its chairman. In recognition the board named a public school after him in 1970. At present he is assistant grand chaplain for Ontario of the Masonic Order.

When the administrative council of The Presbyterian Church in Canada was formed in 1960 Agnew Johnston was one of the appointed members. In 1970-71 he was chairman of the general board of missions, and in that capacity visited India, Japan, Taiwan and Afghanistan. In 1957 the honorary degree of Doctor of Divinity was conferred on him by Knox College.

Six years earlier Agnew Johnston had married Christine MacKay, a Fort William teacher who was born in Scotland. They have three sons: Agnew, 20, who is studying history at Lakehead University; Niall, 16, and Andrew, 14, both in high school.

Agnew plays the bagpipes with the MacGillivray Pipe Band which competed in the Scottish World Festival at the Canadian National Exhibition in Toronto last year. Niall and Andrew operate a puppet show that is much in demand at parties and on television. Mrs. Johnston is on call part-time as a teacher of shut-ins.

"I want to do what is necessary and important," Dr. Johnston told me. He made it plain that he had no wish to impose himself as moderator on any synod or presbytery, but that he will accept genuine invitations as time permits. Just as he has served St. Andrew's Church with such distinction, Dr. Johnston can be counted upon to do high honour to the office of moderator.★

BY DeCOURCY H. RAYNER

THE PRESBYTERIAN RECORD

The MODERATOR

leave from the farm to try out as a student minister, and then spent the rest of the summer as a pastor.

The late Rev. Dr. Alan S. Reid, superintendent of missions, persuaded young Johnston to study at McGill. The latter insisted that he had no intention of entering the ministry, moreover he had only \$92 after his summer's work, and since his father had died, he had a mother and sister dependent on him.

However Dr. Reid got his way and Agnew Johnston became a resident of The Presbyterian College. For the summer of 1926 he was assigned to St. Andrew's Church, Lancaster, Ont., about 60 miles west of Montreal, and for the next four years, winter and summer, he preached to that congregation.

UP, UP, AND AWAY!

"Oh that I had wings like a dove! for then would I fly away,
and be at rest" (Psalm 55: 6, KJV).

■ Our title, part of an airline commercial, reminds us that vacation time is at hand (not to deny that some may have been thinking about it since last Labour Day weekend). Some of us have had plans brewing for weeks/months, — booking flights, arranging time off work, ensuring that relatives would not find the time inconvenient for a visit, et cetera. It's apparent from the time it takes to prepare that holiday periods are better kept brief. And often it is still true that the preparations are the best part.

There are so many inducements to travel: magazine pictures of distant and exotic and inviting places, tempting financial arrangements suggestive of going *now* and paying later, — and the travel talk of so many of our friends is positively infectious. It seems a conspiracy is afoot to take us away almost against our wills. One magazine devotes every issue to the specific subject of "holiday."

You may look through your Bible for a long while without even finding the word, though it is not without some scriptural support. Dictionaries remind us that in its derivation it comes from the "holy days" observed in previous generations when such were the only days, along with the weekly Sabbath, when there was a cessation of one's regular employment, and, therefore, "holidays."

About the annual vacation period there is much to be commended. Many things have now changed, though of some of these many would say, "More's the pity!" But we are not living in the days of our fathers, and are less likely to take seriously any scriptural word which might spoil our fun. Yet in our highly-industrialized world, with the demand for efficiency coupled with the possibility of tremendously costly mistakes, a few days' vacation often looks good, even from an employer's viewpoint.

The words of Jesus to his friends, "Come ye yourselves apart and rest awhile" (Mark 6: 31), may have been over-worked by clergy desperately trying to justify their annual holiday. But this attitude may only be part of the work ethic with which senior citizens are said to be afflicted. Some people are not at ease unless busily engaged in doing something, and feel it necessary to justify their very existence on earth by some such busy program.

John Calvin and the Puritans have often been blamed for this, and would surely be surprised to learn all that our "en-
July–August, 1973

lightened" century has laid to their account. Charles Kingsley lived 100 years ago, a clergyman though not really a Puritan, and some of his words seem to illustrate the attitude: "Thank God every morning that you have something to do that day, whether you like it or not." Another generation would insist now that people who claim to enjoy their work more than holidaying have simply not been liberated.

For various reasons we are being educated today to take longer vacations (not always "paid"), as we are prepared for the advent of a day when it is held that only a few of us will work, and most of us will *have* to accustom ourselves to lives of leisure. We will be able to live and die in the world without every having "done a tap." While some will react by thinking they were born a generation too soon, others will cry out, "Heaven forbid!"

One of our problems lies in knowing what to do with leisure time, living in a day when we all have more of it than any people before us. Three hundred years ago Pascal said, "All the unhappiness of men arises from one single fact, that they cannot stay alone quietly in their own chamber." No change there! The danger with leisure, as with most of God's gifts, lies in its perversion, when it leads to idleness and indolence or is given over to trivialities. Dr. Samuel Johnson said a long time ago, "The reason why a man drinks is that he is not interesting enough to himself to pass his leisure time without it." No change there, either!

A vacation may be used, therefore, for self-improvement or for voluntary service. It may also be used for worship, and Thoreau said, "He has true leisure who has time to improve his soul's estate." Let's not be afraid of the coming of a day when we may have more time on our hands than we now think we will know how to employ! Let us accept our holidays with the determination that through them, please God, and through his Son, we shall learn how to live more fully.

PRAYER

O God, who made all things good, including your human creatures, forgive us for allowing that image in us to be perverted by sin. Teach us to apply all our days unto wisdom, that having been created by you, we may also be re-created in work and play into the image of your redeeming Son. We ask it in his name. Amen.★

BY D. GLENN CAMPBELL

A time for trust

■ If this General Assembly seemed less exciting than some it may have been because of the valuable time spent in debating matters of money. Important issues, such as the church's responsibility in investments, and matters of belief, such as the statement on the work of the Holy Spirit, brought few commissioners to the microphone.

Even a major change of policy, the re-instatement of a compulsory term for theological graduates on home mission fields, was rushed through when the majority demanded an immediate vote.

More than once commissioners expressed frustration at having to send matters involving finance back to the administrative council for consideration. Perhaps a review of the origins of this procedure is timely.

Back in 1959 a firm of professional business consultants said: "The annual meeting of the General Assembly has attempted to solve complex problems of administration in the fields of finance, property management, salary schedules, employee benefits, etc., to the extent that the larger problems of church policy and long-range planning have been afforded little if any time for serious deliberation and attention."

A co-ordinating representative body was proposed as the

solution, so in 1960 the General Assembly created the administrative council. It is representative of all the major boards and committees. In addition, and this is significant, 18 members are appointed by the General Assembly. Another safeguard is that board secretaries, college principals, the church treasurer, and the council secretary are non-voting members.

The administrative council, subject to the authority of the General Assembly, is charged with the oversight and control of the financial affairs of the church.

It was said in debate that the council has taken unto itself powers that the Assembly should retain. This is not so. The council has attempted to exercise its function of co-ordination, oversight and control. It has been democratically appointed. It is served by dedicated men and women who are experienced in administration and finance.

The administrative council is not a monster that has forced its way into the tabernacle. It is a responsible body that carefully sorts out financial and administrative problems so that all things might be done decently and in order.

The solution to expanding the program of the church lies in challenging its members to give more generously. All of us who chafe under the restrictions of insufficient budget have visions of what might be done if we had the money.

To make the present system effective we need a genuine spirit of understanding and trust, the kind that Christians are expected to exercise in their relationships with one another.★

The Principal Clerk retires



DR. THOMSON on his 80th birthday.

■ A standing ovation was given to Rev. Dr. E. A. Thomson by commissioners at the General Assembly on Friday afternoon, June 8.

It was his birthday, a secret that he has kept from successive General Assemblies for many years, for he is usually hard at work in the highest court of the church on that day.

A book of appreciation for his leadership in the church over more than 55 years was presented by the moderator. It was a bound volume containing the signatures of hundreds of min-

isters and elders, members of the 44 presbyteries of The Presbyterian Church in Canada.

Dr. Thomson, who is now 80 years of age, retired as principal clerk of the General Assembly effective June 30 of this year. Rev. Dr. Louis H. Fowler was appointed principal clerk, and Rev. Dr. Donald C. MacDonald will continue as deputy.

Dr. Thomson is a son of the manse. He was born in Hastings, Ont., where his father, Rev. Dr. David A. Thomson, was minister of St. Andrew's Church for almost 50 years, 1883-1932. E. A. Thomson married Edith Erskine in 1926. They have two sons, David Erskine and Hugh MacMillan, both professional engineers, and one daughter, Margaret (Mrs. E. C. Simard).

E. A. Thomson is a graduate in arts of the University of Toronto, and in theology from Knox College, which conferred on him the honorary degree of Doctor of Divinity in 1948.

He was ordained in November, 1917. In the pastorate he served at Moncton, Ont., and Elora, Ont. He was clerk of the Presbytery of Guelph from 1928 to 1941.

In that year he became secretary of the board of Sabbath schools and young people's societies. In 1947 he was appointed secretary of the board of administration, and the next year became a joint clerk of the General Assembly. When the administrative council was formed in 1960 he became its secretary, retiring from that office in 1966.

As chief executive officer of the Presbyterian Church for that period, and latterly the principal clerk of Assembly, he has been involved in almost every phase of church life and work. Earlier he found time to publish three books.

One of Dr. Thomson's particular concerns has been the committee on home religion, and for years he was responsible for the devotional booklet, *Every Day*. He has just retired from that committee.

His contribution to our church, and church life in Canada, has been immeasurable. His kindly concern for people and his faithful discipleship have marked an extra-ordinarily long term of service. ★

OUR CARTOONIST

■ Eight years ago this month The Record ran a cartoon by a student minister. Entitled "Let us rejoice," it was an artist's protest against dull, stodgy church services. (See below).

The Rev. George Hunter has done many cartoons for us since, and often the minister appears to be the prime target of his drawings. Letters to the editor from some readers object to cartoons which seem to be aimed at the ministry. Why does he do it?

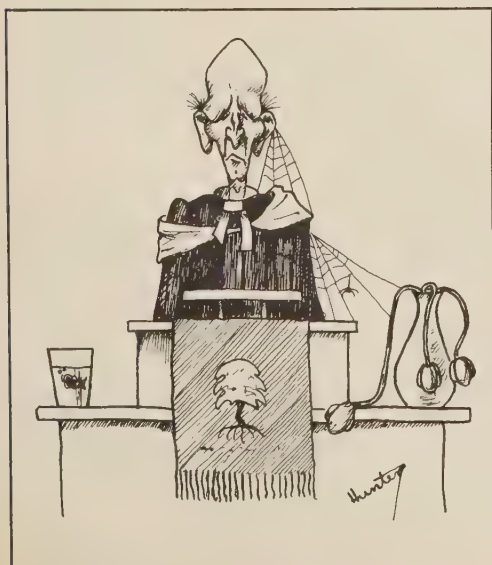
"How else do you identify a Christian in a drawing?" asked Mr. Hunter. "The figure I portray in a clerical collar represents a person of the church, not necessarily a minister. I am hitting at elders and managers and ordinary church members in my cartoons."

George Hunter is deeply involved in Christian ministry himself. In September, 1971, he resigned from Knox Presbyterian Church, New Westminster, B.C., to become Protestant chaplain at Burwash Correctional Centre, about 25 miles from Sudbury, Ont.

There he conducts a service for the inmates every Sunday, and once a month takes a turn in the village Community Church. Counselling is a major emphasis of his chaplaincy, personal contact with men who need spiritual guidance.

Serious painting has always been a hobby, and Mr. Hunter teaches a painting class to the inmates at Burwash.

"I hesitated to take on the role of regular cartoonist for The Record," he said recently. "I would much rather paint than draw. But if I can help people see what Christians should be doing in this changing age, I'll stick with it."★



PRESBYTERIAN RECORD

JULY-AUGUST, 1973
VOL. XCVII No. 7-8

in this issue

- 2 The Moderator
- 3 Meditation, Up, Up and Away. . . *D. Glenn Campbell*
- 6 An Historic Presbyterian Site, *Claudette Callbeck*;
Pollution and the Churches
- 8 News from Assembly '73
- 18 A Spiritual Greenhouse, *M. Winifred Thomas*

departments

- 20 Worldview, *Clyde Sanger*
- 21 News
- 22 You Were Asking?
- 26 Personals
- 28 Church Cameos
- 30 See/Hear
- 31 Men
- 31 Hymn of the Month
- 32 Youth
- 33 Deaths
- 33 Calendar
- 34 Readings
- 35 Children's Story



cover story

This colour portrait of Rev. Dr. Agnew H. Johnston was taken by Bruce Cameron, professional photographer in Thunder Bay, Ont.

EDITOR

DeCourcy H. Rayner

ASSISTANT EDITOR

Valerie M. Dunn

BUSINESS MANAGER

C. Alex Culley

CIRCULATION MANAGER

Isabel S. Farquhar

SECRETARIAL ASSISTANT

Leila M. MacInnes

Editorial and Business Offices: 50 Wynford Drive, Don Mills, Ont. M3C 1J7
Telephone: 429-0110 Area Code 416

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THE GEDDIE MEMORIAL CHURCH on Prince Edward Island preserves the name of a great Canadian missionary. A unique feature is the tower separate from the church.

An Historic Presbyterian Site

By Claudette Callbeck

■ In a quiet pastoral setting overlooking the sea there is, at Spring Brook, P. E. I., a small wooden church with a separate belfry. This church, no longer used for regular services, has stood for 147 years, and is preserved as a memorial to the Rev. John Geddie.

Dr. Geddie, born in Banff, Scotland, was ordained and inducted in the pastoral charge of Cavendish and New London on March 13, 1838. He persuaded the Synod of P.E.I. and Nova Scotia to send a missionary overseas. He was himself the first to volunteer and went to the cannibal islands of the New Hebrides in the South Pacific. He became in 1845 the first Presbyterian missionary from any British colony to establish a permanent mission.

How did this man come to be such an important influence on the missionary life of the Christian church? According to the story in Rev. Prof. James Falconer's book, *John Geddie: Hero of the New Hebrides*, the infant was seriously ill and his parents vowed that if his life were spared they would devote him to God's service among the heathen. The child did not die and in 1816 the family moved to Pictou, N.S., which was "not conducive to the appearance of the fine fruits of religion."

There were, however, some good in-

fluences upon the youth. They were: the pious home, Rev. Dr. Thomas McCulloch, the town's only minister, the organized weekly prayer meetings, and the teaching he received at Pictou Academy.

It is reported in the book that Geddie fell ill again and promised to dedicate his energies to the service of God should he recover. Thus he made his life's decision.

On November 3, 1846, John Geddie was designated as a missionary in First Presbyterian Church, Pictou, N.S. Soon after he began the 20,000 mile trip to the New Hebrides Islands in the South Seas. After a voyage of nearly six months by way of Hawaii, he and his family arrived in Samoa. From there they sailed to Aneityum, the island of which John Geddie wrote, "Providence had marked (it) out as the source of our future labours."

Around 1870 for health reasons Geddie went to Australia to work on a translation of the Old Testament, and he died there in December, 1872.

In Aneityum, in the church of Anelcauwat, a tablet was placed behind the pulpit. The inscription is now famous. It reads: "When he landed in 1848 there were no Christians here, and when he left in 1872 there were no heathen."

The church at Spring Brook, its unique separate tower, its graveyard, and the

priceless treasures in the sanctuary make it one of the most historic spots on Prince Edward Island. Inside the building are Geddie family pictures, cloth worn by native South Seas women, a New Hebridean war club, Dr. Geddie's farewell address, pictures of several South Pacific missionaries, two chairs used by the Geddie family, and other items of interest. The most valuable relic is the pewter Communion service and a number of one-inch square pewter Communion tokens. The Communion set is engraved with the words "N.L. (for New London) Presbyterian Congregation 1832."

The first plot of land for a cemetery was bought in 1842 and Collingwood MacLeod presented the bell in 1905. The present pulpit was built from the box seats removed from the church in 1900.

Recently a cairn, built by William Johnstone of Kensington, was erected on the grounds in front of the church as a tribute to the Rev. John Geddie.★

MISS CALLBECK wrote this while on the staff of the Charlottetown Guardian and Evening Patriot newspapers.

POLLUTION AND THE CHURCHES

■ "It's possible that you two are sitting opposite me now only because your great-grandmother eluded my great-grandfather," said a Danish pastor addressing two Ghanaians participating in a seminar on the "Price of Progress" held at Chateau de Bossey near Geneva, Switzerland. The Danish pastor's great-grandfather had, it seemed, made his money as a slave trader in West Africa. The Ghanaians were a biologist and a social worker.

"Europe acquired its wealth by exploiting other continents. Are the exploited countries now expected to pay for the damage done to the biosphere by European industry and to reduce their birth-rates because Europeans consider it necessary?" the pastor asked.

"Population figures alone are meaningless," chimed in a town planner from Zurich engaged in development planning in Switzerland and in the Himalayan state of Nepal. "Only 30% of the world's population is responsible for 75% of all pollution. It is not people who are the danger but the unrestrained, often senseless use of raw materials and energy, and the careless and irresponsible pollution of our environment."

"The most that the non-industrialized countries do in this respect is pollute

their own areas," commented a biologist. "The threat to the global systems of the atmosphere and the oceans comes exclusively from pollution by the industrialized nations."

In Sweden trees have stopped growing in forests affected by sulphur-containing industrial waste gases, and the acidification of the soil due to contaminated rain-water is causing many of them to die off. Yet the forests are the green lungs of the earth. They and the algae in the sea together produce most of the oxygen from which we all live.

The earth will still provide food for a great many people as long as the food is produced sensibly and distributed honestly. On this basis it can still meet all basic human needs.

The natural system of the oceans is vitally important to man. The oceans belong to the whole of mankind and yet they are in the process of being infected by a very few. According to the latest figures, five-sixths of the oil polluting them comes not from shipping but from the motor-car engines of the rich industrial societies: when the oil is changed it is not collected and re-used but is dumped into the sewage pipes and is carried by the rivers to the sea.

The group which discussed "population figures" and their ramifications made a number of recommendations to the plenary session and these were immediately endorsed.

They were based mainly on papers given by a Swiss biologist, the biologist from Ghana, a Dutch political economist and an Indian. The plenary session also had in its hands the Club of Rome's report on the future. Taking part in the discussion were one member of the group

which produced that report, a systems analyst inclined to be critical of it and the author of another model for the future, the British "Blueprint for Survival." The group on population also included among others a doctor who had worked for years in family planning in Papua New Guinea and a representative from that country.

A word to the churches

Their recommendations concerned practical and theological questions as follows: the churches should support citizens' groups for protection of the environment which already exist in certain countries, help to extend this movement to other countries and organize it on a world-wide scale. The churches are in a position to create new relationships and speak to groups that cannot easily be reached by existing movements and groups.

The organization of mankind into states is in itself part of the general crisis; for the states also pollute the environment and obstruct the way to just solutions. The role of non-governmental organizations, which began to emerge in Stockholm, has since become quite clear to informed observers. A world government such as many people are now demanding is neither an imminent prospect nor a guaranteed solution. What is needed is the co-operation of all mankind, and this has to be organized in all the areas where it is possible.

Development planning and co-operation at government level frequently ignore the human element and the problems already present or which may arise; planning based exclusively on statistics often leaves no room for considerations of social justice and the quality of life; development aid through government channels does not reach broad sections of the population in the developing countries.

Therefore the churches should set up a planning group responsible for a large region in one part of the developing world. This group could consider all the problems and inter-relationships involved. It should try, by means of expert knowledge and advice, to gain a voice in the actual development with a view to planning a new pattern based at long last on human considerations and not oriented towards economic growth alone.

If the churches made better use of their opportunities than they have done up till now, they would help to promote not only material well-being but the achievement of more human goals. They have work to do in this connection which is specifically theological and of the church.★



"Here comes the preacher again. Let's pretend we don't see him."

July-August, 1973

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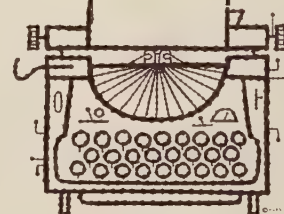
NEWS from ASSEMBLY '73

THE 99th GENERAL ASSEMBLY will be remembered as the one at which a new board of ministry came into being.

It was also the last Assembly at which some of the major boards reported, since the board of evangelism and social action, the board of stewardship and budget, and the board of Christian education are all becoming part of the board of congregational life.

In what the moderator described as "the end of an era" the Assembly received and accepted with regret and appreciation the resignation as principal clerk of the Rev. Dr. E. A. Thomson, whose service to The Presbyterian Church in Canada goes back more than 55 years.

It was not an exciting Assembly, perhaps because the process of change in structure requires so much attention to the details of business. As Prof. Joseph C. McLelland of McGill University said at one point, "The burning question is that there is no burning question."



The opening

Glenview Church in North Toronto was filled and an overflow congregation watched on closed circuit television in the church hall as the General Assembly opened on Sunday evening, June 3.

Rev. Dr. Max V. Putnam preached the sermon and reported on his year as moderator. Rev. Dr. James H. Williams, the minister of the church, assisted in administering the sacrament of the Lord's Supper. The Rev. M. Roy Gellatly, assistant at Glenview presided in the church hall.

When Dr. Putnam constituted the Assembly and called for the election of a moderator, Rev. Dr. A. Lorne MacKay of Hamilton nominated Rev. Dr. Agnew H. Johnston of Thunder Bay, Ont. The thanks of the Assembly for his services to the church over the past year were extended to Dr. Putnam.

The preliminaries

During the morning and afternoon of Monday and Tuesday the commissioners were formed in ten study groups for the purpose of discussing in detail the reports and programs of boards and committees. They used facilities in the adjacent Muir Park Hotel as well as Glenview Church, and presentations were made by representatives of the various boards and committees.

On Monday evening the commissioners were the guests of the Glenview congregation at a banquet. A business session followed at which fraternal delegates from the major denominations were presented.

Rev. Dr. T. E. Floyd Honey, general secretary, spoke on the work of the Canadian Council of Churches.

Rev. Dr. Kenneth G. McMillan, general secretary of the Canadian Bible Society, presented the moderator with a Bible, suitably inscribed.

Greetings by letter were received from the Church of Central Africa.

Loyal addresses to the Queen, the Governor General, and the Prime Minister of Canada were read and adopted. The message to Queen Elizabeth contained this paragraph:

"We rejoice with you in the recent engagement of your daughter Princess Anne, and express our sincere good wishes that her forthcoming marriage to Lieutenant Mark Phillips will be filled with the blessings and happiness which you and your Royal Consort have known."

Young adult observers

The 15 young adult observers at this General Assembly were: Linda Barrie, Don Mills, Ont.; Sharon Boyd, Thornhill, Ont.; Jean Bryden, Sackville, N.B.; Karen Clelland, Lethbridge, Alberta; Jacqueline Colquhoun, Scotsburn, N.S.; Ted Creen, Etobicoke, Ont.; Norman Creen, Waterdown, Ont.; Chris Elford, Victoria, B.C.; George MacDonald, Dartmouth, N.S.; James Marnoch, Jr., Winnipeg, Man.; Donna Jean McTavish, Glencoe, Ont.; Kent Percival, Kingston, Ont.; David Sutherland, Sydney, N.S.; Darlene Witmer, Kitchener, Ont.; and Deidre McKean, Regina, Sask.

Book of Praise

The chairman of the administrative council, Frank Whilsmith, presented a leather bound copy of the new Book of Praise to those who had served on the revision committee:

Mrs. Lilian Forsyth, Rev. Dr. George L. Douglas, Rev. Dr. H. Douglas Stewart, Rev. Dr. Louis H. Fowler, Carman H. Milligan, Rev. Dr. J. H. Williams, Alan H. Cowle, Henry Rosevear (accepted by his wife because of his illness), Rev. Dr. William Fitch and the Rev. George H. Young.

Mission personnel

On Monday evening citations for 15 years of service under the board of world mission were presented to 15 persons.

A number of overseas staff were presented to the Assembly. Scholarship students from India, Malawi, Nigeria, Japan and Taiwan were introduced.

Congregational life

The new board of congregational life, set up last year to "provide service to congregations in a personalized, practical and accessible way," reported through the chairman, Mrs. K. Denton Taylor of Belleville, Ont.

The board will become fully operational on January 1, 1974, at which time the boards and committees which are being integrated will be dissolved as presently constituted.

The principal purpose of the B. C. L. is to provide assistance to congregations for carrying out their program of life and mission, either directly or through presbyteries and synods. Its leadership style will be patterned on the team concept, and it will encourage the development of a similar pattern of leadership at all levels of church life.

This board will have an executive committee and two standing committees on leadership development and resource development. There will also be advisory committees, including one on field services. There will be a national field staff team, not exceeding six persons at present.

Board of ministry

When the report of the committee on organization and planning was presented by the chairman, Mrs. A. C. Burgess of Toronto, the Assembly approved the formation of a board of ministry. It will amalgamate and replace the personnel committee and the committee on the training of professional

ASSEMBLY ACTIONS

- Approved a boycott of certain brands of instant coffee.
- Asked for a postage stamp to commemorate the Presbyterian centennial.
- Commended co-operation with Roman Catholics.
- Reinstated mandatory home mission appointments for theological graduates.
- Asserted the need for corporate social responsibility in investments.

ASSEMBLY



church workers. It may also incorporate the work of committees dealing with deaconesses and chaplains, both institutional and in the Canadian Forces, and the Assembly's board of education.

Its concern will be promotion of the effectiveness, the well-being, and the life-long support of those who serve in church vocations.

Development of this board will be by stages. A temporary staff person at the level of assistant secretary will act as executive officer until the appointment of a general secretary.

Communications

The organization and planning committee, after a consultative study, has found that an Assembly board of communications is not needed at this time. Solutions to current needs will be sought through changes and improvements within the present structures.

The name of the audio-visual committee was changed to the communication services committee; the Rev. Harry Crawford already holds the office of communication consultant. The administrative council will be asked to seek ways and means of increasing the authorized spending of the communication services committee so that audio-visual, radio and television program resources may be provided on a more adequate scale.

Coffee boycott

Action to protest unfair labour practices on plantations in the Portuguese colony of Angola in Africa was taken by the General Assembly when it adopted a resolution introduced by the Rev. Walter F. McLean of Waterloo, Ont.

Mr. McLean called upon commissioners to demonstrate their concern for the poor and under-privileged by taking sides with one group in its struggle for better living conditions.

He said that Canada imports over \$10 million worth of green robosto coffee each year from Angola. Robosto is the essential ingredient in instant coffee and may be obtained from other sources in Africa.

Some 125,000 Africans are virtually forced to work on the coffee plantations at \$7.50 per month as compared to \$114 per month earned by Europeans there. Each bag of coffee imported from Angola is subject to a 30% defence tax, which in 1972 was used to maintain 62,000 Portuguese troops in Angola. One third of Portugal's foreign exchange earnings come from the sale of Angolan coffee.

On his motion the Assembly agreed to ask all Presbyterians to avoid buying instant coffee of the following brands: Chase and Sanborn, Taster's Choice, Nescafe, Maxim, Maxwell House, Yuban, Brim and Sanka.

Kirk sessions are requested by the General Assembly to express their concern over the Angolan forced labour situation in writing to their members of parliament and through local news media.

The moderator of General Assembly was invited to highlight our concern for human justice during his moderatorial year.

Other specific areas of injustice and oppression are to be identified and models prepared for congregational education and action.

Special postage stamp

Although the issue of a special postage stamp to commemorate the centennial of The Presbyterian Church in Canada has been turned down by the post office, the General Assembly instructed the administrative council to appeal directly to the Postmaster-General.

The post office department denied the request on the grounds that government policy does not permit religious figures on stamps.

"Some of the great figures in Canadian history have been Presbyterian leaders, and have made a contribution to our country equal to that of the politicians, sportsmen and others who have appeared on stamps," said the Rev. Walter McLean.

The Rev. Malcolm Muth, of North Battleford, Sask., said "The post office does not discriminate against religious figures. Canadian stamps have already commemorated the work of Jeanne Mance, who founded an order of nuns for hospital work, and Bishop Laval, in his ecclesiastical robes."

Board of world mission

Graduating students of our theological colleges will be required to accept a two year appointment under the board of world mission in order to ensure the continuing witness of our church outside the main centres of population. The Assembly made this decision by adopting a motion of the Rev. Paul Brown of Beauharnois, Quebec, amended from three years to two years. The board was asked to implement the motion in 1974.

The first recommendation of that board, proposing an increase of the basic stipend of at least \$300 a year in 1974 and 1975, as funds become available, was passed by the Assembly.

The basic stipend had been raised by \$300 effective April 1, 1973. The administrative council reported that, counting the value of a free manse at \$2,400 annually and the increments now in effect, a minister with ten years of service may now have a minimum stipend of \$10,000 per year.

Action was taken to unify the salary scale for overseas workers. Deaconesses were given an increase of \$1,200 per annum effective January 1, 1974.

The theme "Global Consciousness" was approved for prayer and study throughout the church in 1974-75. Plans will be developed to stimulate and motivate the church in mission during centennial year.

The board of world mission supports the principle that where the amalgamation of inner city congregations is proposed all resources resulting therefrom should be administered so as to provide for visible forms of ministry and outreach.

A minute of appreciation for the services in Taiwan of the Rev. Christiaan M. Costerus and his wife over the past 15 years was adopted. Mr. Costerus is now ministering to the church



Study groups



ASSEMBLY

People



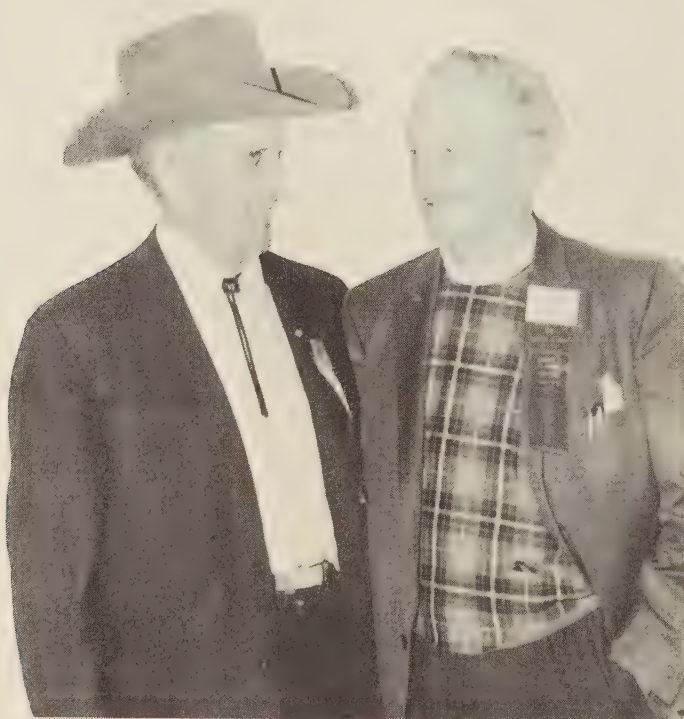
(LEFT) CONGREGATIONAL LIFE board secretary the Rev. W. L. Young with the chairman, Mrs. K. Denton Taylor. (RIGHT) A deaconess was honoured as Rev. Dr. Harold G. Lowry, chairman of the committee on the Order of Deaconesses, presented a leather-bound copy of the Book of Praise to Miss Margaret Boyd, marking 25 years as a deaconess.



(TOP) TAKING IT EASY between group meetings: Rev. Harry Crawford, communication consultant, C. Alex Culley, The Record business manager, D. Philips, clerk of session at Burnaby, B.C., and Rev. John Bodkin, Pictou, N.S.

(CENTRE) ASSEMBLY TYPIST was Miss Isobel Fowler, daughter of Rev. Dr. L. H. Fowler, who was appointed principal clerk.

(BOTTOM) REPRESENTING CHRISTIAN EDUCATION: Rev. Donald Powell, Miss Helen Tetley, Dr. B. H. McNeel, chairman of the board, and Rev. Dr. A. E. Bailey.



ALBERTA MEETS NOVA SCOTIA as William McKellar, elder from Condor, admires the Nova Scotian tartan vest worn by Rev. Dr. A. E. Morrison, mission superintendent for the Atlantic Synod.

extension charge at Bramalea, Ont.

Rev. Dr. E. H. Johnson reported on his visit this year to the Peoples' Republic of China. Subsequently it was agreed to ask the board of world mission to consider the possibility of holding China seminars in principal centres in Canada. The board will explore the feasibility of a meaningful exchange and other contacts between representatives of the churches in Canada and a representative group from China.

On motion of Gordon A. McCutcheon of Thunder Bay, Ont., a message is to be sent to the Presbyterian Church in Taiwan assuring the people there "of our continuing prayers, love and affection in Christ," as well as material support as needful.

Maclean estate

One of the important decisions of this Assembly was to proceed with the development of the estate at Crieff, Ont., left to The Presbyterian Church in Canada by the late Colonel John Bayne Maclean, founder of the Maclean-Hunter Publishing Company.

John G. Inglis, of Toronto, reported as chairman of a development committee which has conducted a thorough study of the property in the light of the will of Colonel Maclean. Two professors of the School of Landscape Architecture of the University of Guelph had been employed to assist in this study. As a result a three stage program of development was proposed:

1. Continue current operations, lay out day camp area, upgrade tree management, restore the Memorial Park, design family and group camping areas, and plan for various programs and policies for crafts, restaurants, museum, etc.

2. Initiate pioneer farm operations (maple sugar, etc.), develop family camping area, initiate craft centre and restaurant, and plan for leadership training and conference centre.

3. Development in leadership training and conference centre, establish museum.

The Assembly authorized the appointment of a new enlarged Maclean estate committee to proceed further and immediately with the basic facilities required for camping. It will consider and act on the other proposals as authorized by the administrative council from time to time.

Evangelism, social action

"Now that the present board is to die only to rise again phoenix-like under the umbrella of the board of congregational life, it is our hope that this resurrection will result in an even greater involvement, at the grass roots level, in evangelism and social action," said the final report of the board of evangelism and social action.

There are nine part-time evangelists-at-large conducting preaching missions that have taken them into nearly all the provinces. Radio and television have been used by the board, which with the help of the National Development Fund sponsored a children's series for cable television.

By adopting the recommendations proposed by board chairman Rev. Dr. Ed McKinlay of Hamilton, Ont., the Assembly took action as follows:

Proposed further study on guidelines to ministers as marriage officers.

Approved a policy statement on ecology, and urged Presbyterians to take steps to combat pollution.

Approved participation of our church in the ecumenical funding today for low income self-help groups. Voted in favour of a guaranteed annual income.

Called upon the Canadian Radio and Television Commis-

sion and the federal Minister of Communications to halt the increased use of profanity and the exploitation of sex and violence in the media in Canada. Asked presbyteries and sessions to establish groups to monitor the media and convey their criticisms and appreciations to the television and radio industry and to program sponsors.

Asked for careful scrutiny before parole is granted, so that public safety may be protected against the repetition of criminal activity. Asked the state to provide adequate compensation for the victims of violent crime or their survivors. Requested strict regulation and control of firearms.

Proposed more involvement on the part of presbyteries and congregations in housing projects for senior citizens, and in ministering to the social and spiritual needs of residents.

Protested against the playing of the Grey Cup football final on Sunday.

Reiterated the position of a previous Assembly on abortion: "to make therapeutic abortion lawful when the continuance of a pregnancy endangers the mother's life or is likely seriously to impair her physical or mental health, when authorized by a panel of qualified medical authorities."

It was agreed that the national committee of Presbyterian Men should remain as a distinctive committee of the new board of congregational life, relating to it through its executive.

Stewardship and budget

During the interim period of operation of the board of congregational life, an advisory committee will give guidance in the stewardship and budget program.

A budget objective of \$3 million was adopted for the year 1974. At the last full meeting of the board of stewardship and budget appreciation of the skilled and dedicated service of staff members Rev. Dr. Hugh F. Davidson and Alex M. Deans was recorded.

In 1972 congregational givings to the budget increased by 3.6% over the previous year which was a record high to date. About 15.4% of all congregational revenue was given for purposes outside the congregations, 11.5% to the General Assembly budget. "We are far short of giving as much to others as we spend on ourselves in the church," said the report presented by Hugh M. Lloyd of Winnipeg.

The National Development Fund

Over 600 congregations are still working on their commitments to the National Development Fund, and 59 congregations made initial contributions in 1972. The total at the end of last year stood at \$2,483,161. While this is short of the target contributions are still coming in, and it is the largest capital fund ever raised by our church. The fund has been used in a variety of ways to support or initiate projects or programs beyond the means of the Assembly's budget.



THE LOST AND FOUND DEPARTMENT, a musical group of seven Presbyterian ministers (two not shown) led the praise Thursday evening.

ASSEMBLY

THE NEW ARCHIVES

■ On Wednesday evening during Assembly week the new archives of The Presbyterian Church in Canada, located in Knox College, were dedicated by the moderator.

In a service in the chapel of the college the history of the archives was outlined by the Rev. Fred Rennie, associate archivist. The keys were presented by the contractor, Cor Heikamp, to the architect, Murray Ross, who handed them to the moderator of General Assembly, Rev. Dr. Agnew H. Johnston.

The service was conducted by Rev. Dr. John A. Johnston, chairman of the committee on history. A declaration of dedication was made by Rev. George L. Douglas, archivist for the past few years.

A sum for renovating the basement of the college was provided by the National Development Fund, and the space was made available by the board of Knox College.

Congregations and individuals in the church are invited to contribute anything of historical importance to the archives.★

Pension increases

The pension for a minister after 40 years of service was raised to \$2,250 annually effective last January. The previous pension was \$1,900. The widow of a minister will now receive \$1,125 annually.

Under a new plan to which congregations and ministers will both contribute higher rates pensions will be increased to 2% of stipend for each year of service up to a maximum stipend of \$10,000. The pension board is to prepare regulations and to bring this scheme into effect in January, 1974.

All bequests, starting with the year 1972, are to be set aside at the present time to provide additional payments to pensioners and widows who receive no amounts from the Canada Pension Plan.

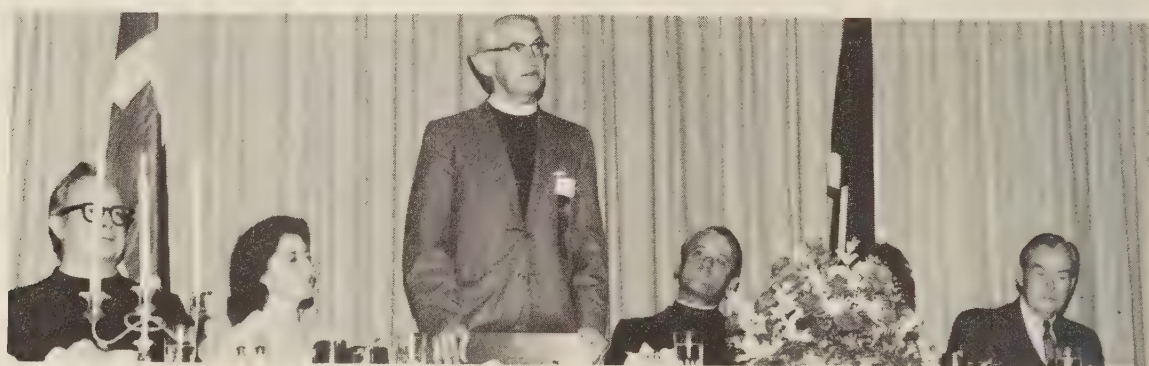
The report was presented by J. E. Smart of Toronto, chairman of the pension board.

Only 96 persons are registered with the Retirement Fund for Church Employees, which provides for full or part-time workers in congregations as well as the national offices.

The secretary, Rev. Dr. Donald C. MacDonald, would be glad to correspond with individuals or congregations concerning this retirement fund.

Christian education

Rev. Dr. Albert E. Bailey has resigned as senior educational consultant of the board of Christian education, a post to which he was appointed for an interim period since it was expected that the board would become part of the one on congregational life. His resignation was accepted with regret, and the moderator thanked him for his leadership in the field of Christian education.



AT THE BANQUET given by Glenview Church. Visible are Father John Keating, Roman Catholic fraternal delegate, Mrs. J. H. Williams, wife of the minister of the host church, the moderator, Rev. Dr. Williams, and Melvin K. Kenney, representing the United Church of Canada.



A FEW OF THE 150 LADIES of Glenview congregation who provided meals and snacks.

The Rev. Ted Siverns has resigned as co-ordinator of the Team for Youth Ministry. The major focus of its third year will be developing within each of the synods resource persons for training and supporting leaders in youth ministry.

Revised guidelines for the National Co-ordinating Body for co-educational youth groups were adopted by the Assembly. The practice of having youth observers at each Assembly will be continued under the board of congregational life.

In the light of the reduced age of majority, the committee on church doctrine was directed to study the section in the Book of Forms which provides that an elder must be 21 years of age at the least, and report to the next General Assembly.

Administrative council

The treasurer of the church, Russell R. Merifield, Q. C., reminded the Assembly that the council has budgeted for a deficit of \$298,000 in 1973. In speaking of the difficulty of balancing expenditures against income Mr. Merifield said: "The first call on our limited funds is to take care of our human resources."

A special committee is making a study of the relation of the educational needs of our church to the resources that can be made available.

The retiring age for ministers is set at 70 years, any extension is to be on a yearly basis on application of the congregation with the approval of the presbytery. The pension fund is calculated on a retirement age of 68.

The Assembly approved of study leave of two weeks per year for ministers, with \$100 annually towards expenses, and pulpit supply paid. It may be accumulated to a maximum of three years.

Organization and planning

The committee presented a plan for streamlining the synod/presbytery system of church government and administration. It would create six synods instead of the eight as at present, and cut down on the number of presbyteries by realigning them. It would tie presbytery administration in more closely with synod administration and provide a synod executive officer.

The plan, which is quite detailed, is to be sent down to presbyteries and synods for study and report.

There were 24 recommendations from the organization and planning committee, and fuller reports on its work will be given in *The Record* later on.

Membership decrease

The number of Presbyterian communicant members at the end of 1972 was 179,267, a decrease of 3,292 from the previous year.

The total number of ministers was 870, an increase of four. Baptisms were 191 fewer than in 1971.

There are 1,071 preaching stations, many of which are joined in multiple charges.

The colleges

The Assembly recorded its appreciation of the services of Rev. Dr. C. Ritchie Bell, who has resigned as acting principal of The Presbyterian College, Montreal, because of ill-health. Presbyteries will be invited to nominate a principal. Meanwhile Prof. Donald MacMillan will be the acting principal.

On recommendation of the board of Ewart College the



(LEFT) Miss Ida White of India, standing, right, Mrs. M. Garvin of Taiwan in the background.



(RIGHT) Miss M. Okore of Nigeria and Mrs. J. Daniel of India.

At the mission breakfast



PROF. J. C. McLELLAND of McGill, Rev. John Posno of Chatham, N.B., and Mrs. Desmond Howard of India.

ASSEMBLY

administrative council was asked to initiate consultations so that degree granting privileges in Christian education may be obtained, if possible, before the 1974 General Assembly.

After considerable discussion the allocation of budget funds for Knox College was raised to \$127,000 in 1973. The first claim on National Development Fund grants will be \$30,000 for badly needed renovations of Knox College.

Inter-church relations

A full report on the Canadian Council of Churches, the World Alliance of Reformed Churches, and talks with other churches was given when Rev. Dr. W. F. Butcher of New Liskeard reported for the committee on inter-church relations.

The committee was authorized to name two delegates to the fifth assembly of the World Council of Churches which is to meet in 1975.

Aid for others

The committee on inter-church aid, refugee and world service received only \$73,983 from Presbyterians in 1972, as compared to \$158,672 the previous year. It reported on its relief and development grants, including \$5,000 to provide assistance to low income self-help groups in Canada.

Roman Catholic co-operation

A number of major studies have been undertaken by the committee on church doctrine, of which Prof. David W. Hay is

the chairman.

On the possible areas of co-operation between The Presbyterian Church in Canada and the Roman Catholic Church, the committee submitted the following recommendation that was adopted:

That Assembly commend any arrangement for the common use of buildings by Presbyterians and Roman Catholics where it would meet an urgent need, or where such action would serve as a unique expression of common witness to the community.

That Assembly commend the institution of joint projects of study into moral and social problems, as well as the mounting of common programs of action to deal with the same.

That Presbyterian ministers and laity rejoice in every opportunity of sharing the Gospel of Christ in Bible study, prayer, fellowship and services of worship "with all who in every place call upon the name of the Lord Jesus."

Investment policy

Social responsibility in investment policy was studied by a special committee under the chairmanship of Rev. Dr. A. Lorne MacKay, of Hamilton, Ont.

"The issue of corporate social responsibility centres on the social effect that large corporations have on human welfare, both within their own organization and in the public arena," the report stated. "The church is involved in the practice of corporate business most directly through the investment portfolios held by various bodies throughout the church. As shareholders, these bodies have the responsibility not only for assuring a reasonable return on the investment capital, but also for exercising responsible stewardship over the purposes for which that capital is used . . . The church's voice on these matters will be one among many, but it is essential that it be a responsible voice."

The policies and practices of corporations in which we have



DEACONESS HAZELL DAVIS of Verdun, Quebec talks with Rev. Andrew Ng, Chinese Church, Vancouver, B.C.



REV. S. CHIPANGWI of Malawi talks with Rev. Geoffrey Johnston of Jamaica.



REV. AND MRS. MURRAY L. GARVIN of Taiwan are on furlough.

WORKING WITH INDIAN CANADIANS are Rev. Stephen How of Prince Albert, Sask., and S. T. Robinson of Kenora, Ont.



investments should be evaluated with respect to the following criteria:

Pollution control and abatement.

The pursuit of justice in world development.

The achievement of just and equitable national development.

Equality of opportunity for minority and oppressed groups.

The reduction of offensive armament production.

The provision of adequate housing, health and welfare.

Corporations, institutions, and government bodies in which money has been invested should be advised of and invited to participate in discussion of these concerns. If replies should prove unsatisfactory, further action might take the following forms:

Consultation with management.

Shareholder pressure.

Divestment or refusal to buy.

Government pressure.

Consumer pressure.

A combination of these.

The expression of concern and the possibility of increasing corporate social responsibility will be most effective through co-operative action in this vital area. Our committee therefore strongly urges that The Presbyterian Church in Canada actively seek to co-operate with other denominations and bodies in Canada already active in the promotion of corporate social responsibility.

The administrative council is to set up a small permanent sub-committee for continued study and action on corporate social responsibility.

The next assembly

The 100th General Assembly will be held in St. Andrew's Church, Kitchener, Ont., opening on the first Sunday evening in June.



REV. AND MRS. JALAL MASIH DANIEL of India are in Canada for advanced studies.

From home and overseas

It is hoped that the 1975 Assembly will be held in Montreal, where the four branches of Presbyterianism in Canada came together in the first General Assembly in 1875.

The administrative council is to consider an invitation for the Assembly to meet in 1976 in First Church, Edmonton, Alberta. Not since 1912 has a General Assembly met in that city.

Assembly briefs

"While other assemblies are electing bright, young, dynamic men, you have elected a late bloomer," Rev. Dr. Agnew H. Johnston said on opening night. "Whether that is a daring act of faith or whether you've missed the message, I don't know."

In paying tribute to the clerks of Assembly he described them as the three bears, Father Archie Bear, Mother Louise Bear, and Donnie Teddy Bear.

There were 20 women commissioners, all elders at this Assembly, the highest number yet. They were treated with equality, the Assembly did not rise when a woman commissioner came forward to speak.

There were three brother combinations: the Rev. R. C. Garvin of Port Alberni, B.C. and the Rev. Murray Garvin of Taiwan; the Rev. George M. Philps of Burnaby, B.C., and elder D. Philps of Surrey, B.C.; the Rev. Glen Noble of Lucknow, Ont., and elder David Noble of Uxbridge, Ont.

Commissioners were permitted to address the court minus their jackets, because of the extreme heat. "Come as you are, I will cast over you a mantle of holiness," said the moderator.

The new secretary of the board of congregational life, the Rev. W. L. Young, was brought up in Bruce County, Ont., in the Salem congregation. "His mother was one of the mothers of Salem," quipped Mrs. K. Denton Taylor.

"The appointment of commissioners by rotation as practised by many presbyteries is foolish if not illegal," said Rev. Dr. L. H. Fowler in urging presbyteries to send young elders to Assemblies.

The Lost and Found Department, a musical group of Presbyterian ministers, delighted the commissioners with their celebration of praise on Thursday evening.

The public address system was operated by the Rev. Harry Crawford and Remmelt Hummelen. They also recorded the proceedings of Assembly on tape.

Capt. the Rev. I. Raeburn-Gibson spoke for the eight Presbyterians now serving as chaplains in the Canadian Armed Forces.

"Andrew Melville was a kind of reformation Bob Carter," said Prof. Joseph C. McLelland when the organization and planning committee was presenting proposals for new presbytery and synod structure.

"Frank Whilsmith (chairman of the administrative council) comes through as an ecclesiastical godfather" commented Dr. McLelland as he referred to the power of that council.

As presiding officer the moderator displayed remarkable stamina, never once did he leave the chair during the 11 business seditments.

A hymn-sing on Wednesday evening attracted many commissioners to Knox Church, where a choir of over 100, directed by Alan H. Cowle, led in singing from the new Book of Praise.

Attendance held up well until final adjournment just past 9 o'clock on Friday evening, June 8.★

STOP PRESS! From Belfast comes word that the Presbyterian General Assembly voted by a substantial majority to admit women to the ministry. Said one commissioner during the debate: "If half the men of Belfast were half as good as half the women, there would not be half the trouble."

■ On a casual look, Virginia and Rene Schmidt would appear to be an average American couple, living in an average suburb of Fort Lauderdale, Florida. Appearances are deceptive, the Schmidts are anything but average. Their work with young adults is so amazing that it can only be explained by the fact that they are motivated completely by the love of Christ and total obedience to his command to share their faith. They have carried on their own "Evangelism Explosion" to such an extent that they have shared the gospel with as many as 15,000 young visitors in a year — in their own home!

Virginia and Rene are not old in the faith themselves, since it was only about eight years ago that they committed themselves to the Lord in Coral Ridge Presbyterian Church. Neither have had Bible college, seminary or other special training, but happy in their new found faith, they took the evangelism training offered at Coral Ridge to learn how to share that faith with others.

It seemed as if God was putting many young adults into Virginia's path and she used every opportunity to witness to them. Their own two teen-agers were away from home and one evening Virginia invited six young people for dinner and an evening of talk on spiritual things. More than double the number of invited guests turned up and stayed late, asking questions and discussing the scriptures. To use Virginia's own words, "It was a beautiful evening." One person had come in knowing nothing of God and before the evening was over had found Christ as a personal saviour. Enthusiasm was so high that they asked if they could come again and Virginia invited them to come back the next Tuesday.

Next week was a repetition of the first, except that the originals had brought friends. So without a plan or structure "the Tuesday Night Thing," as it was called, became a regular happening in the Schmidt home. In the years since there has never been a Tuesday night missed. Soon up to 200 young people were coming, filling every room, even the bathroom, and some were out on the patio listening through the windows. Hoping to divide the crowd, the home was opened on Monday also but this did not help for now they were getting 200 on Tuesday and 150 on Monday.

Virginia began so many spiritual children that Dr. Kennedy of Coral Ridge Church dubbed her "Mama Bunny" and her home "the Bunny House."

It became necessary to divide into groups, since the young folks who had committed themselves to God were in various stages of spiritual growth and each needed teaching at his or her level.

Space remained a number one problem. For some time a room was rented at the local Knights of Columbus hall, then they used the lounge at the Teen Tower in Coral Ridge Church. All these were makeshifts, unable to handle the ever increasing numbers. Prayer was offered, that if God wanted this work to continue, he must provide a place for it and he answered in a definite way. A house was purchased and paid for by an interested individual and later a vacant lot next to it was acquired, which can be used for future building for this still growing ministry.

A name was discussed. They wanted something with meaning, yet not churchy and decided on "The Greenhouse." The Greenhouse concept is that they are trying to do spiritually what happens in a real greenhouse, a place where seed is planted — the seed being the word of God — then the watering and nourishing takes place to bring that seed to life. Young plants are carefully nurtured and tended to a strong and healthy growth, to be sent out into the world to reproduce themselves.

The Greenhouse is not an arm of Coral Ridge Church,



THE GREENHOUSE meets in the Schmidt's house in a residential community.

SPIR GREEN

BY M. W.

MRS. SCHMIDT and Linda Delm explaining the Greenhouse operation to



although the Schmidts are members there and Rene is a member of session. It is independent but receives strong support from Coral Ridge ministers and congregation. The food for the Tuesday Night Thing, still their biggest effort, is provided by Coral Ridge ladies. The Greenhouse has no funds — has never asked for money — the Lord has provided for their every need and their reliance on prayer is complete and positive.

Miss Glenda Delmar resigned from her position as Christian education director of Coral Ridge to work full time at the Greenhouse. Volunteer assistance is given by about 12 young people, mostly men, known as "Greenthumbs." They are

THE PRESBYTERIAN RECORD



TUAL HOUSE

D THOMAS

s at the Coral Ridge program.



graduates of the regular Coral Ridge evangelism training program, with some slight variations in approaches that have been found effective for the age groups with which they are dealing.

At present the Greenhouse has study groups five nights a week and is making plans to go into a sixth night. Sunday afternoon teams go out to make evangelistic approaches on the beaches and parks, returning to the Greenhouse to report and share their experiences.

Tuesday is the only evening that dinner is provided. Regulars may come, if they bring a friend. Young Greenhouse workers carry a supply of cards which they give to any of their

July-August, 1973

contacts that may be interested, the worker's name on the Greenhouse card is the ticket for Tuesday dinner. Any new person, coming for the first time, must go into the group where the gospel is presented. Virginia says they take no chances on anyone slipping through and not hearing a gospel presentation. She uses no gimmicks, does not believe in "a whipped cream gospel" but hits hard. While this is going on a class is held for new Christians. Another group works on a book study and another on a topic for more mature Christians.

So many people have accepted the gospel that three-fourths of the time is now used in follow-up teaching. Although not a part of the church, the Greenhouse considers itself a side door into church membership and that their work is not complete until each young convert is in church membership somewhere.

Monday night is given to studies on the doctrines of the Bible. An encounter group is a recent innovation on Wednesday evening, where they share problems. Thursday means four groups — one for new Christians, one on how to handle your own Bible study, one on evangelistic structure, and a study for mature believers. Biblical psychology is the subject for Friday evening. Teaching on this great variety of topics is done on a short term basis by ministers from Coral Ridge and other churches in the area.

The Greenhouse has reached largely a secularly oriented group including hippies, psychologists, doctors, teachers, plumbers, revolutionaries and others from every walk of life. Many from ethnic and foreign groups come, to such an extent that Bibles are stocked in 10 languages. Even the age group has expanded because so many young people ask to bring their parents and grandparents to hear the good word. So they have had folks up to 84 years of age. A Junior Greenhouse is held some afternoons for the six to 16's.

A large number of Greenhouse grads have gone on to Christian colleges, six are in seminaries, with three more planning to enter in the fall. Some are now out on mission fields, so the Greenhouse is definitely fulfilling its function.

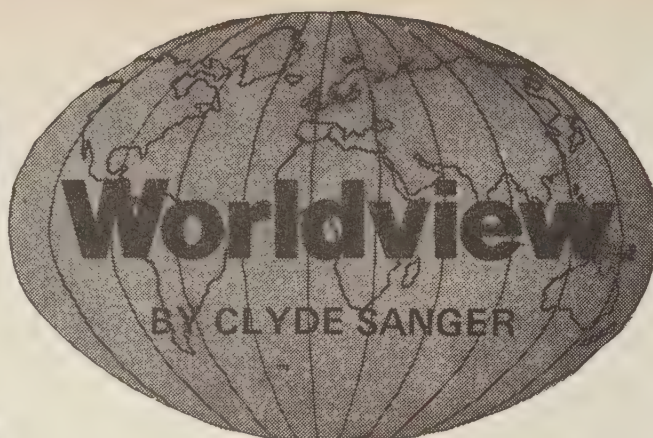
As we sat in the Greenhouse on a Sunday afternoon, our minds were staggered by the extent of the outreach. The young folks began to return from their afternoon calls and as we listened to their accounts and saw the real joy in their faces, we were thrilled anew.

An unusual trio were there that afternoon. A beautiful young girl in a wheel chair, not only lame, but with a speech difficulty, the results of a car accident. With her were two boys, one who might be termed a bit slow, the other a veteran of the Vietnam war. He had survived an incredibly ghastly experience in the war and his doctors believe it is a miracle that he is alive. Because of brain damage, he has memory lapses but he never forgets the gospel. These three cannot go on beach trips with the others, so each Sunday afternoon they visit a nursing home, the boys wheeling Diane in her chair. Here they can relate to the patients, are useful and radiant about sharing their joy. Not only were their testimonies touching but I could not help but notice the attitude of the other young people towards these three who were handicapped. Helping them where needed, never patronizing, just making them a part of the group. I cannot adequately describe it, I just know it was real Christian love in action.

An ever present excuse with many of us is, "I'm concerned but what can one person do?" Every time I think this way, may God remind me of the Greenhouse and Virginia Schmidt! ★



THE AUTHOR, who is active in St. Andrew's Church, Markham, Ont., visited Fort Lauderdale, Florida, U.S.A., earlier this year. Last month she described the Coral Ridge Presbyterian outreach program.



Does the Commonwealth matter?

IS THE COMMONWEALTH a big nothing? Obviously Peter Roberts, Trudeau's former press secretary, doesn't think so. He has had the job of organizing all the government's preparations for the Heads of Government conference in Ottawa from August 2 to 10, and he's been given a budget of \$2.5 million to do it on. Obviously the Mounties don't think so either. They have the job of seeing that none of the 32 leaders gets the treatment Mr. Kosygin received on Parliament Hill.

It's a headache to them. Is it a blessing to anyone? Or merely a bore? External Affairs Minister Mitchell Sharp didn't sound very enthusiastic recently, when he was talking about it to a Commons committee. It wasn't an economic grouping, he said, and it certainly wasn't a political alliance. What he liked about it was that leaders met and, unlike the UN, talked without set-piece speeches which get leaked to the press. At least, that's how it used to be, and he hoped the Ottawa conference would get back to that again.

Well, what does that all mean to ordinary people, whether they are Canadians or Malaysians? It's nice to think that 32 wise and not-so-wise men — and women: that's one good point for the Commonwealth, it has two women leaders — can spend a week putting their heads together, with only one adviser at their shoulders, and maybe letting their hair down a bit. It all sounds like a high-level political science seminar, especially since Mr. Trudeau has been eager to get on the agenda an item on "Alternative Forms of Government." But what is the outcome, what is the benefit, for the 800 million people whom these 32 leaders govern?

Most recent Commonwealth conferences have been dominated by some political crisis, and Britain has been under attack and snarling back at its assailants. In 1969 it was the Rhodesian rebellion; in

1971 at Singapore it was the likelihood that Britain would sell arms to South Africa. In 1973 we may escape these arguments, unless there is a row over President Amin and what he did to the Uganda Asians.

So let's hope there isn't a lot of ugly words, and heat. But can there be some light? And can we as ordinary Canadians make some contribution to the conference? Or is it bound to be a very distant thing, even though it is taking place on our doorstep?

If Mr. Trudeau and Mr. Sharp haven't got set-piece speeches already written for them, maybe they will listen to a few suggestions. Here are three, for a start:

1. The time is nearing when Britain stops paying a preferential price on a three-year agreement to Commonwealth *sugar* producers. Instead of sitting by while Jamaica and Fiji and the rest complain about British betrayal, why doesn't Canada step into the vacuum and announce its readiness to negotiate a medium-term agreement to buy at a preferential price from Commonwealth tropical countries? Last year Canada bought half its sugar from Australia and South Africa, and none from the Caribbean. Mitchell Sharp tends to argue that Canada should have a non-discriminatory tariff structure, i.e. favouring nobody in particular. What that means is that we buy from the cheapest producer, which is the most mechanized (Australia) or mechanized-cum-cheap-labour (South Africa). We *should* discriminate in favour of the poorer countries in trade purchases, if they are ever to escape being welfare cases.

2. The *Rhodesian* question is bound to come up again. It could be just another sterile session, in which the only change is a more pro-African stance by Australia's new leader Gough Whitlam. But sanctions

aren't likely to be improved, nor the condition of Rhodesia's five million Africans raised, by some extra ounces of good-hearted rhetoric at a Commonwealth conference. Canada has a chance, though, to get all the Commonwealth countries co-operating in giving practical experience to many of the future leaders of an independent Zimbabwe nation. For hundreds of Rhodesian Africans have had scholarships since 1965 at different universities around the Commonwealth and now, having graduated, are at a loose end. The host countries don't ordinarily feel like employing them, if it means denying a job to one of their own citizens. Canada got so embarrassed two years ago with the number of these graduates staying on and, for want of anything practical to do, applying for funds for further courses and degrees, that it started feeding \$75,000 a year to the Commonwealth Secretariat to keep any other Rhodesian African students out of its hair.

Why doesn't Canada instead take a positive line, and suggest to the other Commonwealth leaders that they each set aside a number of posts in their government service, to give these Rhodesian graduates the experience in planning and carrying out national development that will be so badly needed when their country is eventually liberated? No Commonwealth country seems inclined to move to do this on its own; but as a combined effort they all might join in.

3. Finally, what about the half-forgotten subject, *disarmament*? We are all doing badly on this score. Britain recently exploded a nuclear device (underground) and keeps building submarines. Nigeria's standing army is a drain on resources, and remains bloated in numbers although the civil war is long over. India spends as much as ever on defence, even though any external threats have faded in recent years. The freeze on Canada's military expenditure came off in the last budget and we are spending \$2.1 billion on our armed forces in 1973-74, four times what we allocate to helping development in the poor countries. Only New Zealand and Australia under their new governments seem to be taking a cool look at this issue. Why can't the Commonwealth set an example to the world, in agreeing to cut military expenditure by, say, three percent a year for the next five years? Don't let anyone tell you that will cause unemployment. Think of the money that can be released for constructive efforts of national development.

If any of these ideas, or others of your own, seem worth passing on to the Commonwealth leaders, why not try a personal write-in campaign before August? You could send a short letter to Mr. Trudeau, or else to Mrs. Gandhi "to await arrival" or to that elder of the kirk, President H.K. Banda of Malawi. Or is the Commonwealth really just a great big nothing to you? ★

The Scottish Assembly

"The Assembly should include church members who are not ministers or elders...The church ought to be really democratic...Women should be given a much larger part in the Assembly...There are too many bald-heads; the voice of youth ought to be heard...Could there not be two Assemblies, one of ordinary members?...Assembly decisions ought to be widely spread abroad through the church and the country...The Assembly should concentrate all its powers on definite actions specially to help the Third World...These and similar opinions were televised during a new kind of unofficial B.B.C. program on Assembly Sunday night (May 27) when a mixed gathering faced a panel of four well-known Kirk figures.

I set them down here because they are very typical of the mood and attitude not only of many in Scotland (and probably in Canada, too), but also of a number of Assembly members and of Kirk folk. They are disturbing not only because they contain some truth but because they reveal the fundamental source of weakness in Scottish Christian life — the lack of a true sense of the nature of the church as distinct from that of secular organizations.

Of course answers (seldom strong enough) were given: Presbyterian Church government is not "democratic" in the accepted sense of the term: it is a workable form of seeking and finding the will of God for his church which may well be the opposite of human opinion: Christ is the only king and head of his church and all forms of church government are ways of trying to find his will and put it into action. Christ appoints his ministers and elders to give a lead in church affairs, through as the Assembly agreed it is essential to keep in touch with other members and with the modern world.

A caring church

In his opening address, the Lord High Commissioner, Lord Ballantrae, Brigadier Sir Bernard Fergusson, welcomed the "rising tide of unity" that was washing away the man-made prejudices of the past, and pleaded for charity: "Britain's major fault is selfishness: our charity must include the drop-outs, the drug-pushers, the racialists, the terrorists."

In her message, the Queen rejected the current image of the church as a beleaguered and outnumbered garrison: rather a great number of men and women hold the faith and give encouragement and fresh hope to many in need. Indeed the "Blue Book" of Assembly reports was crammed with the accounts of good

works: a valid criticism was made that the church, especially the church and nation committee, is trying too hard to cover too many areas and to spread its small assets in cash and staff over too many causes which might well be served in other ways by the state and special groups. There is a certain element of fear lest the church be criticized for neglecting important issues and not enough evidence of doing the whole will of God rather than following the demands of men. The Assembly showed that ours is a caring church but there was too little evidence that we care deeply enough for the life of devotion, for the cultivation of the spiritual life that devotes total stewardship of time, talents and possessions to God.

Challenges and plans

The Kirk has lost 23,000 members during the past year, but it was pointed out that many young people are dedicated to the ideals for which the Kirk stands, and on the Saturday evening the Assembly Hall was packed with an enthusiastic crowd taking enjoyable part in a dance drama revue of Easter led by the "Mad Saints" from Fife. Youth offerings show a large increase but general givings are below target. While church attendance is down, the rolls are much more strictly kept and one element in assessing the congregation's ability to give money is the size of the roll. Much time was spent in the Assembly urging kirk sessions to take more detailed pastoral care and there were many suggestions of interest: the method of "meditation" so powerfully advocated in the May Record was one emphasis. A committee of 40 set up to assess the role of the church in a changing world noted that the authority of the church, the gospel, and Christian morality are all being questioned and asked to be allowed to include observers from the Roman Catholic Church, the Free Church and other denominations, to share their

deliberations, looking outward to the new situation in the European Economic Community.

The overseas committee are in consultation with English-speaking congregations on the continent of Europe to develop ways and means of pooling resources and of integrating churches with members of different nationalities in different countries.

The moderator of the Presbyterian Church in Northern Ireland made a passionate speech in which he pleaded for our sincere understanding and prayers. He (and the Assembly also as it transpired) is fully behind the white paper offering a new form of government; most members of all churches are for an end of violence and genuine democratic rule. He highly praised the British forces: "They are not just your forces: they are the forces of Northern Ireland, and they must stay till peace is restored." Answering an appeal, a number of our younger ministers have arranged to spend three months assisting in churches in Northern Ireland, and one of them, reporting on his service, mentioned the minority militants stirring up fear and violence.

North Sea oil, etc.

Considerable debate ensued on this section of the church and nation report, demonstrating the valuable Christian position that the church can bring to a subject that is arousing strong national and selfish demands. This is the greatest challenge to Scotland's life for generations. "Oil is all about the price that is paid for the soul of Scotland...what will be the face of Scotland when the limited reserves are exhausted and the moguls of industry depart," cried the convener. It was agreed that natural resources should be conserved and not hastily used up for gain.

The Assembly declined to withdraw its investments in companies trading with South Africa, trying instead to exercise



\$2,000 WAS GIVEN through the National Development Fund towards the building of the Carmelite House for Senior Citizens in Grand Falls, Nfld. Presenting the cheque on behalf of The Presbyterian Church in Canada is Rev. John H. Wiseman, left, minister of St. Matthew's Church, received by George Hutchings, acting chairman of the interfaith committee of Carmelite House. Looking on is Clarence Randell, secretary.

all pressure for reform of the conditions of coloured labour before any move to withdraw investments.

The Assembly rejected the idea of a referendum on the European Economic Community (part of the election proposals of the Labour Party for the 1978 election). It was agreed that the government should press on with all peaceful negotiations to end the dispute on the 50-mile fishing limit set by the government of Iceland.

The proposal to include the *Westminster Confession* simply along with the historic documents of the Kirk (along with the Scots Confession of 1560) was

sent down for the second and last time to the presbyteries, and will be decided by the 1974 Assembly.

But once again Christian fellowship was the real event of the 1973 Assembly.

John B. Logan

Ewart College

Six women and one man received the diplomas of Ewart College, Toronto, at the annual graduation exercises held in the college on May 17.

The first male student ever to graduate from Ewart was Jay Bailey, son of Rev.

Dr. and Mrs. Albert E. Bailey. (Photos of the class appeared in the May Record.)

Scholarships were presented by the principal, Dr. Margaret Webster.

In the address to the graduates, the chairman of the board of the college, the Rev. J. Karl English of Chippawa, Ont., reviewed the contributions of the college to the life and the church. He stressed its importance as a training centre for Christian education and for the continuing education of both professional workers and lay leaders.

The six women graduates were certified for designation to the Order of Deaconesses by the Presbytery of East Toronto.

YOU WERE ASKING?

Q *In our generations-old congregation we have had ministers' wives who tried to run the whole show, and sometimes got away with it. We have also had ministers' wives who did as little as possible. My question is, what should a minister's wife do in the congregation?*

A Neither more nor less than you do, ma'am.

Q *How did the phrase, "Men of the cloth" come into being, and what is its true meaning?*

A This term, "the cloth," at one time applied to the garb of any trade. A similar meaning is found in the term "livery" in reference to the garb worn by servants of ducal and other English houses. About the 17th century it became restricted to the clergy, and this is the meaning today. In my boyhood, the cloth of the minister's suit was usually a heavy, black one that often become green before it was done for. The local tailor had a fair trade in turning suits, clerical and others. I do not know what he charged for his work, but my father used to pay ten dollars for a new, custom-tailored, three-piece suit of blue serge. For the minister to have his suit turned, the green hidden, was considered commendable frugality on his part, and was imputed to him for virtue.

Q *Is the Ladies' Aid Society entitled to spend the money that they raise as they please?*

A I have had this question several times lately, in different wordings.

It is obvious from the wording and the place of origin that my correspondents are not in touch with one another in the matter. I have the suspicion that some of the societies are being subject to sly pressure from the boards of managers for more help in financing, the boards finding a squeeze between the rising cost of everything and the lag in congregational givings.

My opinion is that it would be a foolish act to deny the women the right to direct the funds they have raised with so much effort. Of course, if they have raised money for a specific cause they cannot divert the proceeds without the permission of the donors. Nor can they spend money for objects that are not in keeping with the meaning of the fellowship of the congregation and its mission, locally and worldwide. The session has the right to determining overall policies (which could be reviewed by the presbytery, if called upon), but all sessions I have known have shown wisdom and commendable restraint in telling the societies what to do. The women of our church are capable both of raising the money and of spending it wisely.

Those of my readers who wish scripture to back my opinion (and why shouldn't they?) will find it in the closing words of the Book of Proverbs, "Give her of the fruit of her hands; and let her own works praise her in the gates."

SEND QUESTIONS TO: Rev. Dr. L. H. Fowler, 376 Lakeshore Road, Port Hope, Ont. Include name and address, for information only.

W.M.S. Council

Officers of the Women's Missionary Society, (W.D.), for 1973-74, elected at the annual council meeting, Ewart College, Toronto, May 28-31, are: past president, Miss E.L. McClelland, Toronto; president, Mrs. J.M. Burnett, Thornhill; 1st vice-president, Mrs. J.A. Newstead, Toronto; 2nd vice-president, Mrs. W.E. McCutcheon, Hamilton; secretary, Miss Isabella T. Hunter, Toronto; treasurer, Mrs. W.H. Adamson, London; members without portfolio, Mrs. M. McGillivray, Toronto; Miss Mary Hamilton, Toronto; Mrs. J. R. Geddes, Weston; Mrs. Wm. Fitz-Simons, Wabush; Mrs. A.B. Lane, Toronto; Mrs. G.H. Peckover, King City; Mrs. H. Keefer, Trenton; Mrs. W.E.P. Rumball, Toronto; Miss Olive Grant, Toronto; Mrs. Gordon Whitton, St. Catharines; Mrs. D.F. Hazell, Toronto; Mrs. Carl Remus, Paisley; Mrs. J.D. Cleghorn, Guelph, Mrs. Kenneth Boyd, Ottawa.



Here's an idea!

Celebrating Easter

On Easter Sunday morning the sanctuary of St. Timothy's Presbyterian Church, Ottawa, was aglow with banners, flowers and "stained-glass windows" created by the children. An "Easter activity night" was held on the Tuesday before Easter. Children from the church school were joined by the Explorers, C.O.C. and C.G.I.T. in a happy hubbub of creative activity.

Margaret Boyd, our local educational

THE PRESBYTERIAN RECORD

resource person, assisted by Marnie Masterson from Ewart College, directed the banner-making group. The results, some in batik and others in felt, were a joy to behold. Easter lilies were carefully fashioned by the C.O.C. group, and the primary department turned coloured paper into stained-glass windows.

Meanwhile, on the stage, the grade four class worked on a play adapted from a story in the April Record. "The Room In the Rock" was presented in church on Easter Sunday morning for the children of the congregation.

What were the benefits of our Easter activities? As well as experiencing the beauty of the Easter decorations, and the fun of working together, the children were drawn more closely into the church family as they became a contributing part of the Easter Sunday service. *Ruth Toller*

Billy Graham in Korea

With an estimated 510,000 in attendance, Billy Graham preached to the largest congregation in his career and probably the largest ever to assemble to hear the proclamation of the gospel.

The throng was gathered for the opening service of the evangelist's five-day crusade at Yodio Plaza, Seoul. The new record was set on a paved plaza used in recent times for military parades. Koreans sat tightly huddled against a cool wind.

Most of those who came to the initial event, May 31, walked from homes many miles away. Yodio is an island in the Han River, with limited parking space. The evangelist reminded the Koreans that thousands of them crossed Han River bridges a quarter of a century ago in their flight from communist aggressors.

"Tonight," he declared, "many of you have crossed a bridge to come here to find another kind of freedom." Graham said, "Spiritual freedom is the greatest freedom of all."

Alliance for Life

On May 9th, the Alliance For Life, the national co-ordinating organization for pro-life groups across Canada, presented to the Prime Minister the petitions, signed by 353,652 Canadians urging the government to amend the abortion legislation to ensure that full and equal recognition and protection be given to all human life before as well as after birth. At the same time, Dr. Heather Morris, president of the Alliance For Life, presented a brief to the Parliament of Canada for the protection of the unborn.

Prime Minister Pierre Trudeau, Justice Minister Otto Lang, Science Minister Jeanne Sauv , and health Minister Marc Lalonde met with eight delegates from the Alliance For Life. Many Presbyterians across Canada signed the Alliance For Life petition, which was distributed to all the Presbyterian Churches in Canada.



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- Christian Children's Fund of Canada is an autonomous entity with its own Board of Directors. It works in close co-operation with the International and 14 Field Offices around the world.
- Altogether, CCFund assists more than 140,000 children in 54 countries, in more than 800 Homes, special blind, crippled and babies institutions, school projects and Family Helper Projects.
- CCFund works with personnel of more than 40 denominations and co-operates fully with national and local government welfare agencies.
- CCFund is experienced, efficient, conscientious and economical. In 1972 total administrative and promotional costs in Canada were 8.4% of income.

The sponsorship fee is \$12 per month (\$144 per year). In Canada most sponsors are individuals though many churches, schools and fraternal groups sponsor a needy child. They receive the child's name and photo, date of birth, brief personal history and a description of the CCFund project.

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Montreal convocation

The 106th annual convocation of The Presbyterian College, Montreal, was held on May 9th in The Church of St. Andrew and St. Paul. Due to the illness of the acting principal, Rev. Dr. C. Ritchie Bell, Professor H. Keith Markell presided.

The convocation address was delivered by William Stringfellow, a noted lay theologian, author and critic, and member of the bar in Rhode Island, U.S.A. Dr. Stringfellow took as his theme "Biblical Politics."

Three distinguished clergymen received the honorary degree of Doctor of Divinity: the Rev. Kao Chun-Ming, of Taiwan, (in absentia); Professor Allan Leonard Farris, of Knox College, Toronto; and the Rev. Donald MacIver, of Maxville, Ont. Mr. Kao was moderator of the 1970 General Assembly of the Presbyterian Church in Taiwan and is at present general secretary of that church. In honouring Dr. Kao, the intention is to honour the faithful and courageous life and work of the church in Taiwan. Dr. Farris is professor of church history of Knox College and a member of the teaching staff of the Toronto School of Theology. Dr. MacIver is pastor of St. Andrew's Church, Maxville, and Gordon Church, St. Elmo, Ont., and clerk of the Presbytery of Glengarry.

Two graduates of the McGill University faculty of religious studies, Derek Balmer and Norman E. Thompson, received the diploma of the college and the professional year certificate. The licensing of the new graduates was conducted by the Rev. James B. Inglis, moderator of the Presbytery of Montreal.

Seven students received theological scholarships, and a number of prizes were awarded.

A portrait of Rev. Dr. C. Ritchie Bell,

acting principal, was presented by the alumni and unveiled by his daughter, Mrs. Ian Campbell. Tributes to Dr. Bell were voiced by Rev. Dr. John A. Simms, chairman of the board of management, and by Rev. Dr. H. Doig, president of the college alumni.

Good Life conference

The theological, scientific and political disciplines were represented at a Good Life conference held at Banff, Alta, in May.

It was agreed that Canadians "must be willing to review and correct those policies and actions which enable us to sustain some portion of our standard of living at the expense of other men and nations."

A statement addressed to governments and churches alike asked that Canada approach the population issue not from the question of numbers but with a frontal assault "on conditions of poverty everywhere, and in all-out efforts to provide social equality with regard to health care, educational and job opportunities, and general living conditions."

Brotherhood award

The public is invited to nominate candidates for the Nicholas and Hedy Munk Brotherhood Award. The sum of \$10,000 will be given to "a man or a woman who has stimulated and encouraged the promotion of understanding and appreciation of non-Jews towards Jews, and has contributed to the world-wide struggle against anti-semitism."

Nominations should be made by August 31 to the Canadian Council of Christians and Jews, 229 Yonge St., Toronto, Ont., M5B 1N9

U.S.A. General Assembly

With an unexpected majority vote, the General Assembly of the United Presbyterian Church in the U.S.A. meeting May 15-23, decided to return to the Consultation on Church Union from which, in a surprise move, it had withdrawn 12 months before, and which it had helped to launch in 1960-61.

The origin of COCU, a nine-denomination organization, is generally traced to a sermon, preached in 1960 by Dr. Eugene Carson Blake, the then stated clerk (general secretary) of the UPCUSA, in which he proposed the Consultation to seek "a united church, truly catholic, truly evangelical, and truly reformed."

At last year's Assembly, United Presbyterians voted to withdraw by 411 to 310 votes; this year's vote to re-enter was 453 to 259.

Dr. Blake, former general secretary of the World Council of Churches, was one of four nominees for the post of moderator of the United Presbyterian Church for 1973-74. He came fourth in the assembly ballots; the election was won by a 57-year old black pastor, Dr. Clinton M. Marsh, an executive with the Omaha Presbytery. Dr. Marsh is the second black moderator of the church.

Membership in the church during 1972 is reported to have fallen by 104,000 to 2,917,000. Financial giving at the local level over the year is up considerably, but contributions to national and international programs are down.

In restructuring moves, currently under way, the church is selling its Philadelphia headquarters, the Witherspoon Building, and moving its offices to the Interchurch Centre in New York. National headquarters staff is being reduced from just over 1,000 to about 750.

Joint press convention

The first woman president in the history of the Associated Church Press was elected at the 58th annual convention in Minneapolis in May. She is Miss LaVonne Althouse, editor of *Lutheran Women* in Philadelphia, Pa., U.S.A. Miss Althouse also edits *The Woman's Pulpit*, the official journal of the International Association of Women Ministers.

The convention was held jointly with the Catholic Press Association, which elected John F. Fink, editor of *Our Sunday Visitor* in Huntingdon, Ind., U.S.A., as president.

Four awards in the national newspaper class of ACP were given to *The Canadian Churchman*, the Anglican monthly.

PYPS reunion

The PYPS of Hamilton and London Synod plan a reunion on September 22 and 23, St. Giles Church, Sarnia, beginning Saturday afternoon, including a ban-



A PORTRAIT OF REV. DR. C. RITCHIE BELL was presented by the Alumni Association and received by his daughter, Mrs. Ian Campbell, at the reception following convocation. Due to ill-health, Dr. Bell has resigned as acting principal of The Presbyterian College, Montreal.

quet, fellowship, and attendance at the morning service. If you wish to bring the family, the Sarnia committee will make reservations in motels or camping grounds. If you intend to come, please notify one of the following: Mary Jean Pritchard, 531 Exmouth St., Sarnia, Ont.; Gertrude McDonald, 4237 Petrolia St., Petrolia; Barbara Shaw, 1180 N. Christina St., Sarnia; Kathy Bruton, 1375 Severin Dr., Sarnia, or Jean Deyo, 540 Wellington St., Sarnia.

Praise books for India

In response to an appeal in The Record, some 1,600 copies of the Book of Praise are on their way to India for use in the chapel of Dr. Graham's Homes in Kalimpong.

The books were received and sorted by

Willowdale Presbyterian Church, Toronto, wrapped in plastic, and packed in two large crates weighing 1,150 lbs. They left Toronto harbour on May 7 on the Indian freighter "Vishva Siddhi," bound for Calcutta.

The chaplain of Dr. Graham's Homes, the Rev. John G. Webster, has expressed his appreciation in a letter which we quote:

"I am writing to thank, most sincerely, all who were involved in any way with this splendid donation. Our grateful thanks also go to Willowdale Presbyterian Church for their generosity in paying for the considerable cost of shipment. The books currently in use in the chapel are literally falling to pieces and we are longing to replace them with books more in keeping with our beautiful sanctuary. I can give you every assurance that each book will be well used."

Festival of Faith

An inter-church Festival of Faith will be held at the Canadian National Exhibition grandstand, Toronto, on Sunday, August 26 at 1:30 p.m.

The guest speaker will be Jean Vanier, a Roman Catholic layman who works among disadvantaged youth. The offering will be divided among four Christian mission enterprises.

University chaplains

A conference on the campus ministry, the first of its kind in Canada, was attended by eight university chaplains representing five major denominations. It was held at McGill University, Montreal, in May.

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Personals

At St. Andrew's Church, Toronto, a plaque in memory of *Lieut-Col. the Hon. J. Keiller Mackay* was unveiled by his wife and dedicated by the minister, *Rev. Dr. H. Douglas Stewart*. Prayer was offered by a son, the *Rev. Ian Mackay* of Flin Flon, Manitoba. The Hon. J. Keiller Mackay was an elder in St. Andrew's from 1931 to 1970, justice of the Supreme Court of Ontario, 1935-57, and lieutenant-governor of the province, 1957-63.



A member of Chalmers Church, Calgary, Alberta, *Miss Catherine Nichols Gunn*, is shown accepting the key to the elementary school named for her. She was a school nurse in Calgary for 30 years.



Shown at his ordination in Zion Church, East River St. Mary's, N.S., is the *Rev. Steven Cho*, a native of Taiwan, who has done graduate work in clinical pastoral education at Acadia University. He is married to *Joan Crawford*, also a graduate of Acadia.

At St. Andrew's Church, Pickering, Ont., the *Rev. Frank Conkey* was presented with an M. A. hood from Trinity College, Dublin, Ireland, by the congregation.

Frederick Lindsay McKenzie, retiring after 29 years as clerk of session, was presented with a leather bound copy of the new Book of Praise by the congregation of Knox Church, Havelock, Ont. The new clerk is *A. W. Allan*.

The *Rev. W. R. Bell* moved from Westminster Church, Ottawa, to Knox Church, New Westminster, B.C., in the spring.

The *Rev. Bruce A. Miles* received the honorary degree of Doctor of Divinity at the sixth annual convocation of the University of Winnipeg. Dr. Miles is minister of First Presbyterian Church, and broadcasts daily on radio station CJOB.

Prof. George Sinclair, elder in Trinity Church, York Mills, Toronto, received the honorary degree of Doctor of Science at Ohio State University on June 8. Dr. Sinclair took his Ph.D. in electrical engineering at that university. He is a member of the senate of Knox College.

On retiring after 47 years as clerk of session of Farquharson Memorial Church, Middle River, N.S., *Dan MacDermid* was presented with an inscribed leather Bible.

After a ministry of 27 years there, *Rev. Dr. R. J. Berlis* has resigned from the Church of St. Andrew and St. Paul, Montreal, Que.

Miss Margaret Stewart has been appointed presbytery deaconess for extension work to be shared by the Presbyteries of East and West Toronto and Brampton, effective September 1st.

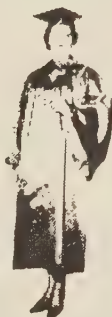
The *Rev. Leonard E. Graham* has received an appointment to Yorkton, Sask. He is a 1973 graduate of Pittsburg Theological Seminary, and was ordained by the Presbyterian Church in the U.S.

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Miss Georgine Caldwell has returned to Canada for a short furlough. After a period of rest she will serve as a mission resource person at various camps throughout the Maritime area, returning to her work at the theological college near Taipei, Taiwan in the early fall.

Miss Margaret Leask has returned to Canada on a three month furlough from her work at the Helen MacDonald Higher Secondary School for Girls in Jhansi, India.

Mr. and Mrs. Jack Geddes and family return to Canada in July on furlough from Tamsui, Taiwan, where Mr. Geddes has completed his third term as an educational missionary. Mr. Geddes will divide his furlough year between study and deputation work.

Miss Louise Gamble returns to Canada in early August from her work among aboriginal people in Taiwan.

The *Rev. Saindi Chiphangwi*, scholarship student from Malawi, is studying French at Trois Pistoles, Quebec, from July 4th to August 15th in order to equip himself for bilingual duties in Africa.

Miss M. Okore, from Nigeria, has successfully completed her first year at Ewart College, winning a special prize as the leading first year student in the three year course for a diploma in Christian education.

Mrs. K. H. Park, Korean scholarship student studying at the University of

British Columbia, returns to Japan this summer at the request and expense of her college board in Japan, and will complete her studies next year for a Master of Education on a bursary from the University of British Columbia.

Ogbu Kalu, scholarship student from Nigeria, is spending the summer in Britain and Nigeria sponsored by Princeton Theological Seminary, doing studies of the church union movement in Nigeria. He obtained his Ph.D. from the University of Toronto at the spring convocation and will continue his theological studies at Princeton in the fall.

The *Rev. and Mrs. Desmond Howard* will go to London, England in July to work with the World Association of Christian Communication and then on to India for a communications-cassette ministry.

The *Rev. and Mrs. Murray Garvin* will return to Taiwan in August to resume their ministry with mountain people.

The *Rev. Geoffrey D. Johnston* and family are returning to Canada during August from the Caribbean where Mr. Johnston has completed an assignment on the faculty of the United Theological College of the West Indies in Kingston, Jamaica.

In July *Rev. Dr. Russell Hall* will return to Nigeria for three to six months to complete work on the Lagos building and carry out his duties as moderator of the

Presbyterian Church of Nigeria.

At Tiverton, Ont., *Mrs. Lillian (George E.) MacKay* was honoured at a luncheon marking 43 years as organist of Knox Church. She received a purse of money and other gifts.

Miss Doreen Morrison is on furlough for one year from India, and will study at the University of Western Ontario.

The *Rev. John Duff* has left Thornbury and Meaford, Ont., to share in the team ministry at Queen Street East Church, Toronto.

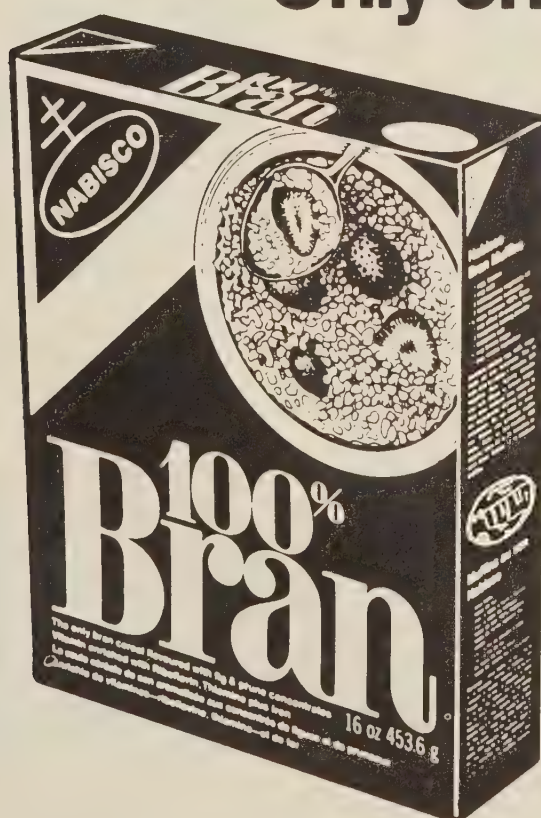
The *Rev. J. P. Ian Morrison* of Prince George, B.C., has been called to Central Presbyterian Church, Vancouver, B.C.



Mrs. J. Wilkins, retiring after 16 years as organist of Mackay Church, Timmins, Ont., welcomes the new organist, *Miss Shirley Munro*.

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AT FIRST CHURCH, Pembroke, Ont., a plaque was dedicated in memory of Rev. H.M. Buntain, shown being unveiled by his wife. With her is Rev. D. Ross Macdonald and W.M. Thomson, session clerk.



A CERTIFICATE of appreciation and gift were presented to Russell Betts, retiring after 25 years as treasurer of Blair Church, Garden of Eden, Pictou County, N.S. Shown, with Mr. Betts, second from left, are elders Fred Fraser, Andrew MacDermid, John Wood and Rev. Steven Cho.



AT TRENTON, ONT., two Presbyterians were received into full Communion at the Protestant chapel on the Canadian Forces Base. They are George Noble, second from left, and Judy M. Brown, centre, shown with chaplains G. W. Yates and D. D. Davidson and members of the Trenton session.



IN TRIBUTE to Scottish settlers who established the Presbyterian Church in Cobourg, Ont., the processional at the evening service at St. Andrew's on May 6, the 140th anniversary, was led by Pipe Major George Lovett. Both morning and evening services were conducted by the newly-inducted minister, Rev. Stephen Hayes.



TO MARK the 132nd anniversary of Knox Church, St. Catharines, Ont., 59 people who have been members for 50 years or more, were honoured at a luncheon. Each received a certificate showing his or her years of membership. Two of the long-time members, Mrs. Mary Howitt and David Lamont, are shown examining the church roll, baptismal and marriage register from the 1800's, with Dr. J. K. Ross Thomson, the minister.

Church Cameos



OVER \$1,200 was received from an Easter Lenten offering at Knox Church, Guelph, Ont. At left, Don Tims of the missionary committee is shown presenting the home missions cheque of \$600 to R. Kusserow, principal of Sunnydale School for the Retarded in Guelph. At the right, C.H. Cunningham, missionary committee chairman, presents the foreign mission cheque of \$600 to H. Chik, formerly of Taiwan, who accepted it on behalf of the Mackay Memorial Hospital there. In the centre is the minister, Rev. James Peter Jones.



THE AMALGAMATED CONGREGATIONS of Wychwood-Davenport Church, Toronto, marked their first anniversary on May 13. Mrs. S. Buck of the former Davenport church, and Miss B. Greenwood of the former Wychwood church, are shown cutting the birthday cake as the minister, Rev. J. Muchan, and J. M. Burnett, session clerk, look on.



GIFTS were presented to Mr. and Mrs. William A. Blaschke, by Knox Preston Church, Cambridge, Ont. He is 93, an elder for 59 years and presently session clerk, and teaches the adult Bible class. She is still active in the ladies' aid and is an honorary member of the W.M.S. A letter of congratulation was received from the moderator of the 98th general assembly, Rev. Dr. Max Putnam. Shown with the couple is Rev. Derwyn Hill.



THE PATHFINDERS' Bible class of Coldstream Church, Toronto, assisted the Rev. John McMurray in the dedication of a lectern, constructed by Humphrey Pether, elder, in memory of their teacher and friend, L. Vern Carter.



A PIANO has been presented to Westminster Church, Scarborough, Ont., by the choir, and drapes, given by the Presbyterian Women and the bowling group. Shown, left, is Robert G. Humphrey, choir president, Robert Fitz, and Rev. Charles Townsley.

■ In recognition of their 50th anniversary, the ladies' aid of *Knox Church, Jumbo Valley, Alta.*, has published a booklet called *Kitchen Classics*.

■ A stained glass window in memory of Findlay and Margaret Whyte was dedicated at *St. Andrew's Church, Huntsville, Ont.* Two former ministers, the Rev. John Robson and the Rev. Garth Poff, took part, as well as the present minister the Rev. Gerard Bylaard.

■ As the first step in celebrating the centennial of The Presbyterian Church in Canada, *St. Andrew's Church, Cobden, Ont.*, 106 years old, has begun renovation of the sanctuary and church hall. A three year plan includes bringing of water into the building and a face-lifting of the exterior. The Rev. R. Keith Earls is minister.

described, free for the picking. The recipes are delicious, requiring ingredients anyone would have on hand, such as salt and pepper, butter, etc. Little is needed in the way of cooking utensils. It would be a real challenge to attempt a short camping trip relying entirely on nature for food. Recommended reading for all campers and outdoor people. (McLeod, paper \$4.95, cloth \$9.95) *Mary Whitson*

titles of the delicious recipes in this little paperback. Be you male or female, backyard cook or experienced camper, you'll find this book useful. The recipes are simple, easy to follow and delicious when prepared. (McLeod, \$1.25)

Mary Whitson

L. M. MONTGOMERY (*A biography of the author of Anne of Green Gables*) by Hilda M. Ridley

An intimate sketch of one of Canada's most widely read authors. It is hard to realize this is a biography of someone not now living; it is very alive. Someone has said that literature is so personal a thing, you can understand it best when you have some personal conception of the one who wrote it. This is true of this biog-

ANYTIME, ANYWHERE BARBECUE BOOK, by Beth Merriman

Boneless pork loin roast, barbecue buffet, breakfast eggs and sausages, burger dogs, poor man's fillet, chicken cookout and savory sirloin steak. Is your mouth watering? These are only a few

Books

EVANGELISM, ENTERPRISE OF LOVE, by Mariano DiGangi

Dr. DiGangi, a minister of our church, former chairman of the board of evangelism and social action, and at present North America director of the Bible and Medical Missionary Fellowship uses in this booklet his famous expository skills to describe the responsibility of all Christians in the task of evangelism. The teachings of scripture, the Westminster standards and contemporary experience are deftly organized to reveal for us an evangelism that is whole, involving as it does the activity of the triune God as well as the full-orbed life of the Christian and the Christian community, of man and the world. (Presbyterian and Reformed Publishing Co., 50 cents.) Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont. M3C 1J7

Wayne A. Smith

THE MAN WE RUBBED OUT, by Ken Caveney

A free-wheeling collection of prayers and thoughts by one who has lived and worked all his life among the poor, lonely and despairing in the heart of Toronto. His earthy, direct language as he talks to his friend, Jesus, may be sometimes comforting, often disconcerting, but always stimulating. He brings fresh insights as he relates the gospel to life situations in a definitely non-pious way. (\$1.85, available from the Anglican Book Centre, 600 Jarvis St., Toronto, Ont. M4Y 2J6)

FEASTING FREE ON WILD EDIBLES, by Bradford Angier

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July-August, 1973

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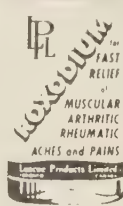
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raphy. It is wholesome reading and will arouse an appetite to read and re-read any of L. M. Montgomery's writings. (McGraw-Hill Ryerson, \$5.95)

FUNK & WAGNALLS STANDARD COLLEGE DICTIONARY, new Canadian edition

One of the most useful things about this dictionary is that it includes words now part of our language that often aren't found in other dictionaries—such as "gamesmanship," "idiot box," "junk mail," "drunkometer" and "multimedia." Purists may question their inclusion, but such words have become woven into the fabric of 20th century Canadian language, and need definition. Also included is a useful list of universities, colleges and community colleges in Canada, first or given names and their meanings, Greek and Latin elements in English, and a practical reference guide that deals with everything from punctuation to proof-readers' marks. However, Women's Lib hasn't quite penetrated this dictionary. In the section under "Correspondence" we are still instructed that "When the marital status of a woman is unknown, she is addressed as Miss." (Fitzhenry & Whiteside, \$8.95)

See/hear

Religious Education

Holt, Rinehart & Winston has produced a curriculum that includes material for grades one to secondary school and adults.

I have spent some time with *Identify*, the classroom book for grades 7-9. As part of a Christian education program it offers many good suggestions, and deals effectively with topics of interest to boys and especially girls, of this age group. CGIT and other midweek groups will also find much of value in *Identify*. The course prospectus, "Religious Education" is available from Holt, Rinehart & Winston of Canada, Ltd., 55 Horner Avenue, Toronto, Ont. M8Z 4X6.

New Orbit — Outta Sight

New Orbit is a hymn book designed for those between the ages of 7 and 11, give or take two years. Just the same, there is a lot of material that adults could and will use.

Those working with children's choirs will be glad of the annotations for recorders, guitars, occasionally flute and fixed percussion instruments. Music and words are adequately indexed and easy to read. Instructions on "making a hymn" are included.

Variety marks the 99 hymns. Included are: Pete Seeger's "Turn, Turn, Turn,"

Alex Comfort's "One Man's Hands," Malvina Reynold's "God Bless the Grass" and "Magic Penny." Also "God Be In My Head," "Lord of the Dance," "He's Got the Whole World....," "Go Tell It on the Mountain," "Kumbaya," "Black and White" and Jack Green and Valerie Dunn's "Let the Cosmos Ring." It's a very fine collection.

New Orbit is published by Galliard Ltd.

Jesus Power

Another sampler album of "Jesus music" has sat on my turn-table. Again it is a good way of sampling some of the best of the new music. There are sixteen (!) selections on this album. Included are groups as different as Kentucky Faith, Armageddon Experience, Voices of Jerusalem, and Great Commission Co. The music is also varied and includes, "Pass It On," "Open Your Eyes," "Deep in the Water" and from the popular music charts "Spirit in the Sky," "Put Your Hand in the Hand," and "The Song is Love." From Creative Power, 6922 Hollywood Blvd, Hollywood Ca. 90028, U.S.A.

Slides

The board of Christian education has produced two brochures designed to help programming for all ages. The first is called *Slides: How to Make Them*; it lists and gives instructions for nine simple ways to make slides without a camera. The second is called *Slides: How to Use Them* and suggests practical and simple applications for slides in a congregation. Other brochures are planned for the series. The two brochures are available from the board of Christian education, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

Mass

Leonard Bernstein's *Mass*, created for the opening of the John F. Kennedy Center for the Performing Arts in Washington has met a mixed reception. Recognizing my responsibility to the no doubt many million who read this column, I purchased and subsequently listened intently to a copy of *Mass*. My conclusion is that it is not "popular" music but a serious attempt to worship God through classical, jazz and rock music idioms.

Mixture of musical forms there certainly is. Thematic confusion there isn't. Bernstein starts with confession about religious emptiness, and our political, social and economic oppression. It moves to Communion and the controversial shattering of chalice and people. It concludes with new understanding on the part of the people, and then benediction bestowed. Stephen Schwartz (of Godspell) contributed some of the lyrics. The music is Bernstein's. This album is for those serious about liturgical renewal. *Mass* is on Columbia records and tape.

L. E. Siverns

hymn of the month

from the new Book of Praise
No. 291 — *World of God across the ages*

Lyric by Ferdinand Q. Blanchard,
b. 1876

Tune — *Austria*, by Franz Joseph
Haydn, 1732-1809

■ This hymn is part of a much expanded and enriched holy scripture section in our new Book of Praise. These contemporary verses, which speak of the influence on our daily lives of the word of God, appeared in *Ten New Hymns on the Bible*, published by The Hymn Society of America in 1953. With its words of comfort and assurance, and its emphasis on the universal aspect of the scriptures, it breathes a spirit of real devotion.

The establishment of new hymns and tunes in our repertory of praise songs is a slow and somewhat arduous process. The adoption of this hymn, however, set to Haydn's great tune *Austria*, known to all, is relatively easy. Haydn wrote the tune as a national song of Austria and used it later as the theme for a most beautiful set of variations in his Emperor string quartet.

Compare bars 13 and 14 of this tune and you will notice that the rhythmic parallelism between them — which was Haydn's original musical idea — has been restored. So let choirs iron this out before they stand up on Sunday! ★

Visitors included Rev. Saindi Chipangwi of the Church of Central Africa in Malawi, who is studying at Knox College.

Sam Chien-Shun Cho of Taiwan, who is in Canada studying for the ministry, thrilled the men with gospel solos. He studied music in Taiwan, where he directed a choir which appeared on television for five years. His brother, Rev. Steven Cho, who is serving in Pictou Presbytery, was present at the conference and joined his brother in a duet.

Lively singing under the direction of Hector MacMillan of Moncton, with Ted MacKibbon of Halifax at the piano, was an important feature of the conference. Malcolm MacLeod of Cape Breton sang a traditional Gaelic song.

At the Synod men's committee business meeting conducted by the chairman, Dr. Eric Whyte, the following executive was elected for the coming year: Elmer MacDonald, Borden, P.E.I., chairman; Murray Alary, Halifax, N.S., first vice-chairman; Arnold Taylor, Millerton, N.B., second vice-chairman; D. J. (Duncan) MacDonald, South Haven, N.S., third vice-chairman; Leo Creaser, Halifax, N.S., treasurer; Hubert Archibald, Moncton, N.B., national committee member.

About 30% of the men were "first timers" at a PM conference. About 20% were young students who added tremendously to the value of the discussion groups. The chairman of the national committee of Presbyterian Men, Douglas Stephens, and the director, Roy Hamilton, participated in the conference and emphasized the importance of lay witness training.

Ontario Conferences

Ladies as well as men were invited to the Central Canada conferences of Presbyterian Men at Huron College, London, and Carleton University, Ottawa. Fourteen ladies participated in the London conference.

Dr. Ed McKinlay of Hamilton, Ont.,



AT THE TRURO CONFERENCE, Rev. S. Chipangwi, Rev. Robert Ross, and Rev. Donald Campbell.

Men

Truro Conference

The eastern conference of Presbyterian Men was held at Truro, N.S., May 4 to 6, with representatives from six presbyteries.

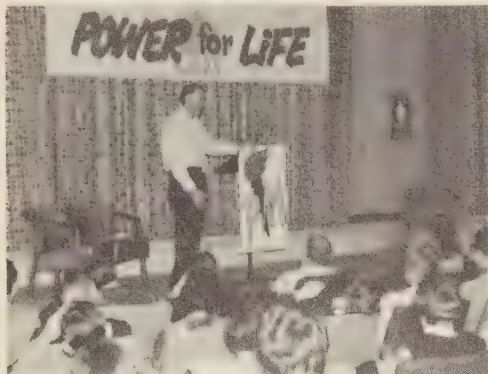
The Rev. Donald Campbell, of St. Andrew's Church, Sherbrooke, Que. made a strong impression on the men with his four addresses under the titles, "Two Kinds of Power—Two Views of Life," "The Power of the Implanted Word," "The Power of Speech," and "God's Power in My Life."



STUDY GROUP at the Truro conference.

gave three stirring addresses on the theme "Power for Life," dealing with it under the headings "The Power We Need," "The Power is for a Purpose," and "The Power that Cannot Fail."

Rev. Dr. Russell T. Hall, minister in the newly-formed Presbyterian Church in Lagos, described the work in Nigeria. The PM chorus under the direction of Cyril Redford provided musical selections.



DR. ED MCKINLAY addressing the London conference.



PM PERSONALITY

This month's PM personality is a native of that beautiful green province of Prince Edward Island.

William (Bill) Francis Campbell was born in Long River, P.E.I. and while there, joined the church. He attended school in Long River and in Saint John, N.B. Bill began to work for the Bank of Nova Scotia in Summerside, P.E.I. His experience with the bank has taken him to several places and everywhere his first concern was to align himself and family with the church. From Summerside, he first went with the bank to Tatamagouche, N.S. He was a member of Sedgwick Memorial Church there and was interested in the Sunday school and young people.

From there the bank moved him to Charlottetown, P.E.I. and he became a member of Zion Church, a Sunday school teacher and a member of the board of trustees. The next move was to McAdam, N.B., where there is no Presbyterian Church. He attended Rockland Road Baptist Church and taught Sunday school. His association with Presbyterian Men has always characterized his activities. He was a member of the council in P.E.I. and also a member of the Atlantic Synod council of Presbyterian Men.

In 1969 he became a branch manger in Saint John. He is now a member of St. Matthew's, where he serves on the board of trustees and is church treasurer.

His wife is a graduate of Winnipeg General Hospital and is presently employed in the haemo-dialysis unit of the Saint John General Hospital. The Campbells have a family of three, Janice, 18, Heather, 17, and Mary Ellen, 14.

Bill is an active Mason, a member of

the Board of Trade, and provincial treasurer of the Canadian Association for the Mentally Retarded. In between all this activity he finds time for curling and camping.

Youth

Training Conference

As a result of a national survey, it has been found there is not enough support to hold a national leadership training conference, as publicized in the March and April issues of *The Record*. Those of 17-26 years of age who were looking forward to this event, don't despair, for the National Co-ordinating Body will assist any interested in planning their own regional conference. Various people across Canada who have been involved in leadership training are being contacted as possible resource people. For further information contact: Doug Maxwell, NCB Executive Secretary, #310, 183 Berry Road, Toronto, Ont. M8Y 1W9.

Representing Ontario



Janet Gillie of Logan Geggie Memorial Church, Toronto, will represent Ontario at a camp for Swedish young people in Hudiksvall, 200 miles north of Stockholm. Nine other girls will represent other provinces. Janet has come up through the Brownies and Guides and is now in the 1st Queensway Rangers. During part of her time in Sweden she will be the guest of a Swedish family.

Choir festival

Would you believe, 200 children sitting in a church for two days and loving it? This is what happens each year at the Presbyterian Junior and Youth Choir Festival in Montreal.

This year, the 16th annual festival took place at St. Laurent Presbyterian Church. Nine area churches sent choirs and guitar groups; from these came soloists, duetists and pianists. Listening, commenting and kindling even greater interest among them was Donald Pairiquin, composer, choir director and professor in the faculty of music, McGill University.

Keen rivalry was followed by words of consolation, "Never mind, you'll beat me next year." There was a lot of bravado that failed to hide shaking knees and the frenzy of momentarily forgotten words. But before one's eyes, singers grew and leaders blossomed.

The whole two-day happening was held together by the Rev. Wilf. Moncreiff, chairman of the festival committee. He filled the pauses with questions, jokes and comments, everyone got involved in answering, and nobody realized they had received lessons in church architecture, furnishings, vocabulary and numerology.

Brockville rally

A joint PYPS and church school rally was held in St. Andrew's Church, Prescott, Ont., by the Presbytery of Brockville. Dr. Arthur van Seters of St. Lambert, Que. spoke on "Jonah and the Whale," and the Rev. Roy MacGregor on "Growing Up." Kemptville won the banner for the second year in a row.



THE YPS of First Church, Regina, Sask., raised \$150 for youth work in Malawi through a pancake supper. Shown at their labours are Mary Morris, Allan Hunchuk and Doug McEachern.

Reunion

The Ontario Provincial PYPS held a reunion attracting 250 persons, in Melrose Park Church, Toronto, in April. Charles Cunningham of Guelph spoke of memories of PYPS from its inception over 39 years of service.

Deaths

McCREE, REV. DR. WALTER T. — A retired minister, who was moderator of the General Assembly in 1955, Dr. McCree died in Toronto on May 6 at the age of 94.

Born in England, he came to Canada in 1907 and later studied at Westminster Hall, Vancouver, B.C., and Queen's University, Kingston, Ont. During World War I he served in the Army Medical Corps in Britain and Egypt, then took a year at Cambridge University.

His pastoral charges were Amherst Island, Ont., Streetsville, Ont., and Glebe Church, Toronto, where he was minister from 1922 until his retirement in 1954.

At Knox College Dr. McCree was secretary of the senate for 25 years and secretary of the board for 21 years. He also taught in Ewart College. He received an honorary D. D. from Knox in 1946.

Surviving is his wife, the former Janet Dykes, a son, Hugh, of Ottawa, and two daughters, Mrs. F. J. (Mary) Warner-Smith of Don Mills and Dr. Elizabeth (Mrs. Michael Shelley) of Cleveland, Ohio, U.S.A.

McLELLAND, THE REV. DAVID C. — Soon after retiring as director of Fernie House because of ill-health, Mr. McLelland died at his home in Agincourt, Ont., on May 16.

Born in Scotland, he came to Canada as a child, later attended McMaster University, Hamilton, Ont. He received an M.A. from the University of Toronto, and held both a B.D. and an M.Th. from Knox College.

Mr. McLelland was ordained in 1942, and after a year in Port Alberni, B.C., was minister at Melrose Park Church, Toronto for five years. Then he was secretary of the Ontario Temperance Federation, minister of Chesley, Ont., Trenton, Ont., and Hillview Church, Islington, Ont. In 1972 he became director of Fernie House. For a time he taught philosophy at the Ontario Bible College and at Richmond College.

Surviving are his wife, the former Audrey Reid, and two daughters, Mrs. G.R. (Jane) Wright of Wawa, Ont., and Mrs. J.H. (Anne) Ireland of Willowdale, Ont.

ARMSTRONG, WILLIAM J., 79, elder, St. Andrew's Church, Sarnia, Ont., May 2.

BALDERSTON, RALPH, 76, former clerk of session, Zion Church, Charlottetown, P.E.I., father of Miss Margaret Balderston, deaconess, May 7.

BORROWMAN, HARPER, 25 years an elder of St. Andrew's Church, Welland, Ont., May 21.

CLELAND, MRS. MABEL (THOMAS), 79, life and honorary member of W.M.S., Knox Church, Listowel, Ont., May 16.

DAVEY, MRS. JOHN, wife of a Presbyterian minister, Toronto, June 2.

deJONG, LAMBERTUS, elder, St. John's Church, Medicine Hat, Alta., April 29.

LOW, MRS. DEBORAH CATHERINE, 24, St. Andrew's Church, Stratford, Ont., daughter of the Rev. and Mrs. James Ferguson, April 23.

MacCRIMMON, JAMES G., elder, Kenyon Church, Dunvegan, Ont., April 27.

MacMILLAN, SIR ERNEST CAMPBELL, 79, world-renowned musician, and son of the late Rev. Alexander MacMillan, in Toronto, May 6.

McKELVIE, GEORGE, 69, elder, St. Andrew's Church, New Liskeard, Ont., May 2.

McLEAN, A. JAMES, elder, roll clerk, active in Scout and Cub parents' group, Glenview Church, Toronto, April 17.

McLEAN, GORDON WILLIAM, member of the board and elder, The Presbyterian Church of the Town of Mount Royal, Que., April 29.

PENDERGAST, ROBERT L., 91, senior elder, First Church, St. Davids, Ont., May 20.

SINCLAIR, MISS CHRISTINE LOUISE, 20, daughter of the Rev. Donald and Mrs. Sinclair, Rockwood, Ont., killed by gunfire on Rhodesia-Zambia border, May 15.

STEWART, DONALD J., elder for 40 years, Kenyon Church, Dunvegan, Ont., April 11.

STIRLING, ROBIN, M.D., son of the minister emeritus of St. Andrew's Church, Toronto, May 13.

WILSON, J. DOUGLAS, Q.C., former session clerk, Fergus, Ont., May 9.

Anniversaries

125th — Ashfield, Ont., June 17, (Rev. K. J. Rooney).

117th — Durham, West River, Pictou County, N.S., May 6, (Dr. Frederick Pauley).

117th — Knox's, Ripley, Ont., May 27, (Rev. K. J. Rooney).

104th — St. Andrew's, Hillsburgh, Ont., April 15, (Rev. Wayne Maddock).

139th — St. John's White Rock, B.C., May 6, (Dr. Frank S. Morley).

Calendar

ORDINATIONS

Congram, Charles N., Puce, St. Andrew's, Ont., May 22.

Statham, J. H., Burnaby, Gordon, B.C., May 23.

INDUCTIONS

Congram, Rev. Charles N., Puce, St. Andrew's Ont., May 22.

Currie, Rev. Roy D., Caintown and Lansdowne, Ont., May 3.

Gentle, Rev. Stanley W., Southampton, St. Andrew's, Ont., May 27.

Hastings, Rev. Gordon, Drummond Hill, Ont., May 1.

RECOGNITION

Statham, Rev. James, Duncan, St. Andrew's, B.C. May 29.

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Presbytery of Calgary, to co-ordinate (a) hospital visiting (b) women's and children's work.
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Readings

- August 1 — James 1: 1-8
- August 2 — 2 Thess. 2: 13-3:5
- August 3 — Colossians 4: 1-10
- August 4 — Philippians 4: 1-9
- August 5 — Proverbs 5: 1-13
- August 6 — Proverbs 6: 1-11
- August 7 — Proverbs 8: 22-31
- August 8 — Proverbs 9: 1-6; 13-18
- August 9 — Proverbs 10: 1-8
- August 10 — Proverbs 10: 9-22
- August 11 — Proverbs 11: 1-8
- August 12 — Proverbs 12: 17-24
- August 13 — Proverbs 13: 14-24
- August 14 — Proverbs 14: 14-21
- August 15 — Proverbs 15: 8-17
- August 16 — Proverbs 16: 16-33
- August 17 — Proverbs 17: 17-28
- August 18 — Proverbs 18: 14-24
- August 19 — Genesis 11: 1-9
- August 20 — Luke 11: 15-32
- August 21 — Mark 4: 35-41
- August 22 — Colossians 3: 5-17
- August 23 — Leviticus 25: 8-19
- August 24 — Ecclesiastes 11: 9-12:7
- August 25 — Psalm 23
- August 26 — Isaiah 29: 17-24
- August 27 — Psalm 38: 9-22
- August 28 — Isaiah 35: 1-7
- August 29 — Isaiah 35: 5-10
- August 30 — Mark 7: 24-37
- August 31 — Luke 7: 18-28
- September 1 — John 9: 1-11
- September 2 — John 13: 3-17
- September 3 — Matthew 2: 13-18
- September 4 — Revelation 7: 9-17
- September 5 — Luke 9: 37-43
- September 6 — Luke 7: 1-10
- September 7 — Mark 10: 13-16
- September 8 — John 14: 8-14
- September 9 — Galatians 5: 19-26
- September 10 — Matthew 9: 27-38
- September 11 — Psalm 16: 5-11
- September 12 — 2 John 3: 1-13
- September 13 — Colossians 3: 12-17
- September 14 — Ephesians 4: 22-32
- September 15 — 1 John 1: 1-10
- September 16 — Matthew 25: 14-23
- September 17 — Colossians 3: 12-17
- September 18 — Romans 6: 1-14
- September 19 — I Samuel 1: 24-28
- September 20 — I Samuel 3: 10-18
- September 21 — I Samuel 12: 19-25
- September 22 — I Samuel 17: 38-49
- September 23 — I Samuel 18: 1-9
- September 24 — I Samuel 16: 6-13
- September 25 — 2 Samuel 18: 24-33
- September 26 — 2 Samuel 23: 13-17
- September 27 — I Cor. 12: 28-13:13
- September 28 — I Cor. 14: 1-11
- September 29 — John 19: 25-30
- September 30 — John 13: 31-38



CHILDREN'S STORY from Taiwan

"I'll walk all the way!"

■ "Hi..ye! Camp! " shouted Sabak, "I'll go if I have to walk all the way! " "What did you say, Sabak? " said the pastor when he finished announcing camp. "I'll go if I have to walk all the way," repeated Sabak.

"What's so exciting about camp?" Limui said. "Just the same old thing, cooking, carrying water, the girls doing all the work."

"Oh, no," said Sabak, "the counsellors don't allow that. Boys do the cooking too."

"I'd like to see that! "

Sabak came to the front of the church and began to tell what he did at camp. "At camp we had small groups like families with four boys and four girls in a unit as well as a man and woman as our helpers. When we arrived at camp, I didn't think I'd like it either. 'Let's put up the tent,' called Lawa our counsellor. The boys raised the tent poles and the girls hammered in the pegs and before long we were putting our few belongings in place.

" 'There's the tarp for the kitchen shelter,' Tusang the director called, 'we need help.' Some of our camp family and some from another went to help while the rest of us gathered wood for the fire.

"By this time we were really hungry. Lawa brought the food over and our other counsellor, Gordon, from Canada, offered to start the fire. He really tried hard as we watched him but there was only smoke and no fire. 'Come on,' he called to us, 'your wood must be different from ours in Canada.' We all laughed and Gordon too but with the help of the girls he soon had a roaring fire."

"What did I say," sneered Limui from the front row of the church, "the same old thing, making fires, what's different about that? "

"It was different," insisted Sabak. "Limui, you should come next year."

Limui only shrugged her shoulders. "What else did you do that was the same? "

"Well," continued Sabak, "Lawa announced at the end of the meal that this was the last that would be prepared for us."

"You mean you did not have any more meals?" gasped Limui.

"Lawa told us we would have to plan our own meals," said Sabak. "She had brought recipe books with her. Right then we began to plan our breakfast, lunch and dinner for the next day."

"Just about the same as home," said Limui.

Sabak told the people in church that this sounded rather easy but it really wasn't. The boys sat on one side of the fire and the girls on the other. They had a lot of problems about what they would eat but after a day or so it was better. Soon the boys were sitting beside the girls and no one thought about it.

"I would," muttered Limui, "I don't like to sit with the boys."

Sabak continued by telling about the steep cliff where they went in swimming. "I was afraid," he said, "I though I'd never go swimming there but Lawa told us there would be a life-guard to make sure we didn't drown. And you should see the sailboats — there were five of them."

"Swimming," said Limui, "that sounds fun, but I don't think I'd like the steep cliff."

"Gordon suggested we explore the area behind our tent. It looked rather scary, such a thick bush but Weilan ran ahead and when we got there we couldn't find him. The whole group started to look for him. We hunted for a long time. All of a sudden we heard a piercing scream. 'A snake, a snake,' shouted Lawa and stood frozen to the spot. Then Lawa turned her head, there was Weilan with his hands on her shoulders."

"After all this excitement, Lawa and Gordon suggested that we clear a little spot and sit down to talk."

"This could be our secret meeting place," whispered Gordon.

"That sounds like fun," said Limui, "I think I'd like to have a secret place just for my group of campers."

"What could we do with this part of the camp?" Lawa asked. "We talked and talked and then Gordon suggested that we could maybe have a swimming pool and basketball court here."

Limui leaned forward and said, "then you wouldn't have to go down that steep cliff? "

"Yes, that's right, Limui," answered Sabak, "but when we told the camp manager he just said, 'that's a good idea but that costs money.' "

"I noticed that Gordon was scratching his head. 'Maybe the kids in Canada might help,' he said."

"There were times when we sat quietly in this secret place," continued Sabak, "and used our Bibles. I learned more about the Bible than ever in my life before. Do you know, Jesus came to tell us about God and he helped everyone who came to him? Then he died on the cross for us but best of all he rose again and is right here with us today. Did you know that? "

"Did camp mean that to you, Sabak?" asked the pastor.

"Yes, and much more," answered Sabak.

"Sabak, I think I'd like to go too," exclaimed Limui.

"I'll go if I have to walk all the way," said Sabak.

...

The day before camp was to begin, a typhoon swept over Sabak's village and all the roads were washed out. So Sabak and the others from his village had to carry out "the threat" to walk all the way. It took two days, walking barefoot through the mud to get to the church camp. ★

"Camperships for the Mountain Camp in Taiwan" is the suggested project for junior camps and vacation church school for 1973. A packet of material is available, free, by writing to — Miss Mabel M. Booth, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

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PRESBYTERIAN

RECORD

SEPTEMBER, 1973



LANDING IN PICTOU 200 years ago
Story on page 13

Banners for the centennial

New Glasgow's Three Churches

Dumb Christians or Smart Operators?



DETAIL of a wedding banner. Christian marriage is founded on the trinity, represented by the three steps, and under the love of the cross. The ancient symbolism represents man and woman, each with the red flame of love, joined by the giving of rings.



REJOICE, expressing our joyousness at the advent season.



PENTECOST is exuberantly portrayed in this felt collage by a tongue of flame, representing the coming of the Holy Spirit to the waiting disciples.



THIS RICH SATIN Communion banner echoes the richness of the sacrament. The fish symbol, used by early Christians, is depicted with the stalk of wheat, grapes, chalice and bread.

Win a prize!

Make your own BANNER

BY SHEILA KIRKLAND



LENTEN BANNER and pulpit fall, showing the central cross surrounded by the crown of thorns, nails, dice and the cock.

■ An ecclesiastical banner and stitchery competition is being sponsored by the centennial committee to commemorate the 100th anniversary of The Presbyterian Church in Canada. It is one of the first projects on the centennial program.

Banners have been used through the ages for identification purposes. The knights of the Crusades, the city states of Europe and competitive and combatant events used banners with significant symbolism to tell who they were and for what they stood. The challenge to you is to express who you are as a Christian today. What has spoken to you from the heritage of the centuries? What is the essence of the gospel and how is it made vital and meaningful today? How do you visualize the role of the individual or the Christian community in the future? There are numerous ways by which our faith can be skillfully portrayed in this splendid form of artistry and the artist is free to express himself in any way he wishes.

Those who are talented in design and the use of fabrics and stitchery can create magnificent works of art for this competition. Any textile or combination of textiles, whether natural or synthetic may be used. Other substances may be incorporated to achieve effects or for decorative purposes. The arts of applique, stitchery, embroidery, needlepoint, tapestry, crocheting, knitting, quilting, weaving, hooking, macramé and batik are some suggestions for the means by which the designs may be executed.

The banners should be designed to be hung in the sanctuary to provide inspiration and enrichment through this exciting visual art form. They can be joyful, as exemplified in the themes of Advent, Palm Sunday, Easter or of special festal days such as anniversaries and weddings. They can portray the sorrowful scenes of the Passion, of our own despair or the distressing world problems. Banners can inspire worship, devotion and praise, affirm faith, underline belief and glorify God. They can show the world with its shadows, doubts, fears and despair, and they can express its exuberance, humour, love and joy. The Christian religion has something positive to offer. Consider its vital impact on the whole spectrum of life as you

work out your banner design.

A rich heritage of symbolism has developed in Christian art and it offers tremendous scope for creative design and composition. Much of the symbolism has been forgotten through lack of use in our churches and now we are presented with an opportunity to explore these various visual representations of our faith.

It is great to be reminded of the traditional symbols but we have a challenge to develop a symbolism of the 20th century. Tradition has to begin somewhere. We are encouraging "beginnings." Perhaps the banner you make and hang for your Communion, baptism, Christmas or Easter services will become part of the tradition of your church during the second 100 years. Give us a new awareness of life today! Speak to us on a heightened level of inspiration and understanding!

The banners pictured here are the work of the banner group in St. Andrew's Humber Heights, Weston, Ontario. This group of men and women includes teen-agers and senior citizens. Some banners were made by one person, others are the result of combined efforts. The individuals in the group participate in the areas in which they are most gifted and pool their resources of time, design ability, sewing and needlework skills and knowledge of fabrics.

This ecclesiastical banner, stitchery and hanging competition is open to anyone who is a resident of Canada. The work must be of original design and each artist or group may submit up to three banners. There are three classes in which to enter—children (ages 10 to 14), youth (ages 15 to 18) and an open class.

There will be seven monetary prizes which will be awarded on the decision of three eminent judges who are knowledgeable in the fields of art and religion. The winning banners will be included in an exhibition chosen from the work submitted which will be installed at the General Assembly in Kitchener, Ontario, in June, 1974. At this official opening date for the celebrations the banners will herald the festivities.

In order to give as many people as possible the opportunity of seeing these banners, several exhibits will be assembled and made available to any church or group wishing to host such an exhibition. These can be procured for periods of four to six weeks between June, 1974, and December, 1975.

You are invited to write for the brochure which contains the specific details of the competition, entry forms and application forms for the exhibitions. Also included is a list of books which will assist you in banner making. Some are moderately priced and available through Presbyterian Publications. Others are more elaborate and costly but may be obtained at most libraries.

The address for the brochures and all related information is: Banner Competition, Box 265, Postal Station W, Toronto, Ont., M6M 4Z2.

Help us to create a new dimension in the second century of our history. We have great expectations for personal and group involvement in the project! Each congregation can participate as part of the whole by creating at least one banner for the competition!

From this beginning it is hoped that banner groups will spring up all over Canada and continue to create works of art to beautify and provide inspiration and thought-provoking response through the visual appeal of colour and composition. There are an infinite number of ways by which our faith can be communicated. The arts are eloquent. Those of you who are skilled in this form of communication are urged to speak to us. Powerful, memorable sermons will be created without words! ★

Scandals in high places

■ No less a journal than *The Times* of London has suggested that "it was inevitable that the great changes in public morality should begin increasingly to be reflected in public life." The reference was to the scandals in London and the improprieties in Washington that have made headlines in the world press.

"It will be increasingly difficult to enforce the standards of public morality which have become customary in the past century and a half," said an editorial in *The Times*. "The standards of the pursuit of money and the pursuit of power are changing. This is a broad, cultural change and not one which is confined to one country, let alone one party or group."

The implication is that since the traditional rules of conduct have been abandoned by so many in our permissive society, we should not expect them to apply to persons in public life. The deduction is that a lax and dissolute generation

gets the kind of leadership that it deserves.

Unfortunately those who make such "mistakes" are not the only ones who suffer for their sins. The Watergate affair has hurt the reputation of an entire nation and weakened its potential for leadership in the world. One of its indirect effects has been the softening of the U.S. dollar, which has affected the Canadian economy and disturbed the rest of the world. The follies of the Watergate conspirators have had international repercussions.

There are some lessons for all of us in the events that have transpired. First, let us insist upon a code of behaviour in public life that reflects the best and not the worst of human capabilities. Second, let us ensure that government at all levels is open to scrutiny, so that there can be no duplicity on the part of our elected representatives. Third, let us continue support of a free press, so that the watch dogs of our time may probe and publish without fear of official pressure.

Plan your church's program

■ The current expert on parish planning, Lyle E. Schaller, points out that for almost all the people involved church work is a part-time affair. This fact calls for careful planning, so that the program in all phases of congregational life may be outlined in advance and organized as to detail.

For a number of years now the program boards of our church have co-operated in producing a programming guide. It is ready now and a sample has been sent to each minister.

"You have response-ability" is the title of the 1973-74 guide, which starts with September and carries through the

church year. A blank calendar is provided for each month, together with suggested activities and some starting points for future planning. Resource materials of all kinds, audio-visual and printed, are listed in the guide.

The booklet is not intended as a directive to congregations, but rather as an aid to those responsible for its activities. Group leaders, church school teachers and W. M. S. auxiliaries will find it most helpful. The guide may be ordered at low cost from any of the program boards at 50 Wynford Drive. Your minister has full information for your use.

Letter of the month!

Dear editor:

When I was a young minister, an old bachelor who lived across the street from us used to address me as "your reverence." He did it with such dignity and solemnity that I never really fathomed his intent. Sometimes I was sure he was pulling my leg (which he probably was doing). But since he was a devout Roman Catholic, I was never quite sure. At any rate, I didn't have the courage to put him straight, either because he might be embarrassed (if he was being serious) or I might be embarrassed (if he was being facetious).

Now that I am older and have lost most of the things I used to try to protect, and no longer believe it is part of my calling to protect others from their ignorance, I would at least ask him which he meant and that might be the beginning of communication.

The purpose of this nonsense is to point out to my friends

(and others) that when you call me "Reverend Smith" you are not fooling me at all. You don't really believe it and I don't either. You just want to keep me at arm's length. I am not any holier or more reverent than you are. If you can't call me Jack, for heaven's sake just call me mister.

If any of you don't quite get the point yet, try calling your local member of parliament "Honourable Smith." Sounds ridiculous, doesn't it?

And for the absolutely obtuse, may I point out that "the Reverend" and "the Honourable" (with the definite article, please) are simply titles of respect attached to an office or position and are not adjectives describing a person. Whoever started this business of addressing ministers as Reverend So and So must have been quite a wag!

Irreverently yours,
Rev. Smitty

THE PRESBYTERIAN RECORD

Alive and Well

... and living up to the limit of its resources, describes the National Development Fund.

As N.D.F. money is received it is put in action. One half is assigned to "support for the ministry" (category A). This money is invested and the income used to assist the General Assembly's budget to meet the increased basic stipend for 187 grant-receiving congregations. The other half (category B) is being disbursed for special projects as these are approved by the administrative council according to the general terms of reference announced in 1967. By December 31, 1972 over a million dollars had been designated for category B projects.

The Problem

The problem is that the resources of the N.D.F. (\$2,616,369 at June 30, 1973) have not reached half the five and a half million dollar objective approved in 1967. Requests for assistance keep rolling in as if the entire objective had been reached, but the allocations committee cannot allocate what is not there.

The Situation

At June 30, 1973 only 128 congregations had completed their commitments. Another 77 congregations reported that they would not be making further contributions. Nearly 600 congregations are still working on their commitments, or at least planning to make further contributions. To date over 250 congregations have made neither a promise nor a payment. However some of these report that they expect to make some contribution to the N.D.F. Note: It would seem that the N.D.F. campaign has stimulated increased support for the General Assembly's budget in many congregations but we have no statistical proof for this opinion.

The Challenge

The Fund is being kept wide open till 1975 to accommodate the congregations that had to start their campaigns late because of prior local commitments. It is hoped that when the final report is made in 1976, all congregations will be listed as having made some contribution to this enabling fund. If you want to know where your congregation stands at present ask your church treasurer or your minister.★

September, 1973

PRESBYTERIAN RECORD

SEPTEMBER, 1973
VOL. XCVII No. 9

in this issue

- 2 Make Your Own Banner, *Sheila Kirkland*
- 6 Pungent and Pertinent, *Wilfred F. Butcher*
- 9 Worldview, Seabed, *Clyde Sanger*
- 10 New Glasgow's 3 Churches, *DeCourcy H. Rayner*
- 13 Pictou's Pioneers
- 14 She Speaks for Women at the U.N., *Charles M. Austin*
- 16 Need Help? Call Fish, *John R. Cameron*
- 18 "All the King's Men. . .", *Carroll H. Lee*
- 20 Dumb Christians or Smart Operators, *D. Glenn Campbell*

departments

- | | |
|---------------------|----------------------|
| 6 Letters | 30 Church Cameos |
| 21 News | 31 Hymn of the Month |
| 24 Personals | 32 Youth |
| 26 Centennial Notes | 32 Deaths |
| 26 See/hear | 33 Calendar |
| 27 Men | 34 Readings |
| 29 You Were Asking? | 35 Children's Story |



cover story

WE ARE INDEBTED to the Confederation Life Collection for the print and for permission to reproduce this painting of the historic landing from the sailing ship *Hector*.

EDITOR

DeCourcy H. Rayner

ASSISTANT EDITOR

Valerie M. Dunn

BUSINESS MANAGER

C. Alex Culley

CIRCULATION MANAGER

Isabel S. Farquhar

SECRETARIAL ASSISTANT

Leila M. MacInnes

Editorial and Business Offices: 50 Wynford Drive, Don Mills, Ont. M3C 1J7
Telephone: 429-0110 Area Code 416

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Pungent and Pertinent



UNRECOGNIZED TWINS

by Wilfred F. Butcher,
New Liskeard, Ont.

■ Canadians are no longer in search of identity. We have, in the past few years, given abundant evidence of national character and feeling in politics, but far more through radio and television, many forms of writing, and the common life of the people. A voluminous and vigorous Canadian literature has come into being in novels, biography, popular history, and, most remarkably, verse. There is a clear sense of Canadian distinctiveness, both from the United States and its very different character, and also from our historical and emotional roots in Britain and Europe.

Ronald Sutherland, the bilingual head of the department of Canadian studies at the bilingual University of Sherbrooke, has published a fascinating book, *Second Image*, (New Press), the fruit of ten years comparative studies with his colleagues and students of principal Canadian novels in French and English. He remarks that, though authors in the two languages had little opportunity to influence each other directly, there are many significant parallels, and "it becomes evident that a good number of the accepted differences between the cultures of French Canada and English Canada do not in fact exist."

He emphasizes this by showing, from many quotations, that the novel, in both languages, has, in the past 40 years or so, dealt with three successive inter-related subjects: (1) The Land and the Divine Order; (2) The Breakup of the Old Order; and (3) The Search for Vital Truth. An identical experience is described in the two societies, and surprising conclusions are drawn. "Obviously we have twin solitudes. It becomes evident that French-Canadians and English-Canadians

are much more alike than many spokesmen have ever dared to suspect. Aside from language, it is quite probable that there are at the moment no fundamental cultural differences." Yet there is one remarkable contrast. "Compared to English-Canadian novelists, the novelists of French Canada are a far more homogeneous group, so productive that if an outside observer were asked to indicate which of the two language groups in Canada is in greater danger of disappearing culturally, he would very probably pick the English-Canadian." Yet he points out that "there does exist a single, common national mystique, a common set of national conditioning forces, the mysterious apparatus of a single sense of identity."

Some of his statements are startling, such as that "there is no true racial divergence between French and English-Canadians." He goes on to show that "race" has been much exaggerated by popular writers on both sides, such as Ralph Connor and Lionel Groulx. "Culture" is, and has been, more significant. "If the culture of French Canada has until recently hindered the group's adaptation to the 20th century, then the culture of English Canada has been equally effective in hindering the group's adaptation to the fact of French Canada." "There is now a strong possibility, indeed a probability, that French Canada will emerge with a viable, distinctive and highly dynamic new cultural vitality. Undoubtedly the most fascinating aspect of the emerging new cultural identity of French Canada is that it may well replace the old group inferiority complex with a sense of confidence." "We are beginning to comprehend the significance of the Rilke lines quoted by Hugh MacLennan in *Two Solitudes* that 'Love consists in this, that two solitudes protect, and touch and greet each other'."

Sutherland illustrates the fact that both Protestant and Catholic traditions have dominated their cultures with a strong puritanism, resulting in a remarkably similar sense of guilt within the two peoples, against which they are now reacting in parallel and characteristic styles.

He points out that there are four different and highly distinct types of separatism in modern Quebec history—terrorist, political, opportunist and psychological. This last is far the most widespread and significant, needing to be understood with imagination and sympathy. The English-Canadian can turn to nothing better to help him toward this than Pierre Vallières' famous book *White*

Niggers of America (McClelland and Stewart). When it first appeared in French in 1968 it created an immediate sensation, but one must recognize that the social situation there described has long passed into history, and Vallières has himself radically changed his attitudes. Relationships between English and French-speaking Canadians are now, as they always were, infinitely more complex and mutually dependent.

Sutherland argues, convincingly, that a French-speaking unilingual Quebec is essential to a feeling of cultural security for the French and absolutely no threat to the English-speaking residents in the province.

His most interesting passages, which probably apply equally to both literatures, have to do with the quest for a new morality, and suggest that it lies in the rediscovery of the truest realities of the inherited traditions. "Injustice and misery will always exist in the world. One must retain the capacity to love, to have sympathy with others."

Similarly Claude Racine, in *L'anticlericalisme dans le roman quebecoise (1940-1965)* concludes a devastating critique of the harmful relationships which existed between church and society in Quebec by suggesting new directions, which are surely showing themselves equally in English-speaking Canada. "Religious experience is no longer founded on social or parochial frameworks, but on the person. It is the subject of clear and difficult choices, ever renewed. We believe that religious reality is so intensely present in our collective consciousness that it will express itself afresh in the world of our imagination when we have succeeded in adapting ourselves to industrial civilization."★

Letters

WOMEN AS WITNESSES

I was pleased to finally read an intelligent article on the role of women in the church and society, written by a male in the May Record.

First let me say that I am proud of being created a woman; of being descended from that noble line of mothers the Bible presents:—Hannah and Ruth, the lady of Shunem, Elizabeth, and Salome and Eunice and many more including Mary, the mother of Jesus. Because of the fact that Jesus Christ entered the world through a woman, motherhood and womanhood have for-

ever been exalted.

But even more so, I am proud of being a Christian. When I have gone from this world, I want to be remembered as being more than male or female or so-and-so's wife or daughter. I want to be remembered as a witness of Jesus Christ and his saving power.

The time of God is at hand and qualifications for responsible church positions should be based on spiritual maturity and NOTHING else. I qualify this only by saying that with spiritual maturity comes a discernment of knowing where one's work lies.

I am sure that when God called all the fine dedicated Christian women missionaries, he did not say, "I need a Christian doctor for a remote area. Too bad you're female. I could use someone with your dedication and love."

Sounds pretty ridiculous doesn't it? And yet this is the attitude shown so often. Would you believe that we have ministers of the gospel who declare that women should not be allowed to pray in public? Fine and heroic for them to teach, preach, live with the sick and dis-

eased in deserts and jungles and even have the privilege of dying in Christ's name but PLEASE don't ask us to have one as an elder or board member.

J. Hudson Taylor had no qualms about sending or taking women missionaries into the interior of China. "Unless you intend your wife to be a true missionary, not merely a wife, homemaker and friend, do not join us." His own conversion had come as a result of earnest and constant prayer by his mother and sister.

I wonder if anyone ever thought to find out the ratio of men to women in the mission field. I submit to you that the number of women far outweighs the number of men and I further submit that God has planned it that way because he knows that generally speaking women are capable of more compassion and empathy.

I believe that men and women are created equal. Different, but equal, meant to complement each other; neither more important than the other. We don't ALL have to be in the kitchen all the time as Jesus very aptly pointed out to Mary and

Martha.

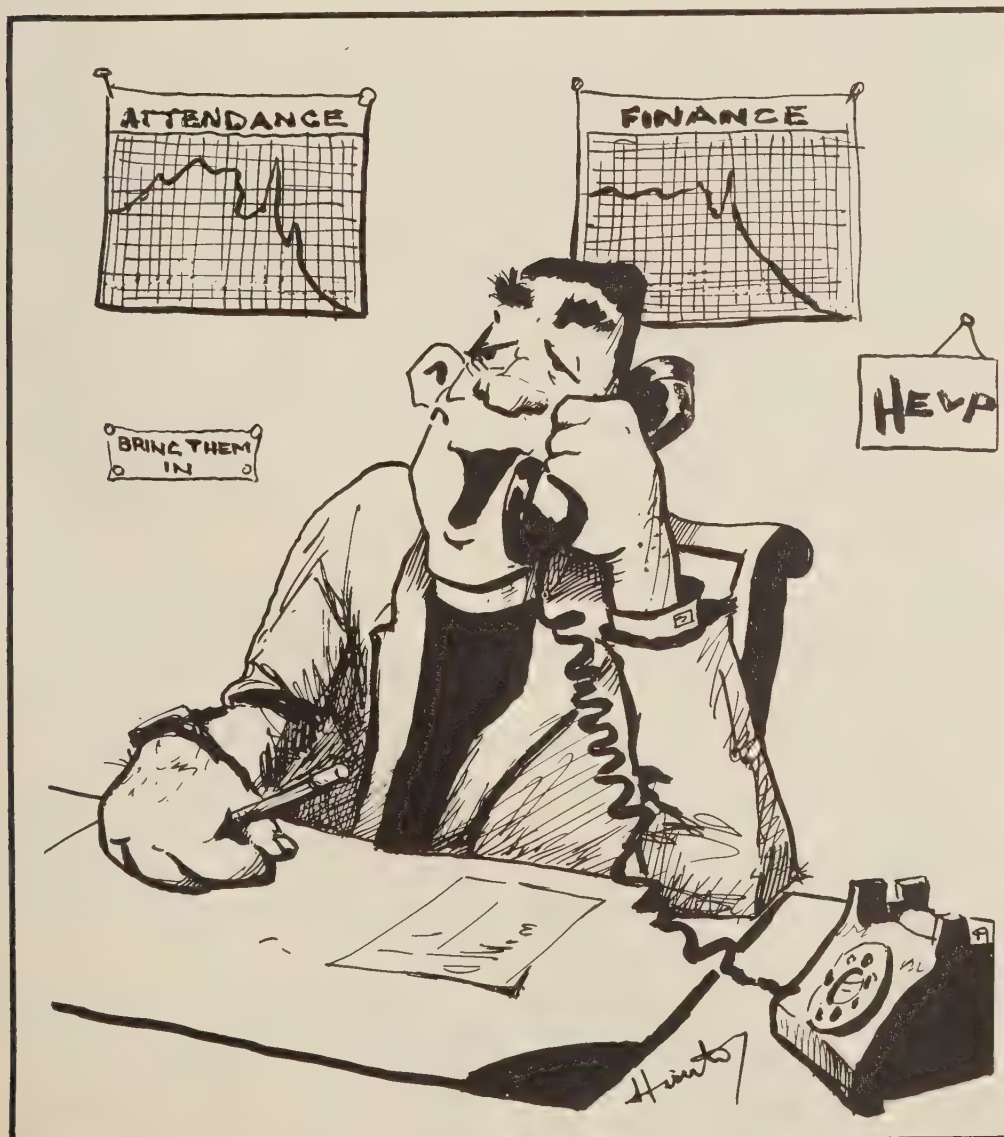
The women were there in the Upper Room on the eve of the Pentecostal outpouring. It was by a little company entirely composed of women that Paul and his travelling companions to Philippi were met. It was a woman who stepped forward at the end of the meeting as the first in Europe to respond to the challenge of the gospel of Christ.

Were they all men, those 70 sent forth by Jesus? We are not told but I believe that if the women were there at the time of Pentecost then Christ had his reason for choosing them too.

What we need to pray for is the liberating love of Jesus Christ in our hearts so that we may be united to him by a personal faith—a faith able to pass through all barriers of fear and prejudice. . .

I am a Sunday school teacher, a youth group leader and a junior choir leader. I am there not because I am any better than anyone else but because I feel convinced that God wants me to be. Otherwise it would be all pretty pointless, wouldn't it?

*Anna-Lee Duncan Barristo (Mrs. Roland),
Point La Nim, New Brunswick*



"This is the devil. I want to congratulate you on your poor church attendance."

TOO MUCH COMMUNISM

After reading the article "From a hospital bed in Red China" in the June Record, I request that you discontinue my subscription. It smacks entirely too much of communism to suit me. If Dr. Johnson is so impressed with Mao Tse-tung and life in Red China why doesn't he go there and stay? I'm quite sure that Christians who have been incarcerated in communist prison camps would hardly agree with Dr. Johnson's glowing account of life under communism.

There have been entirely too many communist slanted articles in The Record these last few years. It's time Christian people woke up to the danger that threatens us. The purpose of a Christian magazine is to build up the spiritual life of the people, not to serve as a medium for disseminating communist propaganda.

(Miss) Carmen Stinson, Dresden, Ont.

CLYDE SANGER WELCOMED

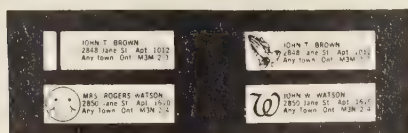
My wife and I were delighted to see the article by Clyde Sanger in the June Record. Mr. Sanger is a journalist of broad experience and international reputation and, as he has already shown in his first article, will make a valuable contribution in challenging your readers to face our Christian responsibility in international affairs. We are very pleased that

How's Your Hearing?

Montreal—A free offer of special interest to those who hear but do not understand words has been announced by Beltone. A non-operating model of the smallest Beltone aid ever made will be mailed to anyone sending 10¢ for postage and handling.

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Book of 40 "BIBLE SONNETS" by 18 Poets for \$1. Bader Poetry House, 213 W. Mackie, Beaver Dam, Wisconsin. 53916

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people to keep it free from unnecessary work. The people at the LDA work with management, labour, and government groups to keep Sunday free for worship and leisure.

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Mr. Sanger's articles will be a regular feature in The Record—they will add an important dimension to the contents of your magazine.

(Rev.) Brian Crosby,
Mulanje, Malawi, Africa

NEWS ITEMS FOR THE RECORD

May I express my thanks and those of this congregation for your prompt and sympathetic handling of any items we have submitted to you for publication. We have found that if we met your deadlines and our material was in proper form, you have been more than willing and generous to give us space and to publish it at the earliest possible date. Even when material required editing to fit your total format, we have found that the salient facts were always included.

On our part, we have tried to submit only items that we feel warrant national coverage or events that are of cardinal importance in congregational life and to submit them in such a form as to require a minimum of editorial oversight.

Thank you for your good offices.
(Rev.) James D. C. Jack, Leaside, Toronto

KNOX COLLEGE—A PROBLEM?

One of the disturbing confrontations at the 99th General Assembly was that between the board and principal of Knox College and the administrative council. I call it disturbing because at issue is the education of our ministers, a subject which courts emotion sometimes at the expense of reason.

Several times from the microphone, and in the "lawn discussions" too, we heard the suggestion that our church is becoming stingy and parsimonious in the area of ministers' training. I, for one, do not think that is true. However, it was in such an atmosphere that the Assembly was asked by Knox College board and principal, to overrule a decision of the administrative council. Now, I am in no way suggesting that the council is infallible; and should not be questioned. But the decision was presented in a well reasoned and sympathetic manner. And it said, in effect, that Knox College is spending an inordinate amount of our church's funds.

My purpose in writing is not to dwell on what the 99th General Assembly has done. That is now history. Rather I would like to see some debate by the constructive thinkers of our church on the most useful future for our largest college.

Walking past Knox College one has the impression of a venerable ivy covered structure of considerable age, and much larger than that needed for the 40 to 60

students who enroll there each year. One can easily understand the feelings of nostalgia that attach to the old building by those who have walked, played, and prayed there. But the fact becomes evident that we as a church are zeroing in on a problem there. A problem that does not promise to go away.

Within the past 15 or so years we have built two new colleges. In each case the capital cost has been raised and there is no indebtedness. The average annual cost of maintaining these buildings over the years 1969-1972 has been: Ewart, \$13,942; Presbyterian, \$16,703; and Knox, \$42,017. These figures include maintenance, repairs, minor renovations, light, heat, power, insurance, taxes (Presbyterian College only). They do not include wages or salary to any persons.

Has the time come when our church should replace the Knox College building with one that is modern and more sized to the needs of the smaller enrolment of today? Perhaps hands will go up in horror at the thought; because it is a dearly loved old building. But then, so was 3495 McTavish Street in Montreal, yet who would suggest we should have her back?

(Rev.) Kenneth H. McDonald,
Martintown, Ont.

YOUTH TRAINING LAB

A youth ministry training lab was held in Dayton, Ohio, U.S.A., recently. It was sponsored by the United Presbyterian Church in the U.S.A. and other denominations of the reformed tradition. The lab was attended by about 300 people, 18 of whom were from The Presbyterian Church in Canada.

The week consisted of mini courses dealing with every conceivable aspect of youth ministry. The participants chose the courses most interesting and useful to them and the result was about nine hours of lectures a day.

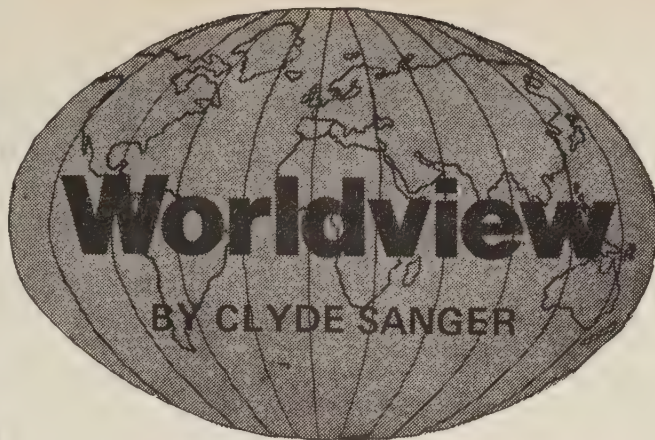
The most important thing I feel that came out of the week was the sharing between our brothers and sisters from all over the continent. Many new insights were gained into the life and ministries of people in a whole variety of settings.

The knowledge imparted to us was vast and I know changed our lives and ministries. The results of the lab have already proved rewarding. We trust that God will use the delegates for his glory in the spreading of the gospel of Jesus Christ.

A list is being compiled of the people attending the conference and their particular skills, in the hope that they will be used as resource people across the country.

Linda Barrie, Don Mills, Ont.

THE PRESBYTERIAN RECORD



Seabed

WHEN DOES the year begin? I have always thought it mildly curious that calendar makers still plump for January. But not everyone shares their view. John Turner and his finance men (not to mention the naturalists) date the new year from April. Many Canadians make a fresh start in September, buckling on their urban armour for the good fight ahead and glancing only briefly back at the lazy days on northern lakes.

Certainly the year begins in September at the United Nations. That is the month when the General Assembly opens a new session, when the secretary-general makes his strongest pitch for the big powers to do something constructive, and when foreign ministers and their retinues pile into New York to carry on a month of remarkable diplomatic business behind the cover of the fairly dull speeches each minister makes in turn in the Assembly's opening debate.

What will be on the top of their minds this September?

Old issues have dropped away. U Thant used to appeal annually for universality at the United Nations. He must be happy now. Not only is the Peoples Republic of China taking its proper place in the Security Council and the Assembly, but West Germany and East Germany are also likely to be seated in the Assembly in the next few weeks.

Vietnam is now fading as an issue. It was never allowed to be a central issue at the United Nations: Arthur Goldberg used to try to put it on the Security Council's agenda back in LBJ's day, but critics of the United States objected that it couldn't be debated in the absence of North Vietnam. Yet it always hovered over all other subjects, with the threat it carried of a direct clash between China

and the U.S.A. Now that threat has gone.

So what remains? The wastage of money and energy on fabricating weapons of mass destruction is a greater scandal than ever. But the disarmament talks have been tidied away to various centres in Europe (Helsinki, Geneva, Vienna) where the subject becomes technical and sterile, rather than a question we should all shout and lobby our leaders about.

More about disarmament another month, perhaps. It is certain that the warriors won't all fold their tents and silently steal away without any of us noticing.

Instead, we can join the UN delegates this month to talk about the oceans. The United Nations may have drawn in the quarter-of-mankind who are Chinese, but it has made little progress towards agreement on the two-thirds of the earth's surface that is covered by water.

In 1967 things looked good. A lot of people, taking encouragement from the Outer Space Treaty, began to talk about hammering out agreement on "Inner Space." Arvid Pardo, the Maltese ambassador, led the talk with proposals about a ban on nuclear weapons, about elimination of radiation dumping and other marine pollution, and about harvesting the oceans' resources for the benefit of all.

For a couple of years a good deal of progress was made. It was agreed that there was an area of the seabed beyond the limits of national jurisdiction, that it should be considered the "heritage of all mankind," and that its resources should be used particularly for the benefit of the poorer nations.

There was also an agreement banning the emplacement of weapons of mass destruction on the ocean floor. However, much of the bite was taken out of this ban by the fact that it didn't deal with

nuclear submarines anchored to or lying on the seabed.

The main setback has been that nations have been unable to decide how large an area of the seabed is beyond the limits of national jurisdiction, and how large an area of the seas above the ocean floor any particular state may police for fishing purposes.

All sorts of claims have cropped up. The "cod war" between British trawlers and the Icelandic authorities who claim a 50-mile belt of jurisdiction over fishing is the most noisy quarrel; but there are others, for instance, between Morocco and Spain. And states like the countries on the Pacific side of Latin America have extended a 200-mile claim over fisheries jurisdiction to become a claim of sovereignty over the deep ocean floor, which is rich in manganese in that area.

The 1958 Convention on the Continental Shelf, limiting national jurisdiction to the 200 metre deep contour around the coast or "to the limits of exploitation," has become a dead letter because industrialized states can exploit resources so much more deeply today. The North Sea was carved up among neighbours, however, on the basis of the 200 metre agreement.

Is there going to be an uncontrolled scramble for the seabed and its mineral riches? Canada, with a huge continental shelf and also its concern about the depletion of fishery resources off both coasts, has made wide claims. But it has also suggested that a voluntary fund of a fixed percentage of the seabed revenues should go into an international pot for the poorer countries. And it has urged that an interim seabed control body should be set up without delay to deal with those areas that are indisputably outside any country's claimed areas, so that this body gains experience, and so that the world gets used to the idea of an international seabed administration.

At the moment nobody is being too optimistic about the outcome of the Law of the Sea Conference, due to start next April in Santiago. A mood of cynicism and opportunism prevails. Here's what *The Economist* wrote in June: "It is probably time for Britain to start preparing for the 1974 conference by deciding how far out it will push its own maritime frontiers, and then enforce them."

If the Santiago conference turns out to be a negative and grabby meeting, the world will have lost a vital chance for co-operation over the largest part of the globe, and a most important opportunity to provide some automatic funding for the poorest countries. I hope we are wiser than to lose these chances.★

A

BOUT THE ONLY resemblance between New Glasgow in Pictou County and the old Glasgow in Scotland is the fact that each is located on a river. Of course there is also a Scottish strain common to most of the inhabitants of both places.

There was a time when Canada's (New) Glasgow seemed well on the way to rivalling the Scottish metropolis as a centre of industry. In the area immediately around the town coal and iron were mined, steel was milled, and lumbering and ship-building flourished.

Today New Glasgow with its 10,000 or so people is essentially residential, with the usual concentration of business on the main street, and modern shopping plazas on the outskirts.

A striking thing about this Nova Scotian town is the predominance of Presbyterian churches, three of them clustered in the centre of New Glasgow. For nine weeks in the summer the Presbyterians worship together in joint Sunday morning services, but for the remainder of the year, except for special occasions like anniversaries, they maintain their own programs. The exception is youth work, in which two of the congregations share leadership and group activities.

The outsider who is curious enough to ask why there are three

WESTMINSTER CHURCH,
from a sketch by
Kathleen Morrison.



FIRST Presbyterian Church, framed by trees,
is built of brick.



ST. ANDREW'S, with the church hall in the foreground,
occupies Kirk Hill in the centre of New Glasgow.

NEW GLA

BY DeCOURCY H. RAYNER

congregations must be prepared for a long and detailed history of Presbyterianism in New Glasgow, as summarized in the chart we have reproduced. Let us try to unravel the threads of history that led to three congregations.

It should be noted in passing that the true Pictonian seldom if ever refers to himself as a Nova Scotian. He lives in or comes from Pictou County, and Pictou is pronounced with the accent on the "o", the "u" is silent.

Presbyterian history in Pictou County starts with the congregation established by the Rev. James Drummond MacGregor. Licensed to preach and ordained in Scotland, he sailed across the Atlantic in July, 1786. There had been earlier Presbyterian ministers, brought in by the Philadelphia Company to minister to their settlers in Pictou. But Dr. MacGregor was the first from Scotland, and he spent his early years travelling about the county, conducting services and visiting the 90 or so families of immigrant Scots.

Dr. MacGregor was anti-burgher, opposed to the established Church of Scotland. Some of the Highlanders in Pictou were Episcopalian, others established church. However, he ministered to all of them, preaching in Gaelic as well as English. Actually the Church of England had become the established church in Nova Scotia 28 years before MacGregor's arrival, and for some years only a Church of England clergyman could perform the marriage ceremony there.

The established church in those days had the advantage of a stipend provided by the government. Dissenting ministers lived precariously. It is recorded that Dr. MacGregor received no salary for the first 13 months of his itinerant ministry. Then his stipend was set at 80 pounds sterling per year, half in cash and half in produce. But he took whatever he could get, butter, maple sugar, or anything else brought to him. It was not until 1815 that his stipend was increased to 150 pounds per year, raised by voluntary subscription.

To his great joy, Dr. MacGregor soon discovered three elders who had been ordained in Scotland, Thomas Fraser, Simon Fraser, and Alexander Fraser. On September 17, 1786, they were received unanimously by the congregation as ruling elders, and the Rev. James MacGregor constituted the Associate Session of Pictou.

It is to this congregation that First Presbyterian Church, New Glasgow, traces its origin and thus claims to be Pictou County's oldest church, a claim that is disputed by First Presbyterian Church in the nearby town of Pictou.

During the next summer (1787) two log churches were

came by foot or by boat on the river. Dr. MacGregor preached to them, married and baptized them, committed their souls at death to eternity, guided and counselled them. Such was the beginning of the religious life of New Glasgow."

As the chart shows, the log church led to a frame church on another site, which was named James Church after Dr. James MacGregor. It lost some members to the established church when the Kirk (now St. Andrew's) was formed, and some differences arose in James Church later which resulted in a new congregation.

The real story is somewhat obscure. Dr. MacGregor had ministered for 44 years, until his death in 1830. In the same year David Roy, a probationer from the United Secession Church in Scotland, arrived and was ordained as an evangelist by the Presbytery of Pictou. In April, 1831, he was inducted as minister of James Church.

Part of the friction in the congregation was caused by a desire to move from Plymouth to the centre of New Glasgow. According to James M. Cameron in the book quoted above, the Rev. David Roy was opposed to a change in site. But there were other areas of disagreement. Mr. Cameron, who describes Dr. Roy as "a lowland Scot without Gaelic" goes on to say: "Mr. Roy was a bachelor, and yarns are still told that some fathers in James Church had surplus spinster daughters to whose blandishments Mr. Roy was immune. Some of his flock complained that he could not keep discipline in the congregation, nor indeed in the session."

Matters came to a head when two of the elders in James Church were brought before presbytery to account for their failure to attend divine worship. The statements made in their defence were not complimentary to the minister. In May of 1845 these two elders, one of whom was a son of the Rev. James MacGregor, together with other families, were disjoined from the congregation. Twenty-six persons founded Primitive Church.

To return to the history of First Church, the congregation did move to downtown New Glasgow while Dr. Roy was minister, a position that he held for 40 years, so he was undoubtedly highly regarded by his flock.

One of the disputes in James Church early in Dr. Roy's ministry was over the use of a pitch pipe by the precentor. Of course there was no organ and no choir in the church at that time, the precentor led the singing of psalms and paraphrases. Should he be permitted to use a pitch pipe? The question was carried to the presbytery, which on March 1, 1836, ruled:

NEW GLASGOW'S 3 CHURCHES

built, one near the site of Duff Cementery on the Stellarton Road in west New Glasgow, and the other on the Loch Broom side of the West River.

James M. Cameron in his book *The Churches of New Glasgow, Nova Scotia* tells us: "The church was 35 or 40 feet by 25 or 35 feet; at first it had no pulpit, and the congregation was seated on logs with the upper surface hewed flat. There was a gallery where the children sat, with access by ladder. It lacked heat, and was without amenities of any kind. Paths, but no roads, led to it, but the roads were not missed, if only because there were no carriages to run on them. The people

September, 1973

"Having heard commissioners for and against the pitch pipe, (the presbytery) were unanimously of the opinion that the use of the pitch pipe ought in the meantime to be discontinued. Both parties expressed themselves as perfectly satisfied." It was 13 years before the precentor was allowed to use a pitch pipe in James Church.

In 1875 the congregation joined The Presbyterian Church in Canada. At that time the Kirk, now St. Andrew's Church, voted against the Presbyterian union, and New St. Andrew's was formed by those who disagreed with the majority. New St. Andrew's and James Church became one congregation in 1907

under the name First Presbyterian Church. In 1914 the present brick building was erected on the old site at McLean and James Streets.

In 1925 First Church voted 301 to 291 against joining the United Church of Canada. The congregation, still carrying a heavy debt on its building, lost its minister and almost half the congregation.

First Church today is a large building, with a gallery across the back of the wide sanctuary. It has the usual facilities for Christian education and group meetings. There are 407 communicant members listed, 106 pupils in the church school, and 21 elders on the session. The Rev. Robert W. Cruickshank is in his second year as minister there.

Now we move to the second vertical line on the chart, which begins with the formation of Primitive Church, referred to above. The congregation built a frame church in New Glasgow under the first minister, the Rev. George Walker. However in April, 1874, the building was destroyed by a fire which levelled the greater part of New Glasgow's business district. The bell and three pulpit chairs, still in use, were saved from the fire.

At the time of the disruption in Scotland (1843) a group of Free Church supporters withdrew from St. Andrew's and in 1845 formed John Knox Church. When Primitive Church was burned the congregation amalgamated with John Knox to form the United Presbyterian Church. Mr. Walker was retained, and under his ministry the present large frame church was built. It was dedicated in January, 1876.

The United Presbyterian Church joined The Presbyterian Church in Canada in 1875. Then in 1925 the vote for union was 73, against 336 who favoured remaining in the Presbyterian Church. Obviously the name of the congregation had to be changed, and United Presbyterian became Westminster Presbyterian Church at that time.

A native of Pictou County, the Rev. J. Donald Mackay, has been minister of Westminster Church for the past nine years. He and his wife live in the large frame manse next to the church. The house was built in 1909 by the Hon. James D. MacGregor and Mr. G. Forrest MacKay as a memorial to their daughters. There are 212 communicants in Westminster, 14 elders, and 62 pupils in the church school.

Westminster Church claims to have been the first among

Presbyterian congregations in Canada to introduce systematic voluntary giving. Back in 1848 when the then Primitive Church was perhaps the smallest congregation in the synod, it was agreed "that the minister's salary should be paid quarterly in advance, that the contributions be purely voluntary, without the knowledge of any person but the contributor himself as to the amount contributed, and that contributions be made weekly." This scheme led to the duplex offering system that most congregations use today.

St. Andrew's Church, known locally as the Kirk, began with the arrival in 1817 of the Rev. Donald Allan Fraser, a Church of Scotland Highlander, fluent in Gaelic and English. Pictonians who had been brought up in the Church of Scotland joined Mr. Fraser in building two log churches, one at MacLennan's Mountain and the other at Fraser's Mountain. The latter was moved to the centre of New Glasgow, to what is still known as Kirk Hill, in 1836. The first Sunday school in New Glasgow began at the Kirk in the year 1838.

In 1841 the name of St. Andrew's was adopted. The congregation that remained after the disruption built the present frame church in 1856, at a cost of 1,200 pounds sterling. The white wooden building, with its tall spire, has been a landmark in New Glasgow for 117 years! At present there are plans to protect the wood with vinyl siding.

Staunchly Church of Scotland in its heritage, St. Andrew's was one of the 13 congregations in the Kirk Presbytery of Pictou that did not enter the Presbyterian union in 1875. As a result it lost some 90 members to the New St. Andrew's congregation, which after 19 years of existence merged with James Church. It was not until January, 1894, that St. Andrew's joined The Presbyterian Church in Canada, the first Church of Scotland congregation in Pictou to do so. In St. Andrew's the vote against union in 1925 was 287 to 163.

Today St. Andrew's is the largest of the three Presbyterian congregations in New Glasgow, with 486 communicant members, 130 church school pupils, and 26 elders. The Rev. J. Bruce Robertson has been minister since 1969.

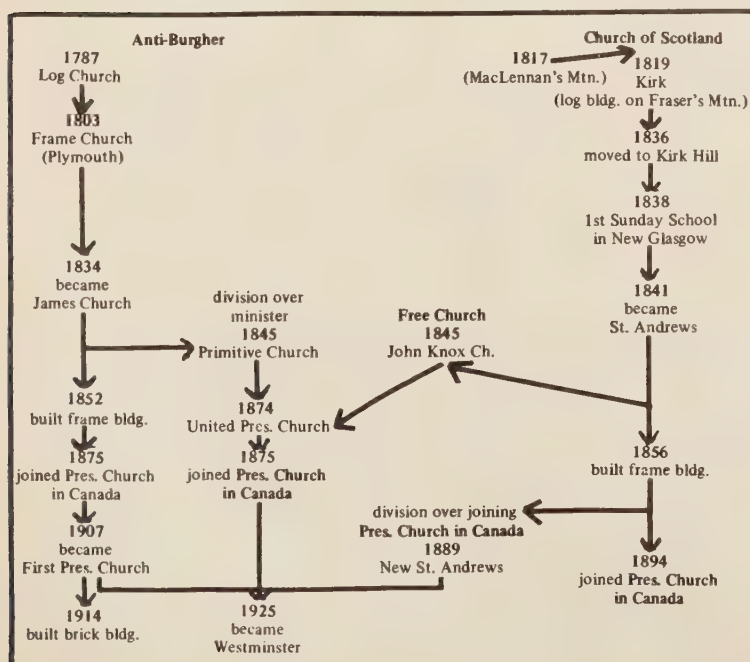
Behind all the bare facts of history are influences and prejudices that are best left buried. As one church member told me, "When there were divisions the reasons were not spelled out. That was the Christian thing to do, bitterness is not revealed in the records of history."

It is a fact that at one time it was taken for granted that all members of St. Andrew's were Conservative in politics, while all in the two "Free" churches, Westminster and First, were Liberal. The break came when one man who transferred his membership announced that although he was changing churches he was not changing in politics.

In New Glasgow today the three congregations are counted necessary to the spiritual life of the town. Each is self-supporting, each draws on a membership scattered outside the town, and the three ministers find that they are fully occupied. These Presbyterians, neighbours in community as well as in church life, are exploring what can be done together. In many ways the congregations are closer than ever before in history.

Pictou Presbytery, small as it is, is still a bulwark of The Presbyterian Church in Canada. Last year the 51 congregations and preaching stations reported 5,399 communicant members, a gain of 88 over the year 1971. From the presbytery came \$48,585 for the budget of General Assembly, an increase of \$2,426 over the previous year.

Leaders of the church and of the nation have come from New Glasgow. One of the best known was Rev. Dr. Ephraim Scott, who left the pulpit of Westminster (then United Presbyterian) Church in 1892 to become editor of The





THE LOG CHURCH under construction.

PICTOU'S PIONEERS

■ It was a weary band of Scottish immigrants who waded to the Pictou shore from the barque *Hector* on September 15, 1773. For eleven long weeks they had lived on the small sailing ship, with little privacy and far from adequate supplies of food and water. Dysentery and smallpox had taken 18 lives, mostly among the children. A storm off Newfoundland had blown the ship off course and delayed the voyage by two weeks.

Today's jet passenger travels from Glasgow to Halifax in six hours or so. It is almost impossible to think in terms of a trans-Atlantic voyage lasting 77 days. Sea sickness, hunger, thirst, and other hardships left the *Hector's* passengers weak in flesh and low in spirit. Danger was ever near, the ship was old and in such poor condition that pieces of her wooden hull could be removed by the fingers.

They had started out with great expectations, those 36 families and 30 single men, totalling 189 people. In addition to a free passage they were promised a free farm with enough supplies for one year. Nova Scotia, the New Scotland across the sea, appeared to be a land of great opportunity to the Highland folk who were oppressed and restricted on their native soil. Even the wearing of kilts and plaids had been unlawful since the year 1745.

Those who had kept their Highland costumes wore them proudly as they waded through the shallow water from the *Hector*, anchored some 200 yards offshore in the natural harbour.

Even the sun seemed to shine with new warmth as men, women and children followed the lone piper in a ragged procession from the weather-beaten vessel to the rocky shore. Prayers of thanksgiving rose from the lips of those who had survived the incredibly long voyage. The parents of the one child born on the *Hector* were particularly grateful.

Like other early settlers on this continent, the Highlanders were to find that more hardship lay ahead. Most of the shoreline had been taken by earlier arrivals, many of them from the Philadelphia area. So the Scots had to move inland, away from the sea, the main source of food. The promised supplies were not on hand, and they built their own shelters of hand-hewn logs. It was too late to plant, and the small crops of the first settlers were hardly enough to be shared with the newcomers.

But the hardy Scots survived, and in the years that followed were joined by thousands of their clansmen, so that Pictou County became overwhelmingly Scottish in population, a fact that is still quite evident today.

From across this country and the U.S.A. Pictonians returned this summer to celebrate the 200th anniversary of the first Highland migration to the eastern seaboard of Canada. Like the voyage of the *Hector*, the celebrations lasted eleven weeks, beginning with an ecumenical service on Sunday, July 1st, and ending with a service on Sunday, September 16th.

In between there were a variety of activities including clan gatherings, Highland games, country fairs, a kilted golf tournament, Indian ceremonial rites, and performances by the world champion Edinburgh City Police Pipe Band. Her Royal Highness Princess Alexandra was invited to witness a re-enactment of the landing from the *Hector*.

At Loch Broom the Presbytery of Pictou has erected a replica of the original log church used by the Pioneers. The moderator of the 99th General Assembly of The Presbyterian Church in Canada, Rev. Dr. Agnew H. Johnston; the moderator of the Church of Scotland General Assembly, the Right Rev. George T. H. Reid; and the General Assembly moderator of the United Presbyterian Church in the U.S.A., Rev. Dr. Clinton M. Marsh, were scheduled to share in the service of dedication of the new log church.

Loch Broom was named for the place in Scotland from which most of the passengers on the *Hector* came. The rural settlement is on an inlet across the sound from the town of Pictou. The original log church was built in the woods not far from the shore, because transportation in pioneer days was largely by boat.

The replica of the log church was proposed by Rev. Dr. Frederick Pauley, a native of Northern Ireland and the minister of the nearby Durham, Salem and Salt Springs Presbyterian congregations. It was built by voluntary labour under the direction of the history committee of Pictou Presbytery.

The backless log benches in the church held only a few of the large crowd that gathered on July 29 for the opening and dedication of the wee kirk. It stands as a reminder of the strong Christian heritage so evident in Pictou County over the past two centuries.★

Presbyterian Record, a post that he filled for 34 years. Dr. Scott was elected moderator of the historic General Assembly in 1925.

The late Rev. Dr. Hugh Munroe, minister of Westminster from 1928 to 1949, became moderator of the General Assembly in 1937. His daughter, Miss Margaret C. Munroe, is the present organist and choir director at Westminster Church.

Two other moderators of General Assembly, Rev. Dr.

Robert Johnston and Rev. Dr. Norman D. Kennedy, served as pastors in New Glasgow prior to their election to office.

Many of the members of the three congregations have made their mark in other parts of Canada and the U. S. A. The trio of Presbyterian churches stands in New Glasgow today as a reminder of the faith and devotion of bygone generations, and as a challenge to preserve the spiritual qualities that should be an integral part of life.★

She speaks for women at the U.N.



HELVI SIPILA in her office at the U.N.

BY CHARLES M. AUSTIN

■ The women of the world now have a sensitive advocate and champion in a cabinet-level post at the United Nations. She is Helvi Linnea Sipila, a Lutheran woman from Finland who has spent her professional life working for women's rights as an integral part of a larger movement seeking guarantees of basic rights to all persons.

Last fall Mrs. Sipila became the first assistant secretary general for social development and humanitarian affairs at the UN. She is also the first woman to serve in the top echelon of UN administration.

The newly-created office she heads deals with several areas

of international concern—promoting equality between men and women, promoting popular participation in social development, finding solutions to problems of criminal justice and studying international social welfare.

When you enter her rather plain office on the 31st floor of the UN secretariat building in New York, you do not feel you are in the nerve center of an international operation. But upon meeting Mrs. Sipila—a soft spoken, but obviously energetic woman—you almost immediately sense her experience and expertise in world affairs and social concerns.

Her credits support this first impression.

Mrs. Sipila was among the first women to study law in Finland. When she opened her own law office in 1943 (after having been a district court judge and an appeals court judge) she was the first woman to begin a private practice.

"I would have been happy to continue as a judge," she says, "but as a practicing attorney I could be closer to a person as a human being." Her practice dealt with many problems of women, and she was later appointed Finland's representative to a United Nations Commission on the Status of Women.

Her concern for women's rights pre-dates the current resurgence of women's liberation. Furthermore, Mrs. Sipila sees international implications in the debate over the status of women. She nearly always refers to women's rights in connection with other issues of human rights and social development.

She cites family planning as an example of the relationship between the rights of women and development in general. Birth control is not merely a question of a woman's right to do what she wishes with her body, according to Mrs. Sipila. In many countries, large families are the "social security" for parents. A child every year provides working hands for the fields and insurance against the early death of sons and daughters. Thus, large families are deemed advisable, even though there will not be adequate opportunities for education or perhaps even survival. Concern for population control, therefore, is not merely a "woman's issue." It can be the impetus for a close look at other basic rights—education, security in old age, and employment opportunities.

Information is the number one weapon in the struggle, according to Mrs. Sipila. "The informed citizen can make choices, and all choices must consider the social impact of the decision."

Mrs. Sipila has obviously amassed a great deal of information which has enabled her to make her own choices. Although she has never been a government official, her diplomatic credentials are impressive. She has held office in several international organizations. Among these are the Council of the Human Rights Institute at Strasbourg, France; vice president of the International Council of Women; president of the International Federation of Women Lawyers and chairperson of the Finnish Refugee Council. She has also served a nine-year term on the World Committee of the World Association of Girl Guides and Girl Scouts.

It was her work with the Girl Guides that really led to the UN post. "The Girl Guides has been the environment in which I have grown up," Mrs. Sipila states. "It taught me to accept responsibilities and difficulties and to assume leadership." In Finland young boys received training for leadership and the military academies and as they prepared for the professions. There was nothing to provide girls with education for leadership. But in the Girl Guides as a teen-ager and later as a university student, Mrs. Sipila found her skills at organization and international relations.

"It was truly my preparation for this work," she believes. "While I was promoting Girl Guide activities in new countries and reviewing constitutions of Girl Guide organizations seeking international affiliation, I learned more about the world than I had ever known before."

The Girl Guides also provided her with a philosophy. "I had promised to do my duty to God and my country, and to uphold the ethical precepts of the Girl Guide and Girl Scout laws. This kind of influence is most important for a young person," Mrs. Sipila stated. It is especially significant for girls "who have not always been given the challenges and alternatives open to boys."

Both religious and secular women's groups have a contribution

to make on the international scene, said Mrs. Sipila. However, she observed that women's groups are very often inclined "to talk about the problems while doing little to find solutions." Many avenues are now opening through which women can make an impact on international matters, she pointed out.

Optimistically she stated that "attitudes toward women around the world are changing very rapidly; soon the whole world will know that it must treat men and women equally."

This is not merely a matter of converting governments or organizations to a proper attitude, Mrs. Sipila notes, characteristically keeping the women's rights question in the context of larger social issues. "We must find ways to actually provide guarantees for all basic human rights—the rights supported in the UN charter."

In 1974 Mrs. Sipila's office will be co-operating with other units of the UN in an "International Population Year." She is also proposing that 1975 be designated an "International Women's Year." If the message of the population year gets across, she says, "We will need to emphasize the new role of women in the world."

Mrs. Sipila's concerns have put her in the vanguard of those already living out the new role for women. "To do this I have had the great help and sympathy of my husband and four children," she stated.

"My husband and I are very equal," she reports, "and I have been able to have domestic help at home." Even this aspect of her life has been affected by her social concerns. "In my house I have tried to upgrade the job of a domestic worker so that it is a professional position. I am not an expert at taking care of the house, so I have provided that job for someone who is."

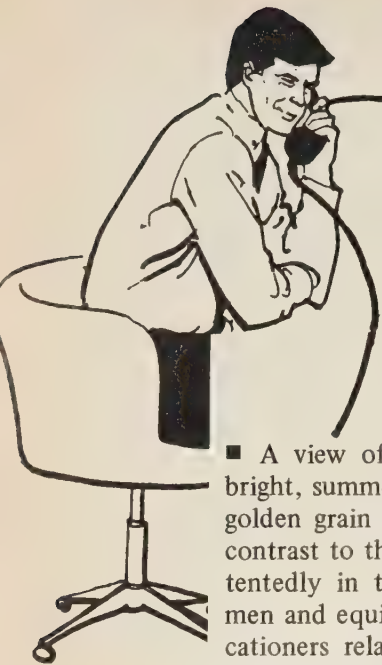
Mrs. Sipila hopes that church women's organizations can be mobilized to assist in meeting the international problems of social development and women's rights. "I think the churches have often been the very first to show interest and to assist in various international concerns. As chairman of the Finnish Refugee Council, I know what an important role the churches

Attorney and judge Helvi Sipila,
a Lutheran from Finland,
heads a new U.N. office concerned with
women's rights and social development.

have had in all the humanitarian aid for the refugees, both in immediate needs and permanent solutions. They can apply the same concern to the other questions of human rights."

There are no doubt difficulties ahead for a UN office dealing with equality for women, social development, welfare and criminal justice. These topics are not yet priority items for many nations. But Mrs. Sipila has both the commitment and experience necessary to see that many more nations come to grips with these issues as part of an international effort to find human community and an improved quality of life for all persons.★

THE AUTHOR is assistant director of the Lutheran Council in the U.S.A. office of information. Reprinted by permission from Lutheran Women, magazine of Lutheran Church Women, Lutheran Church in America, July-August 1973.



Need Help?

■ A view of Prince Edward Island from the air on a bright, summer day is a picture of quiet tranquility. The golden grain and green potato fields stand out in vivid contrast to the background of red soil. Cattle graze contentedly in their rich, treelined pastures while nearby men and equipment reap nature's bountiful harvest. Vacationers relax on the sandy beaches or glide in their graceful boats over the deep blue waters of the Gulf of St. Lawrence and the Northumberland Strait. Truly this "Garden of the Gulf" reflects the delicate hand of the Creator and proclaims the wonders of his handiwork. The total scene suggests a relaxed way of life free of the hustle and stress of more densely populated centres.

Appearances, however, can be deceiving. Occasional white-caps on the water are ever-present reminders of the violent storms that from time to time sweep across this island province. They are also symbolic of the struggles of varying degrees of intensity that are so much a part of the lives of those who live here. This is no dream world where nothing can go wrong. Life here is real. Both young and old in their daily experiences face responsibilities and disappointments which create stresses and disillusionments. If life here is different from that in other parts of Canada it is different only in the degree to which the pace and pressures of life inflict themselves upon us. As elsewhere there are many people who when faced with crisis situations feel unable to cope. At the same time they do not know where to turn.

Charlottetown is one of a number of Canadian communities where the Fish Movement is helping to meet this need. The daily newspapers, local radio and television stations and automobiles with special bumperstickers combine forces to encourage those seeking help to call Fish. Carefully selected volunteers listen sympathetically to the problems as presented. They refer callers to appropriate persons or agencies in the community or to one of their own committees depending on the nature of the call. Committee members will visit the lonely, provide necessary services during illness or other emergency, and find accommodation for transients, etc.

Fish began in England in 1961 as a church affiliated group. Cards bearing the sign of the Fish were placed in the windows of members' homes. People soon came to recognize these homes as sources of help in time of emergency. The movement grew and spread to North America in 1964.

It was in February, 1972, that Fish became a reality

in Charlottetown. Interested persons who had learned of the Fish Movement and its work in other cities had been planning and preparing for a year. This work involved interpreting to the community the purposes and operations of the movement, compiling a list of community services, enlisting volunteers for both telephone duty and emergency service, and securing the support of professional people whose assistance might be required. During the first year of operation 2,337 calls were received and processed. Problems ranged all the way from threatened suicide to lost animals with the majority centered around loneliness, alcohol, drugs, and marital problems.

The original impetus for the Charlottetown Fish branch came from the neighbouring congregations of St. Peter's Anglican Cathedral and the Presbyterian Kirk of St. James. Much help and encouragement was given by Archdeacon G. S. Tanton of St. Peter's and Rev. Dr. M. A. McCuaig, minister of the Kirk at that time. With the passing of time the branch has come to include members from most of the churches of the greater Charlottetown area. Various congregations make their facilities available as required. The Fish telephone office was in the Kirk hall for the first ten months of operation. Meetings and training sessions are still held there. On February 1st of this year, the first anniversary of Fish in Charlottetown was observed with a special service of thanksgiving and rededication for all Fish volunteers at Zion Presbyterian Church. A fellowship dinner followed.

An integral part of the Fish operation is prayer. Needs presented by some callers are passed on to individuals and to small groups of from six to ten persons for daily prayer. These groups are called Prayer Chains. A spokesman has indicated that this aspect of the work of Fish has proven very valuable. As he put it, when some "impossible situations" were committed to the prayer chains surprising results followed. A prayer for the Sign of the Fish Movement, written by Archdeacon J. R. Davies of Halifax, is used regularly by many Fish members and by some congregations. It reads:

O Lord Jesus Christ, Son of God,

Saviour of mankind,

*as you did call your first disciples to fish
for men, give us grace to launch out
into the deep waters of human need and
to let down the saving nets
of compassion and concern.*

Call Fish

BY JOHN R. CAMERON



*Send us out in your name with helping hand
and healing work, and enable us by the power
of your love to serve our fellowman.*

*Hear us, Jesus, Master, Christ eternal,
whom we worship with the Father and
the Holy Spirit, one God forever. Amen.*

The Fish has been a Christian symbol since the days of the early church. The letters of the Greek word for fish, "ichthus," are the initials of the Greek words for "Jesus Christ God's Son Saviour." The Sign of the Fish Movement is built upon this wonderful affirmation of faith. Its members seek to give practical expression to their Christian compassion in ways that are readily available so that those who require help need not seek it in vain. The appropriateness of the name Fish is seen further as the letters of the English word Fish are taken as standing for "Friends in Service Here," "Fish Is Serving Humanity," and "For Immediate Sympathetic Help."

The Fish Movement provides an opportunity for many people to serve in a great variety of ways. The services provided may vary from place to place depending upon the needs of the local community. The physically handicapped may act as telephone volunteers while youth or adults who do not feel able for that may work on committees that provide emergency transportation or food service. The Charlottetown branch places great emphasis on the choice of its volunteers and is working out a careful selection procedure.

All telephone candidates must make application in writing and be recommended by two other persons. They are interviewed by a screening committee. Then they are given a taping test consisting of four three-minute simulated telephone calls with other volunteers acting as callers. These tapes are evaluated professionally in terms of the candidate's ability to relate with the caller, to share concerns, to give empathy, and to develop a positive relationship in a brief period of time. On the basis of the interview and tapes the selection committee decides whether or not an applicant is to be accepted.

Following acceptance the applicant is expected to attend a series of four training evenings over the period of one month. During this time the volunteer must increase his or her basic knowledge of the resources of the community and referral procedures. He must develop his telephone interviewing technique so as to be able to draw from the caller sufficient information so as to be

able to make the right referral. He must learn to accept his own limitations as a non-professional person in this area and to work within those limits.

Fish does not pretend to provide all the answers. As indicated above, referrals are a key part of the operation. Telephone volunteers learn to be non-judgmental and to accept at face value both the callers and the problems they present. Confidentiality is another essential. The caller's privacy must be respected at all times. To this end no referrals are made or actions initiated without the caller's knowledge and consent. Members of Fish remain anonymous to the community. Names or pictures are never used in either the regular operations or in publicity. Last winter during a television interview volunteers used assumed names and sat with their backs to the camera.

As a volunteer, community-supported agency the expenses of Fish are not great, yet it is always in need of financial support. Facilities and advertising are provided free of charge but telephone bills, etc. must be paid. Contributions come from local groups and individuals with by far the larger portion coming from individuals. Money received is administered by an executive composed of 12 people who give direction to the total program. This executive is presided over by two people, called co-Fish-Heads.

The Charlottetown branch received strong support from Fish members in both Moncton and Halifax during its organizational period. Soon after its Fish line became active the Charlottetown branch in turn began working with interested people in Summerside, 45 miles away. In December, 1972, this branch opened its service to the people of the western end of the island. Consideration is now being given to the possibility of an integrated program which will serve the whole province. There is also a desire among Fish members to become an effective voice in the community in terms of stimulating action to meet pressing social needs.

The ads read "Need Help? Call Fish." From early afternoon until eleven o'clock each night of the week dedicated volunteers maintain their lonely vigil by the telephone always ready and willing, and in most cases able, to help callers in distress whether they be in their teens, middle or senior years.★

THE AUTHOR is the minister of the Kirk of St. James in Charlottetown.

*All the king's horses and all the king's men
Couldn't put Humpty together again.*

■ The words of the nursery rhyme ran through my mind as we looked at the old sweeprake, my brother and I. Surely it would be a riddle beyond our solving to put together its scattered parts.

Dad had discovered the ancient piece of farm equipment at the edge of a neighbour's field and acquired it for a nominal price. Even that, I thought, was too much, for what good could it be? All the wooden parts had rotted away, leaving its rusted ironwork lying deep in rank swamp grass that bordered the meadow. Bob and I had been dispatched with the wagon to carry it home.

"It will make our haying only half the work," Dad had said with contagious enthusiasm. We were all for that. Before this we had followed the common practice of forking the hay by hand onto hay slips to be hauled to the stacks. A sweeprake would gather the hay into ton-sized loads and move it to the stacks, thus eliminating the slow and tiring manual work.

Sharing our doubts and disappointment, Bob and I gathered up all the ironwork and placed it in the wagon box for the trip home. But Dad was not at all concerned when he saw the heap of metal parts we unloaded. While we had been away he had cut and hauled in a number of birch poles. Bob and I set to work peeling them while Dad sorted out the iron bars and connections and placed them in an orderly position on the machine shed floor. He then hewed the larger poles until they were almost as square as those produced in a mill.

Since we had never seen a sweeprake before, Bob and I were still doubtful that anything useful could come from the assembly of the iron parts and squared timbers. Yet it appeared that Dad knew what he was doing. He went cheerfully about his work, pausing occasionally to help us shape the remaining poles in the proper manner.

We had not the slightest idea of how to go about putting the sweeprake back together, but Dad did. Working with him we could see what we were building take shape. Finally it was done and we stood back to admire it. Bob and I were amazed at what had been achieved. We could not have done it ourselves but Dad had been the wise builder who knew what he was doing. "Humpty" had been put together after all, and for many years it would save us days of hard labour.

I have in my office a picture which I treasure, the portrait of a young couple with a baby boy. Whenever I become discouraged with my work as a probation officer I draw out this picture. In looking at it my faith is restored. And I am reminded of our struggle to put the sweeprake together.

Ben had been placed under my supervision by the court soon after he came to my district to stay with a relative. A thick file accompanied the letter sent to me by Ben's previous supervisor. It gave a record of delinquencies and anti-social behavior going back to the time when he was eight years old and had run away from home.

Nowhere in Ben's file was any optimism expressed. He had broken into homes, threatened other children with a knife, smashed windows and slashed tires and repeatedly stolen bicycles. In my court he was placed under additional supervision for the theft of a car.

Before Ben had come to me he had been under the supervision of a number of probation officers and social workers. He had been assessed by psychiatrists and had written aptitude tests. He had been moved from foster home to foster home and had spent some time in a boys' training school. None of the carefully prepared plans had been a success. The previous probation officer had commented—"This boy seems determined to end up in the penitentiary." Words like *unman-*

ageable, criminally orientated, potentially dangerous were liberally scattered through the running record. I found myself with negative feelings about Ben before I had even become acquainted.

All of these other workers had been competent and I could find no fault with the plans they had attempted to carry out with Ben. Yet all of them had failed to modify Ben's anti-social behaviour and I could foresee no real hope of success from my supervision.

Ben presented himself to me with an attitude of cocky indifference. Since I could offer nothing dissimilar from that which had already been tried I concentrated on developing a friendship with this boy who had so little feeling of self-worth.

Surprisingly Ben accepted my overtures of friendship and quickly arrived at a point where he would openly discuss his problems and plans. I would like to report that Ben improved under my supervision but such was not the case. It was almost predictable that I would receive complaints from the police about Ben's weekend behaviour every Monday morning when I arrived at the office. His new foster home placement was in danger of breaking down. The prosecutor suggested that it was time for Ben to be transferred to the criminal courts and sent

"All the king's men..."

BY CARROLL H. LEE

to a young offenders institution. Sensing perhaps that a time of crisis was approaching, Ben ran away. I filed a missing person report but weeks went by and then months with no word from or about Ben.

One day I received a letter with a mid-west city postmark. Since I knew no one in that area I was puzzled until I opened the envelope and found to my surprise that it was from Ben.

"I'm sorry I split and caused more work for you and the foster parents," he wrote. "Things just weren't going right for me and I knew I was going to get into serious trouble if I hung around with the same group any longer. I'm writing to let you know that things are different now. I've found new friends among the Jesus People here and a lot has changed, is still changing. I'll keep in touch." At the bottom of the page was another note: "P.S. I'm going steady with the sweetest girl in town! "

Ben had given no return address on his letter so I put it away in his file, expecting to hear from him again. At the same time I felt the first glimmer of optimism about Ben's case.

It was three months before Ben wrote again. His next letter told of further changes in his life—all for the good. He had married a Christian girl and had taken Christ into his own life.



A steady job gave him enough money so that for the first time he was independent. His letter was full of enthusiasm about the new life he had found. Could I transfer supervision to the town where he lived?

Although Ben was off probation later that year he continued to correspond with me and each letter showed a continued growth in maturity. Then came the letter with a picture of the young couple and their newborn son. Looking at the happy family I reflected on what had happened, what had made the difference. All of us who had worked with Ben had tried to solve his problems by changing his environment and thereby hoping to change his pattern of living. All of us had failed but Christ had won by changing Ben from within. Then the pieces of his life fitted together.

And then there was Archie, whose family had grown up and moved away, some at an early age to escape an alcoholic home. For 30 years Archie's wife had put up with her husband's drinking sprees and abuse both verbal and physical. Finally she gave up and moved away. Up until this time Archie had held a responsible management position and had managed to conceal his drinking problem by confining it to weekends and holiday periods. With his family gone he began to drink more frequently. Absence from work brought the inevitable result. He was fired from his job.

For awhile Archie was able to get enough part time work to keep going but more and more of his money was spent on alcohol. He had to give up his home and move to cheap quarters in an inner city hotel. After one prolonged drinking spell Archie ended up in hospital where he received care and counselling. Back on the street he returned to his habits of excessive drinking. He was arrested time after time, spending the night in the drunk tank of the local jail and going back to the street when he sobered up.

Archie entered a treatment centre for alcoholics where trained counsellors helped him find new perspectives and steady employment. A few weeks after leaving the centre he was back on skid row as drunken as ever. Arrested for vagrancy he was sent to jail in an institution where the program was tailored to alcoholic men. Archie participated in the program, even won commendation for his co-operation, but his thirst was as great as ever. Within 24 hours of his release he was on the street, intoxicated and talking of suicide.

One dark rainy night, having no place to go for refuge, Archie wandered into a downtown mission. He was looking only for warmth and food but he found much more; Christ came into his life. For months Archie stayed at the mission, working in the kitchen to pay his way, hardly daring to believe that what had happened was true. Finally he was convinced that the power of the Spirit was stronger than the power of drink. Confidence returned. He found a steady job and was reconciled with his wife.

Archie still goes back to the mission but to help as much as being helped. When he witnesses to the new life Christ has given him he speaks with the authority of one who knows from what he has been delivered.

Bob and I would never have been able to assemble a useful machine from the scattered pieces of the sweepstake for we didn't know what it could be. That had to come from Dad, who could picture what it had been. In like manner, "all the king's men" couldn't have untangled the wreckage of Ben's and Archie's lives without the assistance of the King of Kings who made man in his own image. He alone, as Creator, knows what man can be and he freely offers the gift of love to change and transform even the most hopeless and make them new creatures in Christ.★



The Choice: DUMB CHRISTIANS OR SMART OPERATORS

"Be ye therefore wise as serpents, and harmless as doves"

(Matt. 10: 16, RSV).

■ A kirk session of our denomination was in discussion when one of the members objected to a proposal: "It's one thing to be Christian; it's another to be stupid." This comes to mind in a month when schools are re-opening and registrants being enrolled for another year of formal education. Earlier, on this page, we considered the desirability of acquiring wisdom, and perhaps we should think of the elder's protest and the misapprehension held by some that we are supposed to live in this world as "stupid Christians." Dr. Hugh Schonfield seems to have said enough in his *Those Incredible Christians* not to need any help from us.

This raises another of those dilemmas in which the practising Christian finds himself continually. Unfortunately the New Testament contains no section in the back providing answers to all questions. And the more we think about this the more it seems we are called, as Christians, to walk with care on one more tight-rope. Here we are in danger of falling into gross stupidity or into the gross arrogance of those too wise to fall for any one's sob story.

The Christian response must be to walk the narrow and precipitous trail between the two. Truth to tell, we are probably too sensitive about the matter of acting dumb. Jesus, we well know, "humbled himself by living a life of utter obedience, even to the extent of dying, and the death he died was the death of a common criminal" (Phil. 2: 8, Phillips). We also know he said that "The servant is not greater than his master" (John 13: 15, KJV), and "If they have persecuted me . . ."

We do not *have* to do this; no one *has* to suffer vicariously for the world. We are not forced to spend ourselves for others or to become a door-mat to any one. The one deciding factor must ultimately be whether or not we *choose* to follow Jesus.

We are living in a day of criticism of the church. Changes have been suggested. It has been said that the church has shared too little in the Old Testament image of the suffering servant, that it has been too proud to live after its Lord's example.

This is strong medicine, that makes us wince to swallow. To lay our beautiful robes, our lovely edifices, our expensive organs by, may be asking too much! We may not have been humbled that far! But there have been those who have suggested that the church is not greater than her Lord, and that the time has come for humility as well as judgment to begin.

But let us take a quick look at the dilemma's other side. As we may be reluctant to be taken advantage of, we may show no good sense at all, and who can deny that there are such Christians abroad? Who is immune to the professional pan-handler with the polished story of tear-jerking need?

One of the interesting words left by our Lord was this, "I send you forth as sheep in the midst of wolves: be ye therefore *wise as serpents*, and harmless as doves." The rabbis said the Jews should be like doves to the house of Israel but as serpents to the Gentile world. Jesus spoke differently than others. He did not advise going out of one's way seeking to become a martyr hero, but sometimes when persecuted in one place one might find things more compatible elsewhere. Dr. George Buttrick said that Paul was using his wits when he pleaded his Roman citizenship to thwart Jewish persecutors, and when Christian friends lowered him over a wall they were fulfilling the spirit of Jesus' words. There may even have been times when the "children of light" have been quicker-witted than the "children of darkness," though always in Christian love.

It was Buttrick too who told the story of the scientist Faraday who as a boy selling newspapers put his head and arms through the iron railing of a gate. Already being something of a philosopher he asked himself: "If my head is on one side of the gate, and my heart and body on the other, on which side am I?" Some versions of the story hold that just then someone suddenly opened the gate nearly tearing Faraday's head off, so that he said later, "The whole of a man should be on one side of a gate."

Suffice it here to note that there are times in this 20th century for all of its emphasis on education, when Christians and churches must play it dumb; it is only Christian. And there are times when we must use our wits to avoid that very possibility, which can also be very Christian.

PRAYER

Eternal and all-wise God, hear us as in need we pray. We confess our wisdom is not great enough for today nor our strength enough properly to live. May your Spirit lead us that we neither be too gullible in face of falsehood nor too proud to bear the world's need. In Jesus' Name. Amen.★

BY D. GLENN CAMPBELL

THE PRESBYTERIAN RECORD

Visitors from Nigeria

The Presbyterian Church in Canada will be host to two outstanding visitors from Nigeria during October and November. Ntieyong Udo Akpan, pro-chancellor and chairman of the governing council of the University of Nigeria at Nsukka, and Mrs. Akpan, who is a kindergarten specialist and a school headmistress, will meet with church and university groups in Quebec and Ontario and the prairie provinces.



Mr. Akpan, a leading elder in the Enugu congregation and an able administrator in the civil service of the former eastern region of Nigeria, was chosen as the official representative of The Presbyterian Church of Nigeria in response to the invitation from the board of world mission to send a church leader to Canada to share his Christian faith and to tell of the work of the church amid the recent events in Nigeria. He will bring Canadians up to date on developments in church and state since the end of the tragic civil war.

N. U. Akpan recently published a book described as "the first authentic inside account of the Nigerian Civil War," entitled *The Struggle For Secession*. His earlier book, *Epitaph to Indirect Rule* is regarded as a handbook for the Nigerian civil service. He has also written two novels, *The Wooden Gong* and *The Reservoir*, dealing with Nigerian life and customs.

Born in 1924, the son of a peasant farmer in a small Ibibio village, Mr. Akpan attended secondary school in Calabar and went on to obtain a degree in economics, history and law from the University of London. For some time he served as deputy minister of education for eastern Nigeria and later became chief secretary of the cabinet and head of the civil service there.

In addition to his duties at the university Mr. Akpan has played an important role in the post-war development of the South-East State (one of the three states into which the former eastern region was divided), working for reconciliation between people and the rehabilitation and reconstruction of society. Both Mr. and Mrs. Akpan are warm, personable people who relate creatively with small groups, particularly of business and professional persons. Mrs. Akpan has a particular interest in children.

The Akpans are also fulfilling an assignment for the Bureau of International Education and will give leadership at its annual meeting in Banff, Alberta, from October 20 to 25.

September, 1973

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Q. May I choose the child I wish to help? A. You may indicate your preference of boy or girl, age, and country. Many sponsors allow us to select a child from our emergency list.

Q. What does it cost to sponsor a child? A. Only \$12 per month. (Your gifts are tax deductible.)

Q. Will I receive a photograph of my child? A. Yes, and with the photograph will come a case history plus a description of the Home or project where your child receives help.

Q. May I write to my child? A. Yes. In fact, your child will write to you a few weeks after you become a sponsor. You receive your child's original letter, plus an English translation, direct from the home or project overseas.

Q. How long has CCF been helping children? A. Since 1938.

Q. What help does the child receive from my support? A. In countries of great poverty, such as India, your gifts provide total support for a child. In other countries your sponsorship gives the children benefits that otherwise they would not receive, such as diet supplements, medical care, adequate clothing, school supplies.

Q. Are all the children in orphanages? A. No, some live with wid-

owed mothers, and through CCF Family Helper Projects they are enabled to stay at home, rather than enter an orphanage.

Q. May I visit my child? A. Yes. Our Homes around the world are delighted to have sponsors visit them. Please inform the superintendent in advance of your scheduled arrival.

Q. What type of projects does CCF support overseas? A. Besides the orphanages and Family Helper Projects CCF has homes for the blind, abandoned babies homes, day care nurseries, health homes, vocational training centers, and many other types of projects.

Q. Who owns and operates CCF? A. Christian Children's Fund is an independent, non-profit organization, regulated by a national Board of Directors. CCF cooperates with both church and government agencies, but is completely independent.

Q. How do you keep track of all the children and sponsors? A. Through our data processing equipment, we maintain complete information on every child receiving assistance and the sponsor who provides the gifts.

Some areas of greatest need are: India, Philippines, Taiwan, Pakistan, Nigeria, Burundi, Mexico, Brazil, Guatemala, South America.

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Claim self-government

June 1, 1973 marked the 25th anniversary of the formation of the Presbyterian Church of the New Hebrides as a self-governing church following a century of mission work.

The General Assembly of this 9,000 communicants' church voiced an urgent request to the United Nations Organization, and to Britain and France which jointly administer the islands, to co-operate with the New Hebrides people in "achieving self-government without delay, without violence, and with due preparation of the people for the duties, functions, rights and responsibilities of independent government."

The least coin

Canadian women are sharing again this year in the Fellowship of the Least Coin, which is essentially a prayer fellowship shared with the women of the East Asian Christian Conference.

The least coin of each country (in Canada the cent) is the tangible token of sharing each month in this world-wide fellowship of prayer. The fellowship may be sponsored by any group, and individuals and families may participate.

Further information may be had from the Women's Inter-Church Council of Canada, 77 Charles St. W., Toronto, Ont., M4Y 1V2.



St. Andrew's, Bermuda

It was back in the year 1843 that a group of Presbyterians in Hamilton, Bermuda, wrote to the Rev. James Morrison, minister of the Church of Scotland in Warwick Parish, across the harbour. Expressing a desire to establish a place of worship in Hamilton, they invited Mr. Morrison "if it would suit your convenience to preach here in the afternoon of every alternative Sabbath."

The invitation was accepted, and three years later St. Andrew's Church was

dedicated. In 1874 the first minister was inducted, and the decision was made to become a congregation of The Presbyterian Church in Canada.

This year St. Andrew's, a self-sustaining congregation with 174 members, celebrated its 130th anniversary. The minister, the Rev. Leslie G. Smith, conducted the service and the moderator of the Presbytery of West Toronto, the Rev. R. B. Herrod, was the preacher. Over 200 people attended worship and afterwards viewed the historical display set up in Astwood Hall, shown at the rear of the church in the sketch.

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Braille Book of Praise

The Canadian National Institute for the Blind is sponsoring a Braille edition of the new Book of Praise.

Miss Gwen Ball of Toronto has completed eight volumes to date in a thermiform manuscript from which copies in Braille can be made.

The coffee boycott

The sponsor of the resolution in the General Assembly asking for a boycott of certain instant coffees, the Rev. Walter F. McLean, has been informed by Standard Brands Food Company that their brand, Chase and Sanborn, has not contained Angolan coffee for more than a year.

Mr. McLean has expressed his regrets for any embarrassment that the misinformation may have caused the makers of Chase and Sanborn's instant coffee.

Tainan College

The Theological College in Tainan, the oldest seminary in East Asia and the oldest school in Taiwan, recently appointed a Presbyterian as principal and an Episcopalian as his deputy.

The new principal of the college is Dr. Ching-fen Hsiao and its vice-president is Dr. Peyton G. Craighill. They were instal-

led during a special session of the General Assembly of the Presbyterian Church in Taiwan, which met in the college.

For the first time in its history the college is under ecumenical leadership. From 1876 until 1959, Tainan Theological College operated exclusively as a Presbyterian institution. In 1959 the Episcopal and Methodist churches on the island entered into "a co-operative relationship" with the college, while, more recently, Lutheran and Mennonite students have also been studying there. Although still predominantly Presbyterian, the seminary, with 189 students and 33 staff, one of the largest in East Asia, looks forward to its second century of service of the church "as a working demonstration of Christian unity."

Spanish Protestants

For the first time in Spanish history a Roman Catholic bishop has addressed the synod of the Spanish Evangelical Church. He was Bishop Briva Miravent, president of the national secretariat for ecumenism, who spoke at the national synod attended by representatives of 58 churches.

Australian Assembly

Australian Presbyterians, meeting in General Assembly, voted by 242 votes to

134 for the proposal to unite with the Methodist and Congregational churches in the country. State assemblies and presbyteries had previously approved the scheme by a required majority vote.

Although the General Assembly reached a necessary majority vote, it was also agreed to take a second vote of communicants in local congregations. Considerable confusion arose a year ago when church members locally were not only asked to vote whether or not they were in favour of union, but also whether they would wish to remain in any continuing Presbyterian Church. While 75.4% voted in favour of union, 49.2% voted "yes" to the second question.

The Presbyterian Church of Australia has announced plans to give about 800 square miles of grazing land to 600 Aborigines now living on it. With the land would go the Ernabella Mission, several houses and about 1,000 cattle.

BUDGET RECEIPTS

Receipts from congregations for the General Assembly's budget totalled \$679,168 on June 30, as compared to \$689,056 at the same date last year.

Expenditures were \$1,411,815 as against \$1,352,163 at June 30, 1972.



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MODERATOR AGNEW H. JOHNSTON with his wife and three sons, Agnew, Niall and Andrew, were guests of honour at a banquet in Thunder Bay, Ont. Presentations were made by the St. Andrew's congregation, to which Dr. Johnston has ministered for 39 years.

Crowds welcome moderator

When the moderator of the 99th General Assembly flew home to Thunder Bay on June 9th after a strenuous week, he was met at the airport by hundreds of people. The welcoming crowd included the mayor, the member of parliament, the member of the provincial legislature, and representatives of various churches.

Congratulations were extended to Rev. Dr. Agnew H. Johnston at a reception held in St. Andrew's Church after the motorcade made its way there from the airport.

On the following Wednesday the congregation gave a banquet in honour of their minister. A presentation was made on behalf of the city, and another from the congregation. Dr. Johnston said that he was deeply touched by his congregation's expression of love, shown both at the banquet and at the welcome home ceremonies on the previous Saturday.

What's an ARC?

A new publication has been launched by a group of Montreal Presbyterians. Entitled *ARC*, it aims at providing a forum for ministers and laymen of our church to air and exchange opinions concerning the state of the church and of the world, with special focus on the nature of ministry.

A general mailing to all clergymen introduced the first issue, which was also available at General Assembly. Edited by Robert Culley, J. C. McLelland, Peter Richardson and Art van Seters, it contained articles on ministry, understanding scripture, and a survey of contemporary theology. Features included notes on Assembly restructuring, a "workshop" of

sermon materials, "media rare" reviewing films, a poem—and a strange letter from a supposed patron, Jean-Phillipe McLennan III. The editorial explained the meaning of "arc" as a covenant partnership, a parabola linking two separate things, and the spark of the electric charge. "Covenant, parable, spark—these and more are suggested by the root idea of dynamic interaction."

Anyone desiring a sample issue should write to Colomaban Enterprises, Box 311, Pointe Claire, Quebec. Subscription price is \$2 per year (four issues), or \$1 for students.

Personals

The moderator of the 99th General Assembly, Rev. Dr. Agnew H. Johnston, will visit the Presbytery of Newfoundland on September 30. The following Sunday he will be in the Presbytery of Saint John, N. B., and will remain for the meeting of the Synod of the Atlantic Provinces, which will open in the Church of St. John and St. Stephen on October 9.

Two representatives of the Province of Ontario, Miss Helen Allen and Mrs. Victoria Leach, travelled to Saigon in July. They spent two weeks investigating the possibility of Ontario families adopting Vietnamese children. Miss Allen is the convener of the General Assembly's committee on The Presbyterian Record.

Miss Charlotte Brown has been installed as director of Christian education, Chippawa Church, Niagara Falls, Ont.

New pulpit robes were presented to the Rev. John J. Hibbs by the congregations at Iroquois and South Mountain,

Ont., marking his ten years in the ministry. Mr. Hibbs received the Master of Theology degree from McGill University this year.

The Rev. Donald S. Moore received the degree of Master of Theology at the convocation of Pine Hill Divinity Hall, Halifax, N. S. At Knox Church, Alliston, Ont., where he has been minister for three years, he was presented with a portable Communion set by Gordon McCracken on behalf of the congregation.

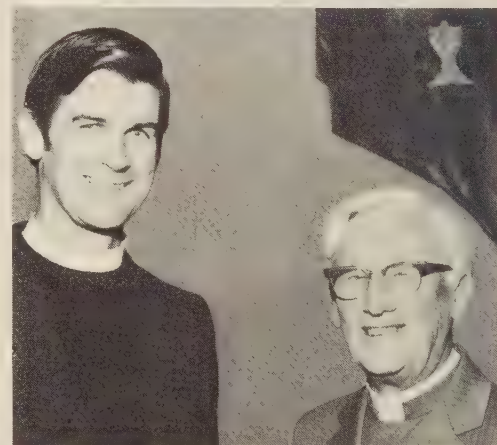
The Canadian Bible Society announces the appointment of the Rev. Mark Genge, an Anglican, as district secretary in Newfoundland. Gunter Flemke, a graduate of the North America Baptist College in Edmonton, Alberta, has been appointed Bible Society secretary for the North West District. He and his wife will travel over the widespread district in a mobile home.

The Rev. Andrew S. K. Lee has been appointed minister of the Korean Presbyterian Church in London, Ont.

The minister of First Church, Seaford, Ont., the Rev. Thomas Mulholland, has been granted permission to retire, effective October 1.



The Rev. George Johnston, right, received a gift certificate for pulpit robes from board chairman Gordon Campbell at St. Paul's Church, Ingersoll, Ont. Mr. Johnston was celebrating the completion of 25 years in the Presbyterian ministry.



The Rev. William B. Mitchell, right, has been made minister emeritus of Grace Church, Etobicoke, Ont. He is shown with the present minister, the Rev. R. Campbell Taylor.

Capt. the Rev. Stanley D. Self has been transferred to the Canadian Forces Base at North Bay, Ont., from Dartmouth, N. S.

Presentations were made to *W. Ross Munro* and his wife by the congregation of Hillview Church, Islington, Ont., when he retired as organist. For 35 years Mr. Munro has served as organist in Presbyterian churches.

The *Rev. W. C. MacLellan* of University Church in West Toronto Presbytery has been called to Westminster Church, Ottawa, Ont.

Two elders who have served Guthrie Church, Alvinston, Ont., for over 47 years were honoured by the congregation. *Robert McEachern* and *Daniel McKinlay* were presented with watches.

The *Rev. Sydney Chang*, a graduate of Taiwan Theological College and Boston Divinity School, has been appointed to Eckville and Hespero, Alberta. On July

14 he was married to *Miss Lee-Cheng Chang* in St. Paul's Church, Eckville.

The *Rev. Stanley E. Smith* of Guthrie Church, Alvinston, Ont., is retiring from the active ministry on October 31. Following a trip to New Zealand, Mr. and Mrs. Smith will live in Whitby, Ont.

Presentations were made to *P. N. Howard* and his wife by the congregation of Renfrew Presbyterian Church, Renfrew, Ont., at a banquet marking Mr. Howard's 40th year as an elder. He is clerk of session and has been representative elder at presbytery.

The *Rev. Donald G. Archibald* retired from the pastoral ministry on July 31. For some years he has been minister of Knox Church, Tara, and St. Andrew's Church, Allenford, Ont.

The *Rev. M. Roy Gellatly*, assistant to the minister at Glenview Church, Toronto, has been appointed to the new extension charge of Erin Mills South, Mississauga, Ont.



The D. D. diploma and hood of The Presbyterian College, Montreal, were presented to *Rev. Dr. C. M. Kao*, general secretary of the General Assembly, The Presbyterian Church in Taiwan, at a service in Taipei. Parts of a tape of the convocation were played.

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CENTENNIAL NOTES



News pertaining to the centennial of The Presbyterian Church in Canada will appear under this heading, illustrated by the centennial logo.

Celebrate with music

Attention...all MUSICIANS, COMPOSERS, PERFORMERS...!!! Here is your chance to employ your talents and participate in the centennial celebrations of The Presbyterian Church in Canada.

Our national centennial committee is sponsoring a music competition, open to all residents of Canada, to encourage a lively and responsive participation, at all levels, in our year of national celebration. Cash prizes will be awarded.

Since music is such an integral part of our daily life, it is fitting that it should also be an integral part of our celebration. It is hoped that through music we will celebrate 100 years of service and family as The Presbyterian Church in Canada. We will praise God and express our dependence on and gratitude to him for his leading in this church. And we will tell others of what Christ has done for us. We, who know Christ, must... "sing and dance, paint and write, wave banners and

cry from the housetops..." to make the love of God known to the world.

There will be two parts to the competition: (1) A hymn in traditional form. (A tune may be suggested by the author, but judging will be on the basis of the words.) This hymn will be nationally distributed as our "Centennial Hymn" and will be for use in worship services, church meetings and other formal gatherings. (2) A free musical composition, a song or ballad, perhaps wider in scope, generally lighter in theme, and appealing to non-church as well as church-oriented people. This could be for choral or solo performance, a cappella or instrumentally accompanied. The winning composition would be widely circulated, perhaps for use in the public media.

Judging will be on the basis of originality, imagination, creativity, musicality, theology, and reflection of goals.

Posters and application forms listing all competition rules will be available in every congregation very shortly. See your minister or centennial celebration chairman for information...and **START COMPOSING NOW!**



A HISTORY CORNER was dedicated at Knox Church, Alliston, Ont. As part of the celebration of the centennial of The Presbyterian Church in Canada in 1975, the congregation plans to have a visible and written corner of history completed by that time. Shown is the minister, Rev. Don Moore.

Books

YEARBOOK OF AMERICAN AND CANADIAN CHURCHES, edited by Constant H. Jacquet, Jr.

For the first time this yearbook includes "Canadian" in its title. It contains an expanded section on churches and church statistics in this country, as well as a directory of regional and local ecumenical agencies in Canada.

One of the features of the yearbook is a comprehensive calendar for church use listing dates of religious observances in Protestant, Orthodox, Roman Catholic, and Jewish religious bodies for a four-year period, 1973-6.

Unfortunately the publication date is

in March with the deadline earlier, so that information as to moderators, executive, officers, members, etc. is one year old before the book is received. Nevertheless the yearbook is a unique source of valuable information. (Welch, \$9.95)

UNGUARDED THOUGHTS, by Andrey Sinyavsky

After seven years imprisonment for his previous writings, Russian Andrey Sinyavsky's latest work is appropriately titled. Meditative in nature, this thought-provoking collection of jottings express directly ideas he previously endeavoured to reveal only in his fiction. In simplicity, they point us inward and toward God in a fresh, forthright manner. One is even more impressed when it is remembered that the author is a product of the Soviet Union. (Collins, \$3.95) *Beverley A. Beaton*

See/hear

Contact

Contact is a slim volume of poetry by Cecily Taylor. It is delightful. The poems deal mainly with the problems and joys of communication. Reference is made to Christmas, Ecclesiastes, Jonah and other biblical matters or books. The words are evocative, for to quote the poem "Words, Words,"

... Words can rain in drought
and make a desert bloom.

Contact is published by Galliard Ltd.

Jazz

I have been a Cannonball Adderly fan for some time. "Mercy, Mercy Me" for example was a good song, but now I am especially grateful for his two-record album *Soul of the Bible*. My favourite number is called "Fun in the Church", it ends with Jesse Jackson's question: "If a man cannot dance in church and be happy, where can he dance?" Also of interest is "Psalm 24," "Psalm 54" "Gone" (a hymn of resurrection), and "Yield" (John 3:16). Other religions are also represented with quotes set to music. *Soul* is worth discussing, but more important it's good listening. (Capitol Records).

Celebrating

Let Us Pray 4: Resources for Celebrating is a loose leaf book with an audio cassette and forty slides. Inside the book are songs, games, recipes, services, prayers, scripture passages and an essay. There is a lot of material and it is focused on the needs of the parish. It is slightly Catholic in its orientation but generously catholic in its vision. The book is edited by Robert Heyer *et al.*, and published by Paulist Press. For further information write to Broughton & Simpson, 51A Front St., Toronto, Ont.

"The Human Journey"

The fine C.T.V. television series *The Human Journey* is still available, but in different forms. Booklets entitled *The Family, Where We live, How We Adapt, The Learning Process and The Job*, and 16 mm films on the same titles are available from London Life Insurance Company, Box 5560, London, Ont. This is a series that is worth discussion.

Science Fiction

A few church school classes have taken a serious look at science fiction as an interesting way of dealing with man's search for, and escape from meaning. Dani Davidson suggests as a basic text Lois and Stephen Rose's *The Shattered Ring: Science Fiction and the Quest for Meaning* (John Knox Press, paperback). For the novice, Dani suggests reading the

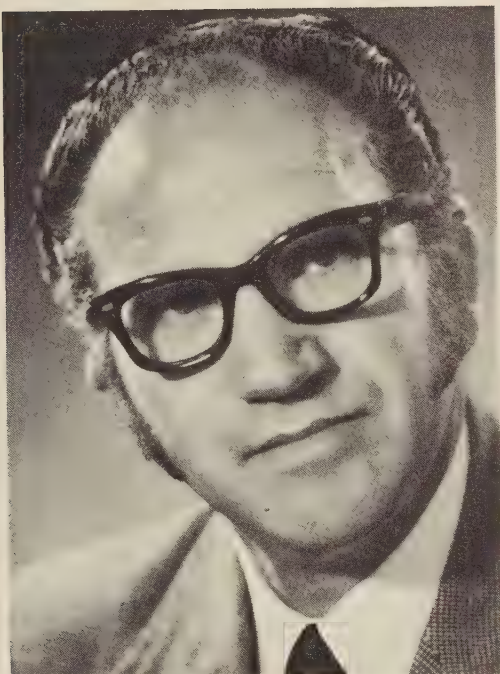
books on p. 16 of *Shattered Ring* along with John Brunner's *Stand on Zanzibar* and *The Jagged Orbit* (on communication), also Frank Herbert's *Dune* which mixes the messiah and ecology themes.

The Play's the Thing

Norman and Sandra Dietz are a talented husband and wife acting team. A record of their performances (pun intended) entitled *Tandem Vol 1* is available from them. The three sketches, "The Apple Bit" "Old Ymir" and "Le Drugstore" are all interesting and well-voiced. The value of the record is not primarily in simply listening to it but in using it as an example of how drama can be an effective communication tool in the church. Available for \$5.25 from Norman and Sandra, Box 218, Orient N.Y. 11957, U.S.A.

L. E. Siverns

Men



New assistant director

The national committee of Presbyterian Men is happy to announce the appointment of Gordon John Albert Young as assistant director of men's work, succeeding George Fernie who served in that capacity with distinction from October, 1964, until his retirement in June of this year.

Gordon Young was born in Hamilton, Ont., and is an elder in Cheyne Presbyterian Church, Stoney Creek, Ont. He has been closely associated with the men's movement in our church for the past seven years. He has served as secretary and vice-chairman of the Hamilton Presbytery men's work committee and has been chairman of their conference planning committee in recent times.

Gordon is well qualified to serve the

September, 1973

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church in this capacity. He has a deep personal faith in Jesus Christ and is convinced that men need to be spiritually equipped to meet the problems of their everyday life and work. This, coupled with a background of congregational and business experience, is a combination which will give strength to his leadership.

Over the years, Gordon has been keenly interested and active in youth leadership and is the director of music in his congregation.

He leaves a responsible business position to accept the challenge of this work. As sales manager, U.S. division of Nicholson and Gates Ltd., wholesale lumber company in Burlington, Ont., he has current knowledge and understanding of the needs of men in today's business world.

Gordon's wife, Shirley May Joyce, is an active member of Cheyne congregation and is currently engaged in the Coral Ridge training program being conducted by the minister, the Rev. John Allison. There are three little Youngs; Mark Gordon, 15; Kathy Elizabeth, 13; and Jeffrey Herbert, 8. The entire family is enthusiastic about this new phase of their Christian life and service.

It is interesting to note that Gordon started his career as a carpenter.

The Hamilton PM annual ladies' night was held in June at the Kirkwall Church where 131 sat down to a turkey supper, with president Doug Murphy presiding.

Stan Woods proposed the toast to the ladies and Jean Laing responded. Gord Young led off the entertainment part of the program with a rousing hymn sing. Ken Tinnish, an outstanding trumpeter, played five numbers. The devotions were a dramatic presentation of the encounter with Christ on the road to Emmaus, with George Stutt, Gord Young, Stan Woods, Jim and John Laing participating. Two members from a party of 25 high school youths who toured Mainland China last summer spoke of their trip, and showed slides of interesting sights. They did a tremendous job of communicating their enjoyment, enthusiasm and knowledge.



A TESTIMONIAL DINNER for George Fernie upon his retirement as assistant director of men's work was given in June by the sub-executive of the national committee of PM. Shown, from the left, are Frank Whilsmith, Mr. Fernie, Jim Laing and Bill Cross.

YOU WERE ASKING?

Q What authority has the session over the board of managers?

A This question has come to me several times lately in varying phrasing. It may reflect resentment of a growing practice of trying to make the session the executive of the congregation. There is always among us the type of mind that delights in getting into some position to tell the other fellow what to do, in the name of efficiency. The Presbyterian system in no way envisages the session as an executive group for the congregation. The session has its own work, as outlined in our Book of Forms. Organizations in a congregation are largely self-governing, reporting yearly. It is the principle of giving mature people as much responsibility as possible, making decisions and carrying them out with little need of another body ready to exercise a veto.

Organizations come into being with the approval of the session. They are "under the supervision of the session," and the session has the constitutional right "to interpose whenever, in its opinion, the welfare of the congregation calls on it to do so," and it can "require any board, committee or society to report its proceedings." All of these provisions are far from the sort of interference complained of as session acts in correspondence that reaches me. Meddling is not supervising. The board of managers is a committee of the congregation, and it reports to the congregation. On the other hand, the board has no authority over the session. Much friction would be avoided if the congregation elected two or three elders as liaison between board and session. Most of the work of the session described as "supervision" is the co-ordination of activities and, especially at congregational meetings, getting policies of outreach and growth under way and assigned. The eldership is defined in Section 106 of the Book of Forms as "a spiritual function as is the ministry," and this definition should colour its duty (Section 128) of watching over all the interests of the congregation.

SEND QUESTIONS TO: Rev. Dr. L. H. Fowler, 376 Lakeshore Road, Port Hope, Ont. Include name and address, for information only.



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AT THE SOD TURNING for the new Parkwood Church, Ottawa, are, left, Robert Davis of Schoeler and Heaton, architects, Joe Widdis, building committee chairman, Rev. Leslie R. Files, and Ed Espig of Espig Construction. The clerk of session, Wallace Storie (not shown), also participated.



IN MEMORY OF Robert Leask, board of managers; William McQueen, session clerk, and Alexander Urquhart, organist and choir leader, chimes were dedicated in Erskine Church, Hamilton, Ont. Shown holding a commemorative plaque are, left, Mrs. Urquhart, Mrs. McQueen and Mrs. Leask, with Rev. Robert Armstrong of Wingham, a former minister, and Rev. G. Harvie Barker.



THE MEDICAL MISSION SISTERS, Roman Catholic nuns from Philadelphia, known for their recordings of contemporary religious music, gave a concert before 700 people, sponsored by Coldstream Church, Toronto. Proceeds went to the Inter-Church Aid, Refugee and World Service fund. A reception for the sisters was held afterwards at the home of Senator and Mrs. R. J. Stanbury.

Church Cameos



A STAINED GLASS WINDOW was dedicated at St. Andrew's Church, Huntsville, Ont., in memory of Mr. and Mrs. John Findlay Whyte. Three ministers took part, from left, Rev. John Robson of Queen Street East Church, Toronto; Rev. Gerard Bylaard, of St. Andrew's, and Rev. J. Garth Poff of Cambrian College, North Bay.



AT THE UNVEILING of a sign marking the site of the new St. Mark's Church, Malton, Ont., are, John McIntosh, session clerk; Malton councillor Frank McKechnie, Rev. Frank Slavik, Miss Giollo Kelly and Rev. George Malcolm of the board of world mission, and Rev. J. C. Elder, synod director of church extension.



A COLOUR PHOTO of St. Stephen's Church, Regina, Sask., was presented by that congregation to Mr. and Mrs. R. H. D. Phillips, who are moving to Saskatoon. He is an elder and was chairman of the board when the church was built. With the couple are sons Sandy and Peter.



KNOX CHURCH, Iroquois, Ont., honoured three members of the congregation, presenting plaques and pictorial gifts. From left are: Knox Thompson, retiring as treasurer, James Fenton, elder receptionist at the door for 48 years, and Stewart Thompson, session clerk for 28 years, congregational secretary 48 years and treasurer for 38 years. With them is Rev. John Hibbs.



A SPECIALLY COMMISSIONED CARVING from Kenya was presented in June to Montreal West Church by, from left, R. T. Nettleship, Dr. Alan Ross and Dr. Howard Mitchell. With them is Rev. Dr. John A. Simms. The carving was done while Drs. Ross and Mitchell were in Nairobi to teach and supervise medical education in the university. The gift was presented in memory of Kathleen Harriett Nettleship, on the tenth anniversary of the independence of Kenya.

■ *St. Paul's Church, Leaskdale, Ont.*, have dedicated an addition to their building, built mostly by volunteer labour. It includes church school classrooms, kitchen and washrooms, a cloakroom and entrance hall.

■ A loud speaker system has been given to *Morewood Church, Ont.*, by Miss Carrie Hunter, and was installed by Colin MacGregor.

■ *St. Andrew's Church, Fenelon Falls, Ont.*, has a unique distinction concerning the two immediate successive moderators of General Assembly. Dr. Max V. Putnam, during 1948-52, and Dr. A. H. Johnston, during 1932-4 were resident students and began their ordained ministry there.

hymn of the month

from the new Book of Praise

No. 309—In our day of thanksgiving

Lyric by William H. Draper, 1855-1933

Tune—Nongenary, by Thomas H. Weaving, 1881-1966

■ Here is the ideal hymn for the anniversary of a church building of some modest antiquity. It speaks in thankfulness of past generations of "pilgrims" who have worshipped amid "these stones," and how their faithfulness has been rewarded with the lifting of "the clouds of earth's sorrows." The metre of the poem is fast-moving and care should be taken that the piece does not lose its dignity.

The tune Nongenary—pronounced Noan-jen-arry—is Irish. The composer, Professor T. H. Weaving, was organist at Christ Church Cathedral (Anglican), Dublin for over 30 years. He was a distinguished teacher, and conducted regular series of Gilbert and Sullivan operas—so he was no organ-bench-bound musician! A renowned improviser, his preludes were often laced with hints of hymn tunes to be used in the coming service worked in with themes from the anthem and—who could but admire?—perhaps with a melody from a Mozart or Haydn symphony. And it was all composed as it was played! Artistry like this is an act of worship in itself.

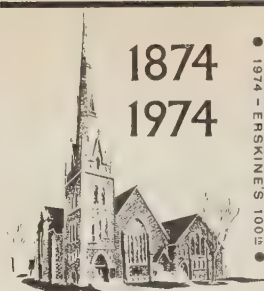
After his retirement from the cathedral, Professor Weaving spent his years from four score and 15 to five score and five as organist of Adelaide Road Presbyterian Church, Dublin.

Note particularly the climax of words and tune in the very last line of the hymn—a fine chance to show off your tenors here, but keep reins on them all the same! ★

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Youth



THREE GRADUATES of the church school in Knox, Victoria, B.C., are shown receiving Bibles from Rev. Alan M. Beaton. From left are Carol Allen, Peter Frebold and Corinne Wester. Having completed 10 years in the church school they will enter a training period as teacher-helpers with the goal of becoming teachers.

Thanksgiving and YOUTH

In order to help you plan your week-end of thanks, praise, fun, study, fellowship, song, laughter, discussions, and, of course, food, here is a list of the youth events planned at press time (early July). Since conferences and conventions can only hold so many enthusiastic youth, be sure to register early.

Most events will run from Friday evening, October 5, to Monday, October 8, around lunchtime. Take casual clothing, one good outfit for church or banquet, any musical instrument, your Bible, pen and paper, a smile, and as many friends as you can get in the car.

Here is the information available at this time. If you need more, contact the person below.

Diane Reader

Synod of B.C.: Place: St. Andrew's and St. Stephen's, North Vancouver, B.C. Contact: Miss Janie Goodwin, 724 Gilhurst Cres. Richmond, B.C.; phone 604-277-3512.

Synod of Alberta: No event planned; they usually have a spring rally instead. For information on happenings in Alta. contact: Miss Karen Clelland, 1716 Lake-

mount Blvd., Lethbridge, Alta., T1K 3K7; phone 403-328-4166.

Synod of Saskatchewan: Conference, First Church, Regina, for information contact: Miss Judy Ratcliffe, Box 16, Sylvania, Sask.; or Miss Judy Leite, 2112-101 St. North Battleford, Sask.; phone 306-445-4377.

Synod of Manitoba and Northwestern Ontario: Plans also unknown, so contact: Jim Marnoch, Jr., 562 Aikins St., Winnipeg, Man., R2W 4J3; phone 204-586-7364.

Synod of Hamilton and London: Theme: "Pass It On"—I Corinthians 12:27. Place: St. Andrew's Church, Stratford, Ont. Speaker: The Rev. Bob Fourney of Forest, Ont. Ages: "All people 14 to 28 interested in getting involved in a re-

warding weekend." Cost: \$12 payable in advance by money order or cheque. Registrar: Miss Chris MacAuley, 41 Bellingham Dr., Hamilton, Ont., L8V 3R3; phone 416-385-2033.

Synod of Toronto and Kingston: Theme: "The Changeless Christ." Place: Host: Thornhill Presbyterian Church, Thornhill, Ont. Helping: Holy Trinity Anglican Church and Thornhill United Church. Speaker: Rev. Dr. Max V. Putnam, past moderator of The Presbyterian Church in Canada. Cost: \$15—a deposit of \$7.00 must be included with the registration. Registration deadline: September 25th. Registrar: Miss Linda Sipila, 312 St. Clair Ave. W., Apt. 2, Toronto, Ont., M5P 1M9. Contact: Convention '73, 312 St. Clair Ave. W., Apt. 2, Toronto, Ont., M5P 1M9; phone 416-921-0363.

Synod of Quebec and Eastern Ontario: Place: Knox Crescent and Kensington Church, Montreal, Que. Speaker: The Rev. Bill Campbell. Registrar: Miss Lezlie Wood, 612 Courtenay Ave., Ottawa, Ont., K2A 3B5; phone 613-722-2421.

Synod of the Atlantic Provinces: No plans announced yet, contact: John Fraser, 35 Prospect St., New Glasgow, N.S.; phone 902-755-1835.



A HIGHLIGHT of the Explorer mother and daughter banquet at St. Andrew's Church, Lindsay, Ont., was the presentation of a child's hospital chair for the new hospital wing, obtained through saving \$54,000 worth of grocery sales slips. The officers are shown making the presentation to the hospital administrator.

Deaths

BURGESS, THE REV. JAMES LUXON—Retired since January, 1972, the Rev. J. L. Burgess, 68, died at Kincardine, Ont., on June 8.

Born in rural Ontario near Orono, he was a graduate of the University of Toronto, where he received a B. A. and an M. A. In 1930 he obtained the diploma of Knox College, and was ordained to the ministry in South Kinloss Church. All his charges except one were in Ontario: South Kinloss and Kinlough; Duff's, Puslinch and Crieff; Orangeville, Elmvale, Hagersville, Alliston, Hanover, Hull and Aylmer, Quebec; and Puce.

In 1952 he was moderator of the Synod of Toronto and Kingston, and for a time was clerk of the Presbytery of Barrie.

Surviving are his wife, the former Mary Mitchell of Wingham; two sons, Dr. William of Ottawa and Andrew of Kincardine; and one daughter, Mrs. Alan (Marion Joan) McLean of Ripley, Ont.

ALLUM, MRS. WALTER, wife of the minister of Knox Church, Dundas, Ont., active in the W.M.S. and ladies' aid, after a lengthy illness, June 5.

CALLUM, DONALD ROSS, 62, elder, St. Andrew's Church, Kingston, Ont., June 10.

CHAMBERS, GEORGE, 93, elder and former choir member, Westminster Church, Toronto, July 4.

DETWEILER, CLARENCE GEORGE, elder, Morningside-High Park Church, Toronto, July 1.

EAMAN, IVAN S., 77, elder, St. Matthew's Church, Woodlands, and St. Matthew's Church, Ingleside, Ont., session clerk, June 22.

GILBERT, MRS. JESSIE, 87, charter member, St. Giles Church, Calgary, Alta., active in W.M.S., July 2.

GRAHAM, WILLIAM MAURICE, 58, elder, Sunday school superintendent, Knox Church, Carberry, Man., May 31.



OVER 200 attended the annual Sunday school rally of Brockville Presbytery in Prescott, Ont. The attendance banner was won by St. Paul's Kemptville, for the 16th consecutive year. Banners for best attendance went to Kemptville and Spencerville. The speakers were Rev. Roy McGregor, hospital chaplain, Montreal, and Dr. Arthur Van Seters of Lachine, Que., synod moderator.

HEWSON, MRS. ANNIE, 86, St. Andrew's Church, Red Deer, Alta., June 11.

HOOPER, ISAAC, 82, elder of Amos Church, Dromore, Ont., latterly of Durham Church, June 9.

KILLICK, JOHN H., 95, Memorial Church, Rocky Mountain House, Alta., May 29.

MacMILLAN, HUGH GRAHAM ROSS, representative elder, St. Timothy's Church, Ottawa, June 22.

MacPHERSON, JOHN ANGUS, 81, elder, Bethel Church, Sydney, N.S., June 21.

McCORMACK, GEORGE, session clerk, St. Andrew's Church, Thunder Bay, Ont., June 20.

McNAB, RUPERT V., 86, elder, West Adelaide Church, Ont., June 30.

MILLAR, MRS. GEORGE H., widow of a Presbyterian minister, formerly of St. Paul's Church, Wiarton, Ont., June 7.

MORRISON, J. GEORGE, 81, former session clerk, trustee, Knox Church, Kincardine, Ont., May 26.

PETRIE, ALEX., former session clerk, Knox Church, Oakville, Ont., June 26.

REAY, MRS. NETTIE, 83, St. Andrew's Church, Valley Centre, Alta., mother of Miss Lillian Reay, deaconess, June 15.

ROSS, GEORGE HERBERT, 73, elder, St. Luke's Church, Salt Springs, Pictou County, N.S., June 1.

WALKER, DR. ROBERT PERRY, 75, elder, St. Andrew's Church, Prescott, Ont., July 9.

DEATHS IN THE MINISTRY

BLACK, Rev. William, Port Perry, Ont., July 16.

CLIFTON, Rev. E. S., 92, Beachville, Ont. June 25.

HARTLEY, REV. BASIL S.S., 65, former Presbyterian minister, at Regina, Sask., June 3.

Anniversaries

145th - First, North Pelham, Ont., July 15, (Rev. A. K. Campbell, interim moderator).

102nd - St. Andrew's, Beechwood, Ont., July 1, (Rev. James Perrie).

100th - Knox, Glenarm, Ont., July 1, (Rev. William Fairley).

100th - Lakeview, Thunder Bay, Ont., July 1, (Rev. J. Clarke Hood).

Calendar

ORDINATIONS

Fuleki, Alex B., Welland, Hungarian, Ont., June 24.

Munshaw, William G., Toronto, Melrose Park, Ont., July 11.

Neil, J.S., West Toronto, June 24.

Rowland, Kenneth J., Toronto, Glebe, Ont., June 28.

Statham, James, Burnaby, Gordon, B.C., May 23.

INDUCTIONS

Chen, Rev. Wm. W.H., West Flamboro, Ont., May 31.

Fuleki, Rev. Alex. B., Welland, Hungarian, Ont., June 24.

Landell, Rev. Mary Leslie, Biggar, St. Andrew's, Sask., June 18.

McGowan, Rev. James A., Sandhill and Pittsburgh, Ont., June 29.

Morrison, Rev. Ian, Vancouver, Central, B.C., Aug. 2.

Neil, Rev. J.S., Leaskdale, St. Paul's, Ont., June 24.

Rowland, Rev. Kenneth J., Toronto, Glebe, Ont., June 28.

Ruddell, Rev. Peter D., Brandon, First, Man., June 13.

Sinclair, Rev. R.A., North Pelham, Rockway, Ont., Aug. 2.

van der Wal, Rev. Jacob, Montreal, St. Matthew's, Que., June 1.

DESIGNATION

Brown, Miss Charlotte, Fingal, Knox, Ont., May 27.

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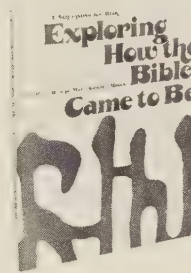
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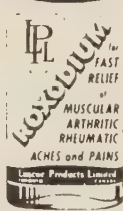
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Prince George, B.C., Dr. F.J. Speckeen, SS 2, Davis Road, Prince George.
Vancouver, Kerrisdale, B.C., Rev. D.N. Smith, 4047 W. 15th Ave., Vancouver 8, (As of September).

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Inquire: Board of World Mission, Miss M. Whale, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

Readings

October 1 — Galatians 4: 1-8
October 2 — Luke 6: 27-31
October 3 — Luke 6: 32-36
October 4 — I Cor. 12: 28-13:13
October 5 — I Cor. 1: 26-2:5
October 6 — Matthew 26: 20-30
October 7 — I Cor. 10: 12-17
October 8 — Mark 14: 17-26
October 9 — Luke 22: 14-23
October 10 — John 6: 48-59
October 11 — I Cor. 11: 17-26
October 12 — Luke 22: 14-27
October 13 — Matthew 22: 1-10
October 14 — Colossians 2: 6-15
October 15 — I Cor. 11: 23-26
October 16 — I Kings 5: 1-6
October 17 — I Kings 6: 9-13, 37 — 7:1
October 18 — I Kings 11: 1-9
October 19 — I Kings 18: 17-21
October 20 — I Kings 21: 1-14
October 21 — I Kings 21: 15-23
October 22 — 2 Kings 5: 1-14
October 23 — 2 Kings 5: 15-27
October 24 — 2 Kings 23: 1-3, 21-25
October 25 — I Peter 2: 1-10
October 26 — I Timothy 2: 1-7
October 27 — Matthew 11: 1-15
October 28 — I Peter 2: 9-17
October 29 — I Cor. 4: 1-6
October 30 — Romans 12: 1-8
October 31 — 2 Cor. 5: 14-21

Lulu's precious book



■ Mr. and Mrs. Morrision were going next door to see the new baby. He was a healthy boy with big blue eyes and chubby pink face. When Mr. Morrision opened the door, it was raining, so he called back to the children, "Go downstairs and amuse yourselves in the recreation room. Its too wet to go out." Ten year old Lulu, the lively colored girl across the street, bumped into them on the steps.

"Can I go downstairs and play too?" she asked. Before they could answer, she bounced down the stairs to join Steve, Paul and Heather in time to make a fourth at ping pong.

The game became very exciting with the ball dancing back and forth faster and faster. Presently Paul reached for it over his head. He hit the ball with an upswing stroke, but it didn't come back! It completely disappeared from sight. All eyes were on the ceiling wondering where it went. Until Heather spied the little white ball sitting comfortably on one of the pleats of Mother's new drapes. It looked as snug as a bird in a nest. "There it is," she cried. "But we can't reach it with our bats." Steve began to wiggle the drapes, but the little ball only settled itself deeper in the drapes. Then Paul brought a chair to stand on, but this was not high enough to reach it. Heather was the youngest. She tried to be helpful by lifting a big thick book off the shelf and placing it on the chair.

When Lulu saw it, she became very excited. She threw herself across it: "No, No, Paul, you musn't step on it! I don't know why . . . but I can't let you!" she screamed in real

distress.

Paul backed away from the chair, grumbling, "You needn't take on like that. I know it's a Bible and I wasn't going to stand on it anyway."

Footsteps sounded behind them, as Dad picked up Heather's bat. He was much taller than they were, so he reached up and flipped the ball off the curtain.

"I think I understand why Lulu was upset," he said. "You can remember when there was no Bible in your home, can't you Lulu?" The girl nodded.

"And you first learned to read about God's love in that book?"

"Yes," she said, "and about Jesus, how he wouldn't let them chase the children away because he liked to talk to them. Then Mama and Dad came to the Mission House and our home was such a happy place to live in because they found out God loved them too and they found joy in Jesus." She looked over at Paul's puzzled face and said: "I couldn't let you step on God's love . . . but I'm sorry the game had to end this way."

"Aw come on," Paul said, cheerfully, "We know you're not a square. We didn't understand how you felt, that's all."

"We've always had a Bible around . . . perhaps that's why we don't value it like you do," piped up Steve.

"Now I know it's not any old book, and I'm beginning to feel the same way as you, Lulu," joined in Heather. "It's something very PRECIOUS."★

Key 73

PHASE FIVE:

“Calling our Continent to Proclamation”

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PROCLAMATION:

“We are here to give you the good news that God...raised Jesus from the dead”

INTERPRETATION:

“You must understand that it is through him that forgiveness of sins is now being proclaimed to you”

INVITATION:

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"Jesus answering said: Were there not ten cleansed? but where are the nine?" (Luke 17:17, KJV)

■ A hundred years ago, before slavery was ended, Abraham Lincoln bought a slave girl with the sole purpose of giving her her freedom. She did not realize the reason, and thought it was simply another transaction in which she was involved as a piece of property. When the price had been paid and the papers handed over, she still did not understand. "You are free," the Great Emancipator told her. "Free?" she said. "Can I go wherever I want to go now?" "Indeed you can," said Lincoln. "Then," she said, "if I am free to go anywhere I will stay with you and serve you until I die." Love and gratitude bound her in a new and willing service.

In light of this and other things we have come to learn of that great American esteemed around the world, it was not strange that Elton Trueblood should have written a book, issued this year, on the theology of Abraham Lincoln. In the book, the author tells of Lincoln's growth in things religious, even while he was President of the United States. Credit for the modern conception of Thanksgiving Day usually is given to a woman by the name of Sara Josepha Hale, who wrote to Lincoln in 1863, offering the suggestion that such a day seemed fitting. Trueblood points out, however, that she was cultivating ground that was already fertile for, after the victory of Gettysburg, a special call to the nation for thanksgiving and prayer had been issued by the President's office.

This example may have formed at least part of the impulse which led Air Chief Marshal Lord Dowding towards the end of World War II to voice the opinion that as Britain had not been too proud to call upon the name of God in national days of prayer when things had been very difficult, she ought not to prove too proud in better days to remember to give thanks to the God who had so manifestly been her help.

All of this is in startling contrast to the story told by Luke of Jesus dealing with ten men who were lepers, and of their response to his healing touch. *One* of them came back to say, "Thank you"! Even one out of ten is a better-than-average response that might be expected today. Who would want to hazard a guess as to the percentage now even among professing Christian people who are truly grateful to the God of Jesus for mercies received? (For all that only a few years ago proud officers declared that there were "no atheists in the fox-holes", and for all the panic- and fear-provoked prayers that rose from survival rafts?)

Certainly there are exceptions but they do not make the rule. Few of us have personally known successful businessmen of the type of Senor Ferando Rodriguez, of Mexico City. When a new six-story, furniture store of his was opened thirty years ago in that city, it was done, at Rodriguez's request, by the minister of his church, and with prayer. This Presbyterian layman then told of his life, so poor at the age of fifteen, to the day of his later prosperity, and said, "Four years ago I made Him my partner, and to God I owe the growth of my business."

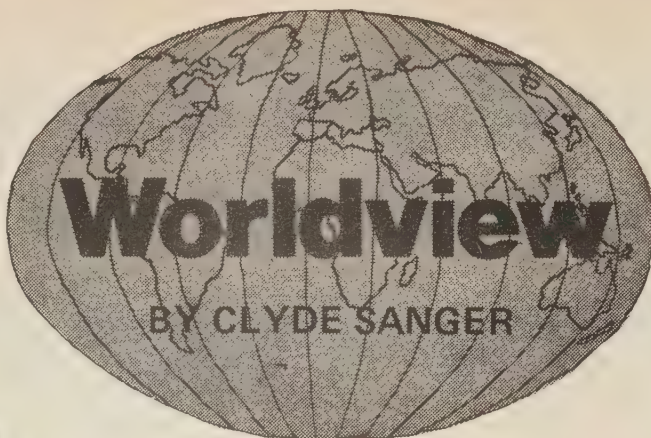
We don't believe in God just to improve our business. The fact is, indeed, in our affluent times, many no longer believe in the supernatural, or in God at all. Many no longer believe that he intervenes in our affairs, nor are they persuaded that his interventions, if intervene he does, are for our good. There are others who do not see how they could possibly have received more than was properly their *right*, and, indeed, claim that many of these things received were much too late. What is more, either because many feel that they have not yet received enough or feel that what they have received has not sufficiently been a blessing, they are not encumbered by any need to "return thanks".

R. L. Stevenson, that great story-teller of a previous generation, who suffered so much physically himself, and died in Samoa whence he had fled because of his health, once addressed a man who had expressed some doubts about the value of his religion, "I'll think more of your prayers, when I see more of your praises!" Karl Barth went further when he said that "all sin is simply ingratitude". The psalmist felt so deeply about this that he addressed himself with the words, "Bless the Lord, O my soul, and forget not all his benefits" (Psalm 103: 2).

PRAYER

God of love and mercy, our Father and Father of Jesus Christ, accept our prayers of thanksgiving now, and daily make us more mindful of all that comes from your gracious hand. Turn us increasingly from self-pity to a fuller awareness of our lives and of your blessing of them. Through Jesus Christ our Lord. Amen.★

BY D. GLENN CAMPBELL



Commonwealth

IF AT ABOUT five o'clock on the afternoon of Friday, August 10, you had chanced to walk through Confederation Square in Ottawa, you would—or you should—have been surprised at one thing. The surprising thing was that it was completely normal. It was a scene like any other Friday afternoon in summer: civil servants in cars hurrying away to cottages or cool places, while those who quite relish a weekend in Ottawa stroll around looking at pretty Canadian girls.

There was not a sign to show that this square had been, for the previous nine days and right up to that hour, the hub of the Commonwealth. The ever-efficient organization that ran this heads of government conference had found some veterans to whisk away the 32 flags, from Australia to Zambia, from their holes along the sidewalk even before some of the Presidents and Prime Ministers had packed their suitcases for home.

It was all very abrupt.

I'm certainly for tidiness, and am not suggesting we should have left a lot of bunting around or piles of paper littering the Chateau Laurier and the old railway station, to be a sort of souvenir for weeks afterwards of the remarkable party that had taken place in these buildings.

All the same, it was a bit of a shock. It was as though it had never happened; or, if it did happen, that it was over and done with, and had no future significance. So on with other matters, like fixing up the cottage or worrying about food prices.

Is that what the flag-removers, the Canadian government and Canadians generally thought of the conference? There's no good reason why they should. The Ottawa meeting may well turn out to

have been the most important of all the 19 Commonwealth conferences so far held.

That's a bold statement, so here are some reasons to back it up:

For the first time, Britain wasn't central to all discussions, either as the mother-hen or the foxy villain (as Heath appeared in 1971 at Singapore).

For the first time, there wasn't even the vestige of a line-up of the Old (white) Dominions shielding the Mother Country from the young pups. Instead, Australia and New Zealand took the lead in arguing for "progressive" positions, whether over multinational corporations or the total banning of nuclear tests, and the "conservatives" were found among some of the newer states such as Singapore.

As a result, a real affinity was established between men like Kirk of New Zealand and Nyerere of Tanzania. You can expect important links to be established between Australasia and parts of Africa during the next few years, especially since Whitlam's Australia is busy revamping its whole development assistance program which until now has been heavily concentrated on Papua-New Guinea.

Since Canada made these kinds of links seven or eight years ago, the circle is complete. It is becoming truly a multi-lateral Commonwealth, resembling not so much a wheel with all the spokes joining in London, but an airline route map with many individual lines between countries. (The metaphor was coined by the Duke of Edinburgh, speaking to the Canadian Club).

The Commonwealth Secretariat helped spawn another major new program, the Commonwealth Youth Program, and the heads of government (and, in particular, Pierre Trudeau) encouraged the expansion of the Commonwealth Fund for Technical Cooperation. Both the Youth Program,

of leadership training and exchanges, and the CFTC have been carefully prepared over several years and are the substance of multilateral cooperation: Canadians have, for instance, advised Lesotho on public service reforms, and commissioners from Jamaica, Malaysia and Singapore went to Fiji to suggest improvements in port operations.

The Trudeau government believes strongly in these forms of functional cooperation, to judge from the financing, because Canada is providing up to 40 percent of the funds for either program.

Writing in the July/August Record about prospects for the conference, I suggested three ideas to push at the Canadian government: on trade, on Rhodesia and on disarmament. It is good to be able to report that all three topics got an excellent airing in August.

Leslie Kirk of New Zealand, affected and affronted by the French nuclear tests in the Pacific, spoke strongly for sanity and an end to these explosions. He pointed out that 400 nuclear devices had been exploded in the decade since the partial test ban was first signed. And the small voice of Swaziland calculated that, if Britain cut its defence budget by only one-thousandth and handed over the savings of Swaziland, it would double that country's total government revenue.

Southern Africa was discussed in a fresh and positive way, thanks to a Caribbean suggestion for a "Commonwealth presence" (a military or police force, and some civilian commission) to ease the period of transition to majority rule in Rhodesia. Of course, it wasn't an idea Edward Heath or Ian Smith will immediately embrace: its value lies in the way it can psychologically undermine the white settlers there, and in the implicit acceptance of Rhodesia as an active Commonwealth responsibility.

Trade relations were lifted out of humdrum repetition of grievances from the poorer countries by Michael Manley of Jamaica, who insisted that some really hardheaded studies might produce means of keeping the prices of agricultural products and raw materials in harness with those of industrial goods, in effect to stop the terms of trade eternally turning against the poorer countries. He got enough support for Arnold Smith to say his Secretariat or the CFTC would find funds to sponsor such research.

All in all, they were nine very important days. A pity that most Canadian newspapers made so little of the conference. A pity, maybe, that they didn't wave those flags for a day or two after it ended on that Friday afternoon.★

Notes from

A Secretary's Diary

■ Just a brief report on three useful days in Ottawa during the Commonwealth meetings:

Tuesday—attended a breakfast for representatives of churches and relief agencies hosted by Sheik Mujib of Bangladesh. He expressed thanks for Canadian aid and indicated that they still have an urgent need of cotton cloth and food. Had lunch with the Rev. Fred Talbot, at present Guyanese Ambassador to Washington, and AME Zion minister in Guyana and chairman of the Guyana Christian Council. He was recently elected bishop of the Caribbean. Spent dinner and the evening with my nephew, John Copland, who is in charge of the Commonwealth African Desk in CIDA.

Wednesday—spent the morning with Gordon Williams who serves under the Secretary of State's department and supervises the use of about five million dollars of CORE grants to the Indian Associations. Had a noon-hour session with Sonny Ramphall, foreign minister of Guyana. He is a graduate of Berbice High School. He was sorry that Zander Dunn has not been able to return to Guyana. Guyana has now recognized Cuba and the People's Republic of China. Had a long visit at the embassy of the People's Republic of China. They expressed interest in my proposal for a people's exchange with China, about mid-1974.

Thursday—at 10:30 a.m. I had a cordial conversation with Dr. Okoi Arikpo, Nigerian minister of external affairs. He expressed appreciation of the work of Russell Hall and said they were planning to have the dedication of the Lagos church in September. Had lunch with three leaders in the National Indian Brotherhood, George Manuel, president; Omar Peters, vice-president; and Mrs. Marie Marule, executive director. I told them we were looking again at our church's ministry among the Indians and invited their help. At 6:30 p.m. I attended the Governor General's garden party for the Commonwealth meeting delegates. There I had a talk with Arnold Smith, the secretary general of the Commonwealth secretariat and with others.★

E. H. JOHNSON,
Secretary, Research and Planning,
Board of World Mission

October, 1973

PRESBYTERIAN RECORD

in this issue

- 3 Unpromising Odds: 9—1, *D. Glenn Campbell*
- 4 Worldview, Commonwealth, *Clyde Sanger*
- 10 Sunday Evening in a Soviet Church, *DeC. H. Rayner*
- 12 Facing Evil, *Dirk J. de Vos*
- 13 Kirkwall's Homecoming, *Helen Allen*
- 14 Ambassadors of Goodwill, a youth tour
- 17 Why Mission Today? *R. M. Ransom*
- 18 A Theology of Ecology, *J. C. Cooper*
- 20 The Church in the Soviet Today, *Albert van den Heuvel*
- 29 The Brat, *Alice Mulvey*

departments

- | | |
|-----------------------|---------------------|
| 6 Pungent & Pertinent | 28 Books |
| 8 Letters | 30 See/hear |
| 8, 22, 24 News | 31 You Were Asking? |
| 25 Men | 31 Deaths |
| 26 Personals | 32 Calendar |
| 27 Hymn of the Month | 34 Readings |
| 28 Church Cameos | 35 Children's Story |



cover story

THE MANY-DOMED St. Basil's Cathedral, just outside the Kremlin in Moscow, is now a Soviet museum. Photo by the editor.

EDITOR

DeCourcy H. Rayner

ASSISTANT EDITOR

Valerie M. Dunn

BUSINESS MANAGER

C. Alex Culley

CIRCULATION MANAGER

Isabel S. Farquhar

SECRETARIAL ASSISTANT

Leila M. MacInnes

Editorial and Business Offices: 50 Wynford Drive, Don Mills, Ont. M3C 1J7
Telephone: 429-0110 Area Code 416

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Pungent and Pertinent

THE ONE-DIMENSIONAL CHURCH

by Joseph C. McLelland
McGill University

■ The 1973 General Assembly was not just *dull*. Its very dullness is a sign of the times. To interpret the sign correctly, one must read between the lines of the July-August Record, where the editorial described the history of the administrative council, and called for "a genuine spirit of understanding and trust". Now I am all for trust, where the relationship requires it; but I don't think that's our problem. It's certainly one of misunderstanding—we don't seem to understand what an Assembly is doing.

In a word: *business* has become the business of Assembly. And why not? After all, the genius of "the Presbyterian system of church government" is not the court of Assembly, but that of *presbytery*. The Assembly may be a "highest" court because of its appellate function and those "powers and duties" referred to it over the years (see Book of Forms, 292ff). But it remains "a representative and temporary body" (B. of F. 277), constituted by commissioners from those group-ministries which alone have ultimate powers and duties of the church of Christ, the *presbyteries*. Throughout church history, the test question to determine where the buck really stops has always been: who has the power to *ordain*? The *presbytery*, as corporate bishop, has oversight (*episcopate*) of Word, Sacraments and discipline, and is the constituting body.

Assemblies are no longer the great arena of stirring debate, of theological decision, of policy making. This is partly because the rhetorical tradition (Calvin was one of its best representatives) is almost dead—witness the decline of preaching among us. But more important, policy and executive power has passed to the administrative council. This may have come about to protect Assemblies from hasty action, but it has dampened their initiative. That is why I suggest that we suffer from ecclesiastical paternalism,

with the chairman of the council cast as godfather. One could phrase our logic like this: 1) Assembly is an affair of budgetary decisions; 2) the administrative council makes all such decisions prior to Assembly; therefore 3) Assembly is a rubber stamp for council.

One saw this logic at work in the case of Knox College. That Assembly board recommended a certain budget that appeared realistic; but since council's recommendation was different and took priority, we commissioners were placed in the unreasonable position of having to "decide" on a recommendation that was fruitless. In theory, the council's 50 recommendations represented the entire working agenda of the Assembly.

Paternalism is the temptation of every institution. I used to think it was peculiar to our colleges, but now I see its universal presence—to elevate the person rather than the office, to identify one's own good with that of the institution, to be defensive about the structure because one's own security depends on it. To meet this temptation, we can at least recognize the changing role of General Assembly. It has become our court of big business, so let's de-glamorize it and call a spade a spade. Biennial assemblies would work as well, with annual synods providing inspiration—if *presbyteries* would at last shoulder their proper burden of running the church. For one thing, *presbyteries* are where we can put our *laity* to work best. We should heed the warning of G. B. Shaw, "All professions are conspiracies against the laity". He had another profession in mind (*The Doctor's Dilemma*), but we clergymen are also guilty of structuring our securities against the best interests of the non-professional.

By giving so much away to the G. A. and its council, we have reduced our church to one dimension. Herbert Marcuse has described the "one-dimensional man" for whom the modern state makes all provision and answers all criticism. I think we have accepted a similar role for Mother Church—maybe it's *maternalism*! For instance, the general theory of church law around Assemblies seems to be that it is *prescriptive*: it tells us what to do. But I would maintain an alternative theory: law is *descriptive*, it tells us what our fathers did in similar situations. Now we should not blame the principal clerk for holding this prescriptive theory (that's his privilege), but ourselves for taking it too seriously.

Example: thanks to the 1968 Congress of Concern, Assembly procedure was changed to begin with two days of group discussions. But whereas the congress

vision was some kind of forum for genuine debate and decision (like that of the United Presbyterian Church in the USA), we now have an insipid briefing session or PR job where ignorant commissioners are told by knowledgeable experts what the issues are and why we should vote yes.

Example: we now have condensed our Assembly into ten sederunts, while commissioners constantly apologize for taking up time by speaking to issues!

I happen to work in an environment where the Gospel doesn't get a hearing because the church isn't taken seriously. Don't we all? We need to ask seriously: is the church worth it? And then get on with business at Assembly without all the false images; and with genuine oversight in our *presbyteries*, where the crunch comes, and where the church stands or falls.★

IF CHRIST SHOULD COME TOMORROW...

by Lily G. Sather,
Wanham, Alta.

■ "If you knew for sure that Jesus Christ was coming tomorrow, what would you do today?"

Recently I was in a group that was confronted with that question. Whether it struck the others as forcibly I cannot say, but it brought me up very short indeed. Being faced with the question I turned cold, then hot at the very possibility.

I knew I was far from perfect but years ago I had entrusted my life to God, and now on his promises I had to rest. But—what about those near and dear to me? I panicked, for I knew how ill-prepared many of them were to meet their God.

I groped around in my mind for ways in which I could tell as many as possible, in the short time I had left, what I had experienced about life with God as its director.

I realized I could reach only a small portion of those I wanted most to contact so began to make a list in the order of my preference. Then into my conscience seared the words; "Go ye therefore, and teach ALL nations." Matt: 28-19.

In my eyes, my relatives and friends took pre-eminence, but to him, all men are equal. I recognized fully the colossal task that was mine, since his "Go ye" was spoken to all those who had found God.

Because of the time element, I thought of TV and radio, but how could I convince the "powers that be" that Christ really would return tomorrow? And would the general public consider me seriously? How could I hope to get sufficient and immediate coverage when programming was usually set up well in advance?

My thoughts swung to the telegraph and the telephone. Here too were obstacles. Lines may be tied up and thus some would be inaccessible. Others would not be home. Added to this would be phenomenal expense, and only a modicum of the population could be reached.

By now my research had become so real to me that I was almost frantic. It was with tremendous relief that my mind registered the fact that I really had no inside information of Christ's immediate return. I realized, but only momentarily for "Now is the day of salvation" II Cor: 6-2 had a new meaning for me NOW was the only time I could be sure of!

Somehow in the time I have left I have to go "into all the world." Somehow it is up to me to convince those who are at all skeptical of the fact that they *are* sinners, (a little less than perfect) and need Christ's sacrifice on the cross. Most people know that at some time in their lives they have blotted their slate but there are still a few who sincerely believe they have done no wrong. Somehow I will have to make Romans: 3-23 "All have sinned and come short of the glory of God" very plain.

We all have to come to grips with, or have a meeting with God. But how can I explain that though we can't see or touch God physically we can make contact with him spiritually by simply talking to him in a quiet place? Can I show them how to shut all outside thoughts and distractions from their mind and simply tell him that they realize that they have done wrong? And since this is an accomplished fact, they are simply bringing it to him to deal with as he sees fit? They need to accept (or agree with) his way of renewing them through the death of his son into fellowship (companionship) with himself.

Can I help them know that since God cannot lie, they can believe that now they are saved from everlasting death and can look forward with assurance to eternity? Will they then see that by telling others about their salvation they are only returning in a small measure his graciousness to them?

Can I simplify to them that all that remains now to be done is to "put their hand in the hand of the Man from Galilee" and go forward in faith? Will

they remember that since God is with them they can always turn to him and he will help them to come out on top?

All these questions sped through my mind. I knew I must salvage the hours lest I be guilty of not passing on to others the opportunity of claiming their eternal inheritance. ★

THE FOUNTAIN OF YOUTH

by Andrew V. Webb
Dartmouth, N.S.

■ If you seek to stay eternally young, try teaching in a church school. That is where I located the Fountain of Youth.

As a boy of 17 I began teaching Sunday School in a small town church in the Maritime Provinces. At that time I was but a few years older than my class, we were young men together, and I was their young leader. Forty years have elapsed and I am still teaching, although not in the same church. My hair is gray now, my physical stamina is declining, but I teach a class of mixed boys and girls. I find that it is virtually impossible to grow old in doing God's work, especially when working with youth groups.

I look upon my class as God's children, the men and women of tomorrow. They are young, eager, enthusiastic, literally full to the brim with over-flowing life and health. Their abundance of well-being radiates to me, and being highly contagious, I catch their spirit. I seem to con-

fiscate some of their youth for myself. I have often felt downcast and discouraged, prior to my Sunday class session, but once there, I feel the magic in the room, it permeates the air everywhere.

Many secrets are yet to be revealed by God, but, in my opinion some of his greatest and most meaningful secrets he placed within a child's soul, where we adults would least expect to find them. He said many times that to inherit the kingdom of heaven, we must be humble as a child, have the faith and trust they possess in his love. A child's love is constant and first demonstrates itself with love for mother and father, for a favorite doll, or for a teddy-bear. The love they have is given, given many times over, and asks little in return. My part is to show an interest in them at all times, in classroom or at play, or in school, when they are ill or well.

If I sense the story is not reaching them, I leave the story for a while, we may come back to it later, and use Plan B. A teacher should always have an alternate plan of action, because there is no sure way to anticipate a pupil's reaction to Plan A (a story). Sometimes a story which I was quite sure would be interesting in the telling, proved otherwise. The children, being polite, will not openly say the story is dull, it shows in their faces and expressions. A child cannot easily conceal boredom, any more than he can hide the fact that he is sleepy or hungry. Only adults are able to feign interest, when actually the words they hear are falling on deaf ears.



"Your hang-up with Junior is nothing. Think of the problems METHUSELAH must have about the generation gap!"

The Sunday School and church youth programs are calling for all of us to help in this vital and important Christian work. Once started as I did you have no regrets, and will never look back. I find myself walking erect, and overwhelmingly dedicated to the task before me, as long as I have my health and strength to carry on His work. My pupils are young in years, but truly I am young at heart which is the essence of the Fountain of Youth.

For many years as teacher, I felt the children came to hear me, but for the past ten years I have come to realize that this is not so, they come to Sunday School to take part in God's work, in their own special way, reading, learning, adding their original ideas about the story behind the story as told them by their teacher, to capture some of the mysteries that abound in Bible stories. In the proper Sunday School environment and atmosphere, the children actually teach the teacher. You as teacher can learn more from them, than they can from you.★

Letters

MAKE OUR WITNESS REAL

Your lead editorial in the July/August issue was timely and well-stated.

Many in our congregations are understandably uninformed about the administrative council of our church, and some occasionally express intriguing and even humorous concepts. Even so, we can still enjoy the casual quip, as someone commented, "a suitable emblem for the A/C might be a combination lock and thermostat superimposed by a large green \$ sign." We have better ideas.

A few in our denomination, the 260 commissioners to General Assembly, get a close and detailed look at the wide-ranging concerns of oversight, programming and co-ordination committed to this representative body. To a much larger number of equally interested members, through the extensive reach of *The Record*, allow me to add another priority—one which I expressed at the last Assembly.

Administration, programming and co-ordination require our greatest devotion and skills, but they will only be of value as they help us in those primary essentials of what the church is all about—making our witness real and winning more disciples for Jesus Christ.

Frank J. Whilsmith, Chairman
The Administrative Council

Pictou's Log Church



THREE MODERATORS at Loch Broom

The Loch Broom Church, a replica of the first log church built by the Scottish settlers of Pictou County in 1787, was opened and dedicated on Sunday, July 29, during the Hector bicentennial celebrations. The replica church, erected on the shores of the West River only a few feet from the site of the original, was constructed according to historical records. The church and the sparse sanctuary furniture were made from hand hewn logs, and resemble as closely as possible the original furnishings.

The project was spearheaded by Rev. Dr. Fred Pauley, minister of the Durham pastoral charge. In 1964 he inaugurated an annual open air service on the site of the church, and during the past nine years worked almost single-handedly for the erection of the replica church. During 1972-1973, with much volunteer labour from the men and women of Pictou Presbytery, the logs donated by local mills were laboriously peeled and cured. Finally, in July, the work was completed, and stands as a testament to the faith of the early Scots settlers of Pictou.

The waters of the West River were calm as the Right Rev. George Reid was paddled by canoe to the landing place at Loch Broom. A crowd of over 1,500 was on hand to greet the Scottish moderator who had re-enacted the canoe journey of Rev. Dr. James MacGregor, pioneer minister of Pictou, who came in 1786 and who was responsible for the erection of the original Loch Broom Church.

On shore to greet Dr. Reid was the Rev. Vernon Tozer, moderator of Pictou Presbytery. The Heatherbell and Balmoral Pipe Bands piped the moderators into the church, where awaiting them were Rev. Dr. Agnew Johnston, moderator of the 99th General Assembly of The Presbyterian Church in Canada, and Rev. Dr. Clinton Marsh, moderator of The United

Presbyterian Church in the U.S.A.

The service of dedication adhered as closely as possible to the mode of pioneer worship. Earl MacDonald of Pictou acted as precentor for the singing of several pioneer hymns. The Old Testament lesson was read by the Rev. Gordon Matheson, moderator of the Synod of the Atlantic Provinces. Dr. Johnston delivered the pastoral prayer, and Dr. Marsh read the New Testament lesson.

Dr. Reid preached the dedication sermon, using as his text, Hebrews 12:1—"Seeing we are also encompassed about with so great a cloud of witnesses... let us run with patience the race that is set before us." "Two hundred years ago," said Dr. Reid, "the pioneers who built this church did it with a steadfast courage that in the eyes of today make them heroes. But we can be heroes today if we possess that abiding faith and that courage of our forbearers."

The narration of the steps leading to the building and dedication of the church were then given by Dr. Fred Pauley and the building was dedicated by Dr. Agnew Johnston. "I bring you greetings from all Canadian Presbyterians," he said afterward, "and I rejoice in this opportunity to be with you today to remember the faith of those who have gone before. God give us all the courage to live always in the faith of our fathers."

Following the act of dedication, greetings were brought from provincial and local organizations. Speakers included the Hon. Ralph Fiske, who spoke for the Province of Nova Scotia, Harvey A. Veniot, M.L.A. for Pictou West, Col. J. Welsford MacDonald, and Frank Sobey.

Hundreds entered the church following the service to sign the register, and many remained on the grounds to picnic in the bright sunshine.

John S. Bodkin

If you were in Canada by November 30, 1972, and have remained here since, as a visitor or without legal status, these are the things you gain if you make our country your country.

1 You won't be penalized because you entered or remained in Canada illegally.

2 You gain the opportunity to apply during a period of relaxed rules. You could qualify to become a landed immigrant if you meet any one of the following criteria — if you have a job or the prospect of a job — if you have close family relationships in Canada — if you have made an effort to improve your qualifications — or, if you can present any other evidence that you can adapt to life in Canada.

3 If you don't make it, you retain your important right to appeal.

4 You gain the opportunity to participate fully in the life of the country.

These are the things you lose if you don't apply for landed immigrant status before midnight, October 15, 1973.

1 You will lose forever the opportunity to become a landed immigrant by applying from within Canada.

2 You lose the right to appeal a future deportation order to an independent appeal board.

3 You may lose the chance of coming back to Canada if you visit your homeland again. Which means that you might have seen friends and relatives in Canada for the last time.

4 You lose your peace of mind, because after midnight, October 15, 1973, you will again be subject to prosecution if you entered or remained in Canada illegally.

For further information, phone, write or visit your nearest Canada Immigration Centre, or, if there isn't one near you, your nearest Canada Manpower Centre. (Services given by Canadian Immigration Officers are free.)

Canada Immigration Centres are open to receive applications weekdays from 8:00 am to 8:00 pm and Saturdays from 9:00 am to 5:00 pm, and from 8:00 am to midnight, Monday, October 15.



**Manpower
and Immigration**
Robert Andras, Minister

**Main-d'œuvre
et Immigration**
Robert Andras, ministre



ON MAMAYEV MOUND in Volgograd the sculpture "Motherland" towers 260 feet above a series of memorials to those who fell in the battle for Stalingrad.

Sunday Evening in a

Soviet Church

BY DECOURCY H. RAYNER

THE ALLEY OF FALLEN HEROES ends in a beautiful park on the shore of the Volga River.



■ Hero status has been awarded to a number of cities in the U.S.S.R., but Volgograd has been doubly honoured, with the Order of Lenin and the Gold Star Medal. They were earned by the valiant defence of that city, known until 1961 as Stalingrad, during the German siege that lasted for 200 days during 1942-43.

When our Presbyterian Record tour reached Volgograd last August we found a modern city of some 800,000 people stretching along the shore of the Volga River. Our hotel was situated on a wide thoroughfare, the Street of Peace, and it faced the central square, the Square of Fallen Heroes. From that great open space a green strip stretches down to the river, the Alley of Heroes with roadways on either side and pedestrian walks shaded by sturdy trees threading through the parkland in the centre.

It was hard to imagine that this city once stood in ruins, but the citizens of Volgograd have not forgotten. At the head of the Alley of Fallen Heroes an eternal flame burns at the base of a granite obelisk which marks two common graves. One contains the bodies of defenders of the city who died in what the Soviet people call the Great Patriotic War (World War II), and the other is the grave of 54 persons who were massacred in the civil war that followed the revolution of 1917. From dawn until dark the memorial is guarded by young uniformed Pioneers, while solemn citizens stand with bowed heads, some of them mounting the steps to deposit a bouquet of flowers.

Around the central square are buildings of all kinds, the main postoffice, a medical institute, a theatre, a museum, a department store, and a magnificent railway station. Streetcars and buses flow by in a steady stream. But one thing is lacking, there is not a church or cathedral in the rebuilt centre of Volgograd.

So on Sunday evening our local Intourist guide graciously arranged a bus to take us to a Russian Orthodox church in the residential area. We were surprised to find a building that was relatively old, built in 1896. How had it escaped demolition during the war, when the Nazis dropped one million bombs on Stalingrad and fired several million shells and mortars at it? The explanation was that the German air force had used the church, which towers above the trees, as a navigation point for their bombers, and thus it was spared extensive damage.

Our little group arrived at the church just after 6 p.m., and the fourth service of the day had started. So far as I could learn (and there were some difficulties in communication) the church is called Kazan Cathedral. Behind glass on an exterior wall is a large ikon or painting of Mary and the child, so the name may well be Our Lady of Kazan. The ikon has some historical significance connected with deliverance from the enemy in a war some centuries ago.

At the door we were received with great courtesy and ushered to a side section of the chancel, where we stood within a few feet of the officiating priests. Crowded behind a railing opposite us was a small group of people, mostly women, whom we took to be choir at first, because one of the women led the chanting and singing. She and other women also shared in the reading of the service. Later we learned that the group opposite us in the chancel were not the choir. Only on festive occasions is there a choir, situated in a gallery at the back of the church. There is no organ or musical instrument. These

folk were simply "active members" whose experience and interest qualify them for volunteer lay leadership.

The major part of the chancel, containing the altar, was hidden from us and from the congregation by a floor to ceiling screen, decorated with religious paintings, or ikons, as were the walls and vaulted dome of the cathedral. In the screen were cut two doors, called the royal doors. From time to time one or all of the four officiating priests would exit through a door, to appear again shortly. At one point the Gospel was carried in procession from behind the screen, the lesson was chanted by a priest with a magnificent voice, and the holy book was carried back to the altar.

Meanwhile the congregation stood, and in a few cases, knelt, on the stone floor, since there were no pews or seats. Women predominated but there were some men, and a surprising number of young people. I counted about 350 in all, not a bad congregation for Sunday evening in hot, humid weather.

Before long one of the priests came over to try his English on us, but about all that we could understand was that he had a friend or relative serving the church in Alberta. Then, when he was free for a time from his part in the liturgy, the dean of the cathedral was presented to us. Fortunately our guide, who lived nearby and who said she had to hurry home after a long and busy day, was still lingering by the cathedral door. She was brought to the side of the chancel, and while the chanting proceeded, she interpreted.

The dean, who looks like Peter Ustinov, welcomed us cordially. "You may do as you wish, pray as you are accustomed to," he said.

Later we learned that the dean is married, his children belong to the Pioneers, a Soviet version of Boy Scouts and Girl Guides, and that he lives in a private house, not an apartment. He also has an automobile, a privilege that only a minority enjoy.

Some of us were given a tour of the church and the grounds by the church officer, who seemed to be business manager as well, at least he keeps the church books. In a separate building he showed us the suite where the bishop receives on his official visit, and in an adjoining hall, the baptismal font.

Two services are held every day of the week, and four every Sunday, he said. As many as 20,000 people attend the services on Easter Sunday. Support of the congregation comes from fees for baptisms and other personal services, and from the sale of candles. Offerings may be placed in a box at the front of the church, but no plate is passed among the people, so far as we could understand. Yet from that one parish alone the sum of 100,000 roubles (\$135,000) was given last year towards peace, he told us proudly. Evidently it was forwarded to the International Peace Congress.

If we understood aright, Kazan Cathedral is one of only four "functioning" churches in that large city. There is also a Baptist congregation, but our guide was unable to direct us to it.

Despite the differences in language and liturgy, we found Christian friendship and fellowship in that cathedral in Volgograd. In the eyes and attitudes of the worshippers we saw faith and devotion. They live in a state that is godless officially, yet they persist in professing their belief by attendance at worship services.★

FACING EVIL

by Dirk J. de Vos

■ We are losing our capacity to distinguish between right and wrong. One can go further, and claim that Christians are showing less willingness to try to distinguish between good and evil, even where they feel that they are perhaps capable of drawing boundary lines, at least for themselves, if not for others.

Evidence of the existence of this state of affairs can be found in many places. In his account of *Future Shock*, Alvin Toffler describes a society that is unable to cope with accelerating change. The popularity of the book is due to the fact that people recognize in themselves the feelings and responses that mark life in a modern industrial state, where standards of conduct change extremely fast, or where norms are simply non-existent. Toffler has not been the first to describe a normless society. As long ago as in 1890, Emile Durkheim identified a condition which he called *anomie*, defined as "the absence of a system of values or of behaviour patterns which would at once impose itself with self-evident authority." It means that "certain individuals do not know what to hold on to, they have the feeling of being carried away by an irresistible movement toward an unknown future; they no longer believe in the values of their fathers, and have found no others to replace them." Sociologists still use the term *anomie* to describe the prevalent condition of "feeling that it is difficult to distinguish between true and false, good and evil . . . to determine what is chaotic and what is merely changing."

In an environment where people are prepared to live with any point of view and to tolerate benevolently virtually any form of social conduct (except overt physical violence), the situation is especially difficult for the Christian church. In such an environment there is a tendency among Christians to subscribe to a general belief that "all things are relative". This belief in relativity reaches our religious lives, not only by way of the physical sciences, but also by way of our ethical arguments.

To a Christian, social notions of right and wrong are as important as they are to anyone else. However, it is also expected of a Christian to consider these notions in the light of the law of God. Members of the Presbyterian community are committed to specific interpretations of the Word of God as contained, for example, in the Confession of Faith. One of the most enduring features of our faith is the fact that we have a Confession which contains, side by side, a chapter on "Christian Liberty, and Liberty of Conscience," and a chapter on "the Law of God."

In the light of biblical authority, Christians are the very last people to expect to have to drift around in a helpless state of normlessness. Their own insights, based upon a study of the law of God, are translatable into Christian testimony in a manner useful to the society in which they live. Thus the wholesale acceptance by Christians of the message of "Future Shock" (at least for themselves) would be wholly intolerable. For a Christian to suffer from a state of *anomie* is a denial of the power of the contents of the Law of God. Inevitably, Christians must recognize actual aspects of our daily lives which do represent evil. These would include not only specific

acts of commission or omission, but also trends of thought and conduct which ought not to be acceptable under any circumstances, and which ought to be clearly discernible as representing a pagan as distinct from a Christian civilization.

At my peril, I shall endeavour to put forward a personal view of things which I believe to be not only pagan, but to fall in the category of evil. For example, the ease with which people are able to abort human life before birth, is in my view an evil which Christians are expected to recognize and to oppose. We know that in only a very small proportion of abortions the mother's life and essential physical and mental health are really at stake, and that the real reasons for and original cause of the practice are more often than not, rooted in selfishness, a lack of discipline, and a disregard for the welfare of another person. Whilst I am not prepared to dictate to another that the taking of life before birth is never warranted, I am at liberty to say that the pretence under which so many abortions take place, is a societal surrender to the dark side of ourselves. The failure of the church to speak out has been particularly noticeable.

In a similar vein, one might contend that an unacceptable evil is inherent in any materialistic and technological development that is calculated to undermine man's capacity to reason, his ability to exercise his faculty to choose between right and wrong. Therefore, a Christian will oppose technologies and propagandistic conditions or methods which seek to condition or to manipulate people, and which tend to cause people to be treated as things or functions.

If undermining man's capacity to reason, represents evil, the opposite extreme may likewise call for opposition. A Christian may therefore have to oppose those who advocate rationalism as the mainspring of our lives. It does not behove a politician to claim that Canadian society is to be governed on the basis of rationalistic decision models—at least not for as long as the daily sessions of our Parliament are opened by prayer! Christians in Canada have the prerogative to claim that theirs is still a society which is called upon to conduct its affairs in accordance with the law of God, as much as in accordance with the laws of reason, or the principles of pluralism, or what we will. The Christian character of our state has not been purchased cheaply.

The views expressed above, can be summed up as follows: The Bible, as well as non-biblical sources, testify to the existence of evil, in an absolute sense.

Christians are expected to recognize and resist evil, especially in a society which is beginning to drift in a state of normlessness.

The law of God has not been abrogated; Canada is not yet a pagan community, and Christians in Canada are expected to discriminate actively, relative to various social trends and practices.

We expect a more active and outspoken lead from our elders, both ruling and teaching.★

THE AUTHOR is a member of St. Timothy's Presbyterian Church, Ottawa, Ont.



Kirkwall's Homecoming

by Helen Allen

■ Nobody would believe that more than 500 people could attend a service at Kirkwall Presbyterian Church in Western Ontario. The building, of sturdy stone from the fields of Wentworth county, can accommodate at most 200—if they are all thin.

But there are forehanded people in the Kirkwall kirk. They had arranged for closed circuit television and loud speakers to carry the special service to the Sunday School room and outdoors to a congregation bigger than the indoor one.

The occasion which brought so many to the tiny settlement of Kirkwall was the church's 140th anniversary. The building itself was erected, stone by careful stone, in 1848, but Kirkwall Presbyterians had a place of worship and early as 1833. A cairn in the church's well-kept grounds commemorates that first log structure.

It was a joy to me to be able to join in what the Kirkwall people called the 140th celebration homecoming. As chairman of The Record committee, I am naturally interested in Presbyterian doings wherever they are, but this anniversary had a more personal involvement. My grandfather, the Rev. Samuel Carruthers, was the second minister of the Kirkwall congregation.

My aunt, Miss Helen Carruthers, was the first baby born in the manse, the spacious stone house which is still the home of Kirkwall's ministers. Now 90, and living in Toronto, she attended the homecoming and to her delight found many familiar names among the sons, daughters and grandchildren of people she had known as a girl, and met some of those old friends too.

My uncle, the late Theodore Carruthers, though living in Toronto, always spent holidays in Kirkwall where his fine tenor was a welcome addition to the choir.

Some of my own happiest childhood memories are of long lazy summer days in Kirkwall where I looked forward to an annual visit with my mother, the late Hannah Carruthers Palmer.

Kirkwall, nine miles from Cambridge (formerly Galt) was founded by six Scots and their families, numbering 27 persons.

They named their home in the new world for their home in the old, Kirkwall in the Orkney Islands.

In a style of communal living that people of the 1970s think is new, they built a shelter of logs to house them all. However, it wasn't long before each family had its own dwelling set in the bush in what has since become some of the best farmland in Ontario. The log building then became their first house of God.

In those early days the church was the heart of the community. Kirkwall's life still centres around its church.

With no store, no post office, no service station in the tiny hamlet (so small it does not appear on most roadmaps) the church is the place where people meet, joyously, usefully, worshipfully. Sadly, too, for the lovingly tended churchyard where Kirkwall's pioneers and many of their descendants are buried is behind the church. The Rev. William Reid, who ministers to both Kirkwall and neighboring Sheffield, conducted the anniversary service and in his sermon paid tribute to the stalwart few who had founded the church and to the faithful generations who followed them.

The congregation has 115 members including some who have moved away but still come back regularly for Sunday services and special events. There are three women's organizations, an active group of Presbyterian Men and Young People's, Explorers and Children of the Church.

Perhaps the continuing strength of the Kirkwall congregation can be attributed to its young people as well as to the wisdom and careful planning of the older generation. These young people are deeply involved in their church. Besides the youth organizations there is a junior choir and a dozen teenagers sing in the senior choir. Young people who have left home for school or jobs are often seen in church on Sunday and they maintain their interest and membership in the Young People's Society.

Part of the program on the anniversary Sunday was provided by 45 of these young men and women wearing costumes appropriate to the periods, they presented a three-act pageant depicting three eras of Kirkwall church and community history.

For 1833 they showed Presbyterians walking barefoot, some of them many miles to church. Shoes were too precious to be worn on the rough trails through the woods or on the sometimes even rougher roads—but they put on stockings and shoes before entering the church.

The 1890 episode showed the introduction of hymns and an organ into the service. (A tuning fork had been used before for psalms). The new kind of music aroused keen opposition and several members left services in protest.

Modern times, up to 1940, were illustrated by the first wedding to take place in the church in 1913 (bridegroom Erwin Jamieson, now 90, was present); by the War Years with uniforms from two world wars worn by most of the cast, by the installation of electricity in the church, by the inauguration of the first Scotch supper at Kirkwall.

After the pageant the young people, accompanied by organ, trumpet, cornet and four guitars, led in traditional and modern singing and a short service of worship.

Probably every one of the church's members was involved in some way in preparing for the great day. Without space to mention them all it should be said that an historical booklet was prepared by Mrs. Keith Bailey, Mrs. Don McKnight and Miss Patsy Gilmour. A comprehensive historical display in the church hall attracted reminiscent crowds.

The guest book showed former Kirkwall-ites present from all over Ontario and from as far away as Regina. It was a splendid day, a day to remember with grateful hearts.★



(LEFT) KENDO, the art of self defence, using samurai swords, demonstrated by two Japanese.

(BELOW) KOREAN DANCERS perform at Brandon, Manitoba on First Church lawn.



■ *For a month this summer, from July 24 to August 22, a group of 54 young people from Korea and Japan travelled by bus across Canada. Members of the International Children's Cultural and Athletic Exchange Association of Japan and Korea, they formed the first group of Japanese and Korean youth ever to visit a third country together.*

The 16 young people from Seoul and the 38 from Osaka

were met and hosted by Presbyterians wherever they travelled. I was proud of the way our church people received and welcomed them.

In this letter of thanks the visitors give some of their impressions of Canada in their own words. For them the tour was a tremendous adventure in mutual discovery—Clarabeth McIntosh.

AMBASSADORS of GOODWILL

Dear Friends Across Canada

Goodbyes are always difficult, but the ones we said to you were especially so, as we journeyed across your beautiful land this summer. From the charm of flower-decked Vancouver Island to the narrow, history-ridden streets of old Montreal we searched your country and your people for a deeper understanding of the essence of Canada.

Are you laughing? Of course it was an impossible task. In the first place, when our own people, Japanese and Korean alike, are so homogeneous, how could we have anticipated the variety of faces and historical backgrounds you turned to us? It was as if we were meeting the whole world at once. The effect was overwhelming, and our younger members, the 10 to 12 year olds, faced their first Canadian home stay with quaking knees.

But to the marvel of us all, you seemed to understand our needs. You offered a cup of hot tea at midnight to two shivering, bleary-eyed youngsters who had fallen asleep on top of their covers and wakened in the chill air of a Vancouver evening. In Richmond, B.C., you came to the rescue of an eleven year old who, clutching a plastic bag of detergent, peered over a mound of dirty clothes and asked in halting English, "Where do I wash, please?" You saw us over the first difficulties in communication by offering us a swim at the beach, where words were not so necessary. In Vancouver's imposing Japanese martial arts building, you literally caught two children in mid-air, as they dozed and toppled from the bleachers during a kendo match. We must have stunned you with our ability to sleep anywhere, anytime—particularly during those first three days. You offered your bicycles, your backyard pools, your tennis racquets, but best of all, your time and your warm smiles. And we began to love you with a love that was to grow as we experienced more of you.

Wherever we travelled in Canada, your parks amazed us with their spaciousness, their beauty. Can you imagine what we did spontaneously on the grassy slopes of Stanley Park? We kicked off our sandals, and barefoot, rolled over and over down that hill. Our parks at home so rarely have grass. Too many feet, we suppose.

In fact, so often your own neighbourhoods were veritable parks. We pondered the reasons for your openness, your lack

of fenced-in property, at least in the suburbs. Does it express your confidence that neighbours would never intrude, uninvited, on your privacy? That each of you is free, at any moment, to mingle with or withdraw from others as he feels the need? If so, we envy you your confidences, your freedom. Our own neighbourhoods seem much more confining and rigid in the relationships they allow.

We felt most at home in the mountains, perhaps, since in our homelands they are rarely out of sight. But the openness of the prairies impressed us profoundly. Hour after hour we gazed about us in wonder at their vast expanse. Most of us had never before seen the horizon in every direction. Bit by bit, in this atmosphere of freedom, we felt our spirits unfold within us. For the first time we were unconfined, free to be ourselves, without that cramping sensation of being watched which so often inhibits a young child's natural impulses in the Orient.

On the Stoney Indian Reserve near Morley, Alberta, we encountered still others journeying in search of themselves—representatives of most of North America's Indian tribes. Our memories of that day are recorded only in our hearts, for we hesitated to use cameras.

The first half hour was a bit difficult, wasn't it, as we wondered how to approach each other? Were you aware as we were, that it was the youngest children in our ranks who broke the barrier between us, as one group folded, and the others accepted, the paper cranes, symbol in Japan for long life and good fortune? It was easier then to talk together, to share the wisdom of your elders, the dreams and frustrations of your teenagers. You didn't see our tears as you whooped and waved on horseback alongside our bus, with a gesture of friendship and warmth we will never forget. We wish you well as you make your pilgrimage into the past in order that you may be better prepared to step forward with confidence and certainty into the future. We hope your Canadian brothers will learn to respect your need to perhaps choose a different life style.

As we journeyed eastward, into Ontario and Quebec, we were impressed by the orderliness of Canadian traffic—as though you felt a responsibility for keeping the laws of your land because they were an outgrowth of your regard for a



AT VANCOUVER, the Koverchuk family were hosts to Namiko and Yoshiko.



AT REGINA, they signed the same city guest book as Queen Elizabeth.



AT WINNIPEG, aboard a ferry, a Korean, Canadian, Indian and Japanese interchange.



AT GUELPH, the visitors enjoyed a picnic-style supper under the trees.

neighbour's safety, as well as your own, and not merely an imposition by a governing authority. You showed this same consideration for others in the way you held a store door open for the person behind you. In Japan, we're more likely to dart through the crack and allow the door to bang where it may? Does this shock you?

We enjoyed your homes, particularly the girls, who thought their planning reflected a high regard for the role of a housewife and mother. Your kitchens are marvellous.

Everywhere, your air was fresh and clean, the sky incredibly blue. We began to understand how you may succeed in keeping it so when we saw the police stop and penalize a driver whose exhaust fumes were too obvious. Our faces must have been a study as we gawked in wonder. Speaking of policemen, we were attracted by their politeness and approachability wherever we met them—in parks, on street corners, or even when one of our boys needed medication for a fever and a Guelph police inspector drove six miles, siren screaming, with a bottle of aspirins!

Among our memories, too, are the times we joined you in singing "O Canada". For we noticed your pride and love for your country. Some of us were disturbed, though, by your readiness to destroy any weatherbeaten signs of the past (300 years is young where we come from). The striking examples of public architecture we saw in your cities—Toronto's old city hall, Montreal's Windsor station and the original Bank of Montreal across from the magnificent Notre Dame Cathedral.

Though the face of poverty differs from country to country (yours seems often to be hidden behind braver exteriors than our own) still, we could read in the longing in a child's eyes as he gazed at cyclists hurtling along one of Ottawa's bicycle paths, that the inner agony is the same. Thank you for letting us glimpse that side of you too.

One thing you might not have realized as you reached out to us with such understanding love. Most of us had never before been in a Christian church until that simple, but impressive worship service in St. David's, Kelowna, B.C. And we were impressed—not by what your words told us of your faith, but by the quality of love with which you met us. Most of us know that this love is the essence of what Jesus taught as the rule of life for men and women on earth. In you, we saw it at work and wondered. We wondered, and we doubted, most of all, whether in Japan or Korea, we could ever prepare a welcome of this same quality for some of you.

In Vancouver, in Regina, Winnipeg, Guelph and Montreal, you opened your homes to us. In Banff, in Calgary, in Toronto, your churches and church residences were our resting places. In Manotick, Ontario, an entire community co-operated to make our stay a joyful camping experience. Through it all, we sensed, rather than truly understood, the unity which binds you Christians wherever you are. One of our Korean leaders spoke for several of the more thoughtful of us when he said, "For the first time, I feel like a child of God, and I realize we are brothers under a loving Father who created us all."

At the end of our month, not one of us wanted to leave, but we returned home with a new awareness of our own responsibilities as future leaders in Japan and Korea, and the sincere hope that we may meet again—perhaps in *our* homes.

Until then,
Annyunghi kayshipshio
(dwell in peace)
and Sayonara

from the 54 members of the International Children's Cultural and Athletic Exchange Association of Japan and Korea.★

Why Mission Today?

■ "The question of mission today is basically the question of what it means to be the people of God in a time when the life and problems of people in one area are vitally affected by, and, in turn, affect the lives and problems of people in every other area. The earth has become one community and we have yet really to sense this and consider its profound implications for mankind.

"The church today, in dialogue with this 'global village', finds itself deeply involved in such activist, often volatile concepts as power, justice, liberation and violence, not to mention the subtle but increasing pervasion of the omni-present ecologist. Life styles are changing. Among the most obvious examples are the various types of communes established by groups of young people. But consider also the radical effects of the women's liberation movement on some individuals and families.

"These and many other changes in living patterns are of direct concern to Christians. If the church is to be a truly supportive community, then we must come to grips with the new and changing relationships. Christian concern for justice, liberation and development springs from renewed alertness to the message of the Bible; reflects a deep and ecumenical response to God's word; and is part of a faithful, loving witness to that word in the twentieth century. This is the mission of the church! "

The above was written by the Rev. Terry Samuel of Thornhill Presbyterian Church in answer to the question of the mission study theme approved by the General Assembly for use in the church during 1973-74: "Why Mission Today?" How would you answer it?

Few questions are as important for the renewal of the church's life. The answer we give could make all the difference between a narrow sectarian, turned-in church preoccupied with the trivia of its own existence and a true church for others with a breadth of witness and outreach and concern that does not stop until it embraces the global community.

Resources ready

There are many interesting and helpful resources to help groups studying the theme or individuals who want to read up on the subject.

Undoubtedly the best book in the field, the most up-to-date and definitive in its thinking on mission today—both its why and its what—has been written especially for this study by a Canadian and a Presbyterian, our own Dr. E. H. Johnson, published by Friendship Press under the title *For A Time Like This*. This is the "Book of the Year" for Canadian Presbyterians. The price is \$1.95 from the W.M.S. Bookroom, 50 Wynford Drive, Don Mills, Ontario. Quantity prices are available on request from Mission Education at the same address.

Mission Impossible—Unless by Canadians Cyril Powles and Rob Nelson is another resource for this study. It is an experience rather than a reading book. It enables the participating group to enter into the issues raised by the changing nature of mission and commit themselves to new forms of action. (\$2.95 from W.M.S. Bookroom.)

Simulation games are now a recognized means of gaining insights into actual living situations. *Catalyzer* was designed

October, 1973



especially for use with this study by Neil Topcliffe of the Lutheran Church of America. In a manner both exciting and thought-provoking it brings out the dimension of mission that calls for change in situations of political oppression and economic injustice. It is also a lot of fun! (\$1.95 from W.M.S. Bookroom.)

If you have read this far don't fail to write to Mission Education for your free copy of *New/World Outlook* magazine, special issue on "Why Mission Today?" This number is on a par with the special theme issues of previous years, providing a wealth of ideas, background articles, photos, art pieces and biblical references.

To carry out this study adequately one needs to know what is actually being done in mission by our church and others. Basic for this purpose is the 1973 Account of the mission work of the church, *Working Together Works* in 64 pages, available from your minister or in quantity for groups from Mission Education at \$1.00 for 10 or \$2.00 for 25 while they last. Under the same title, a series of filmstrips is being produced of which the first three are now ready and available for \$5.00 each with cassette script and printed study guide from Mission Education. Write for description brochure.

Mission Is . . . produced by the United Methodist Church in the U.S.A. is an excellent 8 minute filmstrip providing a variety of definitions of mission based on the work of churches other than our own. It makes a good discussion starter for this theme. (Rental \$2.00 from A/V Services, 50 Wynford Drive, Don Mills, Ontario.)

These and other visual aids make this year's study a delightful and unforgettable experience.

BY R. M. RANSOM

A Theology of Ecology



RESURRECTION, from death to new life . . . from darkness to light, from a series entitled "The Continuing Creation" by William Kautz.

■ The biblical injunction that man should "subdue the earth and rule over. . . every living thing" (Genesis 1:28) is receiving much blame these days for the rape of the environment.

It is proposed here to examine the meaning of this injunction as it appears above and in Psalm 8: "Thou makest him master over all they creatures; thou hast put everything under his feet."

Let us look first at the immediate literary context of these passages. The preceding verse in Psalm 8 says "Thou hast made him little less than a god (literally 'a little less than God') crowning him with glory and honour." In other words, the statement about man's mastery in nature is linked directly to his uniquely divine origin.

Interestingly this is paralleled in the Genesis passage in which the verse immediately ahead of the text quoted above states "So God created man in his own image; in the image of God he created him; male and female he created them."

It is surely no accident that the two explicit passages about man's dominion in nature follow on statements of his unique God-like nature. God's redemptive and creative rule over us, therefore, must define man's dominion in nature. God's creative activity cannot be separated from his redemptive activity. Just as man may share in the latter, so he is called upon to share in the former. The image of the Creator God in man means that man's dominion must be creative.

The picture is that of man becoming the creative steward of nature, with responsibility for its wellbeing. Unfortunately, of course, the image of God in man is badly distorted because of sin. A perversion of man's God-given dominion is prevalent in the world. It has become a destructive dominion which uses nature of short and long term benefits to man, but with no regard for the wellbeing of nature of which man is a part. The commission of God to man requires a patient, up-building, gentle and creative attitude to nature. But greed has produced an impatient, tearingdown, violent, destructive attitude to nature. Ralph Nader in his introduction to *Ecotactics* makes the point that the violence done by industry through pollution and destruction of nature is greater than the violence on the streets of the U.S.A. (1969).

A violent dominion over nature might be appropriate if man were only a creature of nature, just as it is appropriate for one species of animal to prey indiscriminately on others without rational concern for the overall effects. It is the prevalence of this low and skeptical view of man which has within it the seeds of the destruction of nature and man. If the church does not declare to the world with authority that man's nature demands a creative role and rule in nature, no one else can. God's purpose in creating man includes the care of the environment, and is thus part of the gospel of hope for all creation. Salvation should be seen in its full cosmic content. Man's failure in this realm is so widely recognized today it is not difficult to believe that he has fallen from his original purpose. Man is in fact not fulfilling his destiny because he is not free, in rebellion against God, and wanting no part of him or his plans.

The church must relate man's redemption through Christ to the redemption of all creation, as does St. Paul in Romans 8:19-21: "For the created universe waits with eager expectation for God's sons to be revealed. It was made the victim of frustration, not by its own choice, but because of him who made it so; yet always there was hope, because the universe itself is to be freed from the shackles of mortality and enter upon the liberty and splendour of the children of God." Freed from the need for violence, man can recover his divine role in nature. Obviously the church must show the way.

There is an interesting parallel in the New Testament to what has been said above about the Old Testament doctrine of man's relation to nature. It is the nature of Christian love. Jesus is quoted in John 15:12: "This is my commandment, love one another, as I have loved you." Jesus is differentiating between the kind of love we ought to have and other kinds of love. Consider our love of machines—the perfect slaves. We taste unrestrained power over machines every day, and when they have served us we cast them aside. This attitude spills over into our attitude to people. We love people for *our* sakes, and expect them to serve our needs. But Jesus defined a unique supra-natural love—his kind, that does not feed on the beloved but feeds the beloved, that loves for the sake of the other, to build the other up. It is a creative, sacrificing love, as opposed to a destructive, self-serving love.

Have we concentrated in the church on interpersonal relationships and neglected to see that our attitude to people must be part and parcel of our attitude to all living things? Our mandate of dominion is a mandate of caring. When this is a living issue in the church, only then can it become the ecological imperative the uneasy world is looking for.

The context of man's role in nature as alluded to earlier is the biblical doctrine of creation. The creation narrative in Genesis is the beginning of the story of redemption. Chaos with its pictorial representation as "the deep" is a symbol of evil in the scriptures (see especially the symbolism in Jonah, the story of Jesus walking on water, stilling the storm, and the vision in Revelation of the new heaven and the new earth in which "there was no longer any sea").

The appearance of dry land was order coming out of chaos and it was very good in God's eyes. Man's creative role in nature is to continue this process of bringing order out of chaos. Where the ecology of a geographical region, or of a backyard plot has been destroyed, a healthy balance of nature can again be achieved, for the benefit of nature and man. Selective breeding of domestic animals and hybrid crops are other forms of this creative, redemptive activity.

As mentioned above Christian love is part of the same acti-

vity. It can exercise the forces of chaos in a human life and be instrumental in bringing the salvation of order and peace.

Let us examine some of the reasons the cosmic dimension of redemption has not been clearly proclaimed by the church. First is the persistence of a sub-Christian kind of other-worldliness which attracts many Christians. Jewish other-worldliness in biblical days was centred on past and future divine interventions, which conveniently removed responsibility for the world in the present. Even today there are Christians who are prepared to write off history in the interests of a future ethereal salvation.

This non-historical kind of Christianity has been aided and abetted by a philosophy in some ways opposite to other worldliness. Existentialism emphasizes the present at the expense of the past and future—and so-called Christian existentialism can contribute to a general downgrading of the church's concern for history and where it is going.

Then again the notion of many theologians that 19th century biblical criticism destroyed the historical basis of Christianity led to many 20th century attempts to place it on some other basis, e.g. values, ideas, correct theology, apocalypticism, existentialism, or religious experientialism depending on one's inclination. But Christianity can have no other basis than a historical basis. Surely the word made flesh in Jesus of Nazareth means this at least.

The New Testament Christians had cause to write off history since they expected the imminent return of Christ and the end of history. But they did not write off history. Jesus discouraged that kind of thinking by saying "First you must witness to me. . . the uttermost parts of the earth." Paul allows for the "fulness of the gentiles" being brought into Christ's fold before the end. It was the urgency of the world mission of the church which kept the door open to history in the New Testament. The world mission of the church lies along the path to the final consummation and the return of Christ.

To understand Christianity as primarily a historical religion (uniquely so among the world's religions) means that we recognize the world of cause and effect. Past, present and future are all taken seriously. History had a beginning and will have an end, hence the urgency of our mission.

The New Testament does not hesitate to link Jesus Christ to God's creative activity as part of his redemptive activity.

"He is the image of the invisible God; his is the primacy over all created things. In him everything in heaven and on earth was created, not only things visible, but also the invisible orders of thrones, sovereignties, authorities, and powers: the whole universe has been created through him and for him. And he exists before everything, and all things are held together in him. He is, moreover, the head of the body, the church. He is its origin, the first to return from the dead, to be in all things alone supreme. For in him the complete being of God, by God's own choice, came to dwell. Through him God chose to reconcile the whole universe to himself, making peace through the shedding of his blood upon the cross—to reconcile all things, whether on earth or in heaven, through him alone."—Colossians 1:15–20

Conversion through Jesus Christ must include conversion of our attitude to our total environment. Love for our brethren must concern itself with concern for their environment. Our mission is nothing less than the restoration and redemption of all creation.★

THE REV. J. C. COOPER is the director of personnel services for The Presbyterian Church in Canada.

The Church in the Soviet Today

by Albert van den Heuvel

■ "Come to visit us and see for yourself", Russian church leaders told the National Council of Churches in the Netherlands after long and not quite satisfactory talks in 1972.

The Dutch churches responded warmly to the invitation, and a delegation of four churchmen and one Russian-speaking woman pastor spent 10 days of July in Moscow, Leningrad, Kiev and Odessa. They represented the Roman Catholic, Reformed, Mennonite and Old Catholic churches of the Netherlands.

They had prepared themselves rather carefully. It is amazing how much literature on Russian church life is available when one begins to search. It is also interesting and a little disturbing that much more is written about the small groups of dissenters than about the 30 million Orthodox Christians and the 450,000 or more Baptists in the U.S.S.R. today.

Most of our time was occupied with visits to local churches, Orthodox and Baptist church leaders, professors and rabbis. (Three of the ten nights we slept in train "couchettes".) We made frantic notes. We came back dead tired but very, very grateful for what we had seen, heard and learned.

We saw only four big cities, in ten days one cannot do more. A visit to Riga for which we asked because of all the alleged trouble with the Roman Catholic community was not possible, we were told. We got no impression of what happens in the north and east of this vast country, bigger than all the rest of Europe. We lacked time to get all our questions asked and answered if only because the situation is so different that simple (Western!) questions need long answers to make sense. And we discovered how difficult it is to ask the right questions in a country like the U.S.S.R.

Russian hospitality is overwhelming. These ten days have made all five of us real devotees of the Russian people and their churches. We stood through a great many liturgies and learned to love that glorious music, so full of joy and strength. Listening to the Orthodox liturgy, we began to understand where

the sources of faithfulness lie; in the Baptist churches we recognized that stubborn power which comes from a daily interaction with the Word of God, even if Bibles have to be copied by hand in order to be available.

The local churches we saw were bursting with life. In the Orthodox parishes there were not only the *baboushkas* (grandmothers) whose devotion and tenacity put to shame our society which adores virility and youth, but also a much larger group of men and young people than we have seen on earlier occasions. And as far as the older women are concerned, Metropolitan Nikodim rightly reminded us that they are no longer the *baboushkas* of 1917! We saw the third generation of grandmothers!

I talked to several students who testified that they had found the church through their study of history and literature. One should, of course, not exaggerate either their number or their influence, but to the Christian eye and ear they vigorously demonstrate the power of God and the deficiency of Marxist theory.

We were also amazed to find that the number of baptisms is unexpectedly high, even though *both* parents must register to obtain the sacrament for their children. When this measure was adopted the number of baptisms declined sharply but now they are back to "normal": in the cities we visited the priests working in local parishes perform 1,000 baptisms per year.

The Baptist communities also had a surprise for us. We knew about their increasing strength: about 1,000 adult baptisms per year in Odessa alone! We also knew about their strictly Bible-oriented piety, about the trial period of 12 months before they can be baptized, the solid examination of biblical knowledge before they can become full members. What we did not know was that in one part of the Ukraine more than 50 new churches were opened during the last decade. It may be time to examine the official figure of 450,000 a bit more critically. Our impression was that the Baptist community must be much larger.

What is generally not realized in the West is the intensive use of each sanctuary. In an Orthodox church two liturgies per day (seven days a week) is normal. The Baptists have at least four services a week. All of them are well attended or overcrowded. Of course, the number of sanctuaries that can be used for worship is limited (40 in Moscow, 10 in Kiev). Since all buildings in the U.S.S.R. belong to the state, the situation of the church buildings is precarious.

Many of the most important ancient cathedrals have become museums. Our delegation visited them with a growing distaste: their heart is cut out.

The most difficult thing for a foreign delegation visiting the U.S.S.R. to understand properly is the relation between church and state. Officially all is well: both state and church authorities told us repeatedly that the separation of church and state is complete and satisfactory. Each has its own domaine: the state has the society and the church can satisfy "the religious needs of the people". The Baptists are better off today than they were under the boot of the Tsars (and the Orthodox Church!) before 1917. The Orthodox are no longer ruled by Tsar-appointed religious commissars and can, within the law, mind their own business.

The law enforces the separation of church and state and protects the religious rights of the believing citizens. When 20 citizens want to open or to build a church they can do so. That is the law. But the law and its application are not the same. The fact is that the great majority of churches are closed. The Orthodox Church has only three seminaries and two academies with no more than a few hundred students. The Baptists have no seminary at all, and educate their parsons in the same way in which most Orthodox priests are trained: by correspondence.

There is a terrible shortage of Bibles. The pressure of atheistic propaganda on the church is heavy but no equal right is given to religious propaganda. Monastic life, in trouble everywhere in today's world, is down to a few hundred nuns and monks.

What is so difficult for the Western visitor is not that this situation exists and persists, but that the desire for good relations between church and state makes it very difficult to discuss these things. The understandable and laudable prudence of the Russian churches can easily be interpreted as servitude and dependence by those who live in totally different situations. Here the ecumenical movement faces a test: it seemed to us that the Western churches can learn more from the Russian churches than vice versa. The centrality of the worshipping community may be a restriction; it also means concentration on essentials; the faithfulness and courage of the faithful is heart-warming; a number of leaders are impressive men.

We in the West have not taken them very seriously. We have judged them too often with our own criteria. We have not involved them in our work to the extent that we have earned the right to cross-

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examine them. Exchanges between the academic community—both professors and students—should be patiently tried. Maybe we can pair congregations. And we should visit whenever we can. For our own spiritual benefit. And maybe for theirs.★

THE AUTHOR is the general secretary of the Netherlands Reformed Church. This article is from the Ecumenical Press Service.

The 1974 calendar

"To commend the 1974 Presbyterian Church calendar to all our Presbyterian family, indeed to Christians everywhere, is an easy and pleasant task. The calendar for many years has been an enterprise of which every Presbyterian has been justly proud. Always attractive in picture and format, its language modern and relevant, the calendar, like the Book of Psalms has a spiritual message for everyone, young and old alike.

If I am any judge, this 1974 precentennial calendar, in its beauty, its theme, and the relevancy of its message surpasses all its predecessors. It will be a missioner for Christ and his gospel of peace and good-will, wherever it is placed. To anyone who is serious about this Christianity we profess, the placing of this calendar in our homes and offices in 1974 is the least any of us can do. Let us in so doing light a candle for the Lord."

Agnew H. Johnston,
Moderator of the General Assembly

Evangelism congress

Speakers for the 1974 International Congress on World Evangelization will represent a wide range of national, cultural, and denominational backgrounds, Program Director Paul Little has announced. Among those giving major papers will be Dr. Peter Beyerhaus, Germany, (Lutheran), Dr. Rene Padilla, Argentina (Baptist), Dr. Susumu Uda, Japan, (Reformed Presbyterian), Bishop Festo Kivengere, Uganda (Anglican), Dr. George Peters, USA (Mennonite), Dr. Howard Snyder, Brazil (Free Methodist), Dr. Donald McGavran, USA (Disciples of Christ), Mr. Samuel Escobar, Peru, (Baptist), Canon Michael Green, England (Anglican), and Prof. Henri Blocher, France (Baptist).

When the ten-day meetings begin on July 16, 1974, in Lausanne's Palais de

Beaulieu, Switzerland, the opening addresses will be given by Dr. Billy Graham, honorary chairman of the congress, and the Rev. John Stott of London, a chaplain to Queen Elizabeth II.

Unlike the procedure followed at the 1966 Berlin congress, the major papers will be sent out in advance to the 3,000 participants for their study and response. Based on the questions raised, congress speakers instead of reading their papers, will briefly summarize them and then deal with the questions that have been sent by participants.

HOLDING LIFE

"For me to live is Christ—to die is gain"

I hold this life loosely, Lord,
for what it's worth
with all its temporality.
A gift from you, Lord,
not to be fondled
or secreted away
in miserly fashion.
Rather, a gift to be used with abandon,
spent to the limit,
enjoyed to the uttermost,
poured out upon the earth.

I hold this life loosely, Lord:
see it superceded,
overshadowed, by Infinite Life.
Your Life in me, Lord,
to be sought after,
to die for,
no cost too great.
Your Life, perfect, eternal, incorruptible,
flaunting its beauty,
seductive,
giving this life meaning.

Mary H. Garvin,
Taipei, Taiwan

YMCA World Council

The Sixth World Council of YMCAs meeting in Kampala, Uganda in July affirmed the Christocentric nature of the movement but simultaneously underlined that its membership was open to "people irrespective of faith, age, sex, race and social conditions".

The action came after 45 speakers had expressed their views on maintaining the original wording of the so-called Paris Basis as it was formulated by the First World Conference of YMCAs in 1855 in Paris. A new statement of purpose, one of three alternatives before the council, failed to obtain the necessary two-thirds

majority. The original wording was given nearly unanimous approval by the 222 voting members.

A key paragraph reads: "The Young men's Christian Associations seek to unite those young men, who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be his disciples in their faith and in their life, and to associate their efforts for the extension of his kingdom amongst young men. Any differences of opinion on other subjects, however important in themselves, shall not interfere with the harmonious relations of the constituent members and associates of the World Alliance".

Also accepted was a statement on imperatives of world YMCA work today (Kampala Principles), which said the basis is not designed to serve as a condition of individual membership. That is deliberately left to the discretion of the constituent movements, which are also free to express their purpose in terms that correspond more directly to the needs of those they serve, provided these are regarded by the World Alliance as being consistent with the Paris Basis.

Major decisions taken by the council included the demand for a development thrust at all levels of the YMCA through education for development, indigenous leadership development for citizenship participation and community development. The council also stressed the need for YMCAs to take a position on social issues when individuals or communities are faced with some manner of oppression.

In its final session the world council affirmed its support for the Universal Declaration of Human Rights. It asked national YMCAs to give special recognition to December 10, 1973 as Human Rights Day, and it called for serious study of selected articles of the declaration to find "ways and means by which those articles may be made more effective in their own situations".

The generosity of a few

The National Development Fund office was pleasantly surprised to receive a cheque for \$1,000 this summer from a very small congregation, Bethany Church, Milan, Quebec, that had already oversubscribed its allocation by 100%.

Presumably the money had come to the congregation unexpectedly, probably by way of a legacy, but instead of keeping it for themselves, the members decided to give it to "this important and deserving work".

(Continued on page 24)

Taiwan's Skyscraper Church



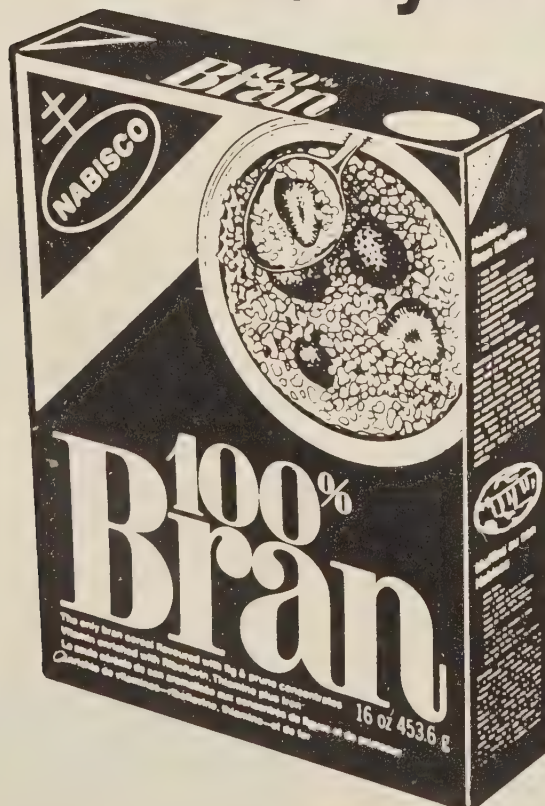
Suang-lian Presbyterian Church is located in the top three storeys of this impressive building in the business section of Taipei, Taiwan. It was dedicated in March 1973.

The old church on the same site was on land valued at one million dollars. So the congregation of 500 members replaced it with an eleven story building, leasing space to business firms and a bank which occupies the first two floors.

The sanctuary stretches up through the 10th and 11th floors, with the church offices on the 9th.

The minister of the congregation for the past 52 years is Rev. Dr. C. C. Chen, still active at age 79, although he now has an assistant. Dr. Chen visited Canada this summer.

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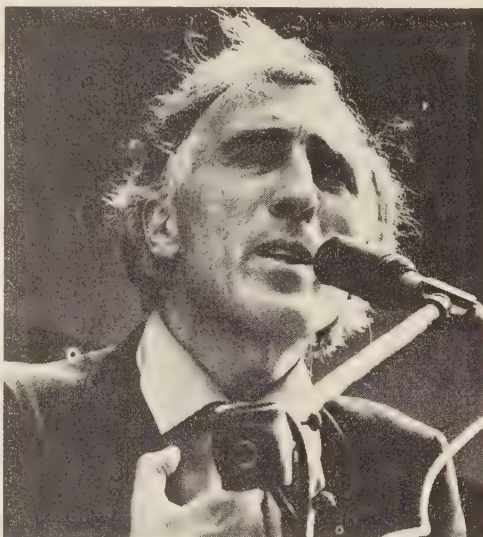
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Their generous action is reported in the hope that this "occasion of the forwardness of others" may challenge the several hundred congregations of our church which have not yet reached their accepted objective for the N.D.F. to get busy and do so. Also, it is hoped that this story may inspire to action some of the 250 congregations that have not yet seen it their duty to make even a token contribution to this "over and above" enabling fund.

The National Development Fund is being kept open for two more years to enable those who want to contribute, but were hindered for some reason, to pick up their fair share of the burden.

Total cash received for the N.D.F. by the end of August was \$2,633,175 of which \$150,014 has been contributed in 1973.



DR. JEAN VANIER, internationally known humanitarian was speaker at the Inter-Church Festival at the C.N.E. in Toronto on Aug. 26.

New Bible Society film

This month the Canadian Bible Society is releasing a new 16 mm., 28-minute, sound film in colour entitled "A New Spring in Coppermine". Produced by the Rev. E. H. Heuer, the visual education production secretary, it features the arrival of the four Gospels and the Acts of the Apostles in Copper: Eskimo in the town of Coppermine, North West Territories in April 1973.

The film portrays the translating of the scriptures into Copper: Eskimo by the Rev. Dr. John R. Sperry during the 19 years he served the St. Andrew's Anglican Mission in Coppermine. The printing and binding was done in Canada. They were shipped by land to Yellowknife and then flown to Coppermine. While earlier translations were made, this publication is the first volume of Scripture in the Copper: Eskimo dialect.

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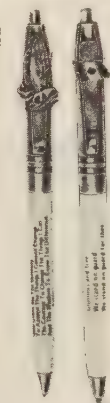
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Men

PM PERSONALITY



A few years ago Chuck Congram, our PM Personality for this month, was one of the youth representatives on the national committee of Presbyterian Men. In that capacity he brought to the committee many fresh insights as to how we could be more effective in bringing young men into the church's work and witness. At that time, Chuck was a student. Now he is the minister of St. Andrew's Church, Puce, Ont., in the Presbytery of Chatham.

Chuck was born in Willowdale, Ont. but attended both public and high schools in Wingham, Ont., where the minister at that time, the Rev. Gordon Fish, was instrumental in his decision to study for the ministry. In 1968 he obtained his Bachelor of Religious Education degree from the Ontario Bible College and graduated from the University of Windsor in 1971 with a B.A. This year he graduated from Knox College, Toronto, and was called to the Puce congregation where he had been student minister.

Chuck still serves on the national committee of PM and has been chosen as that

committee's representative on the new board of congregational life. He and his wife, Janice, are the proud parents of daughter Lara, born in September, 1971. His other interests are camping and the practical hobby of furniture finishing.



P.E.I. CONFERENCE

The men of Prince Edward Island Presbytery held their annual week-end conference at Camp Keir, August 4 and 5, under the chairmanship of Malcolm MacKenzie. The Rev. Donald Nicholson of Cornwall, P.E.I. led in a thorough study of the first chapter of Romans during the daytime sessions on Saturday, followed by group discussions of life situations.

Anniversaries

- 155th - Blue Mountain, Pictou Co., N. S., July 15, (Rev. Steven C. H. Cho).
- 140th - Farquharson, Middle River, N. S., August 19, (Rev. Lee M. MacNaughton).
- 116th - St. Andrew's, Chatsworth, Ont. June 17, (James D. Skinner, student).
- 116th - Latona, Dornoch, Ont., Sept. 2, (James D. Skinner, student).

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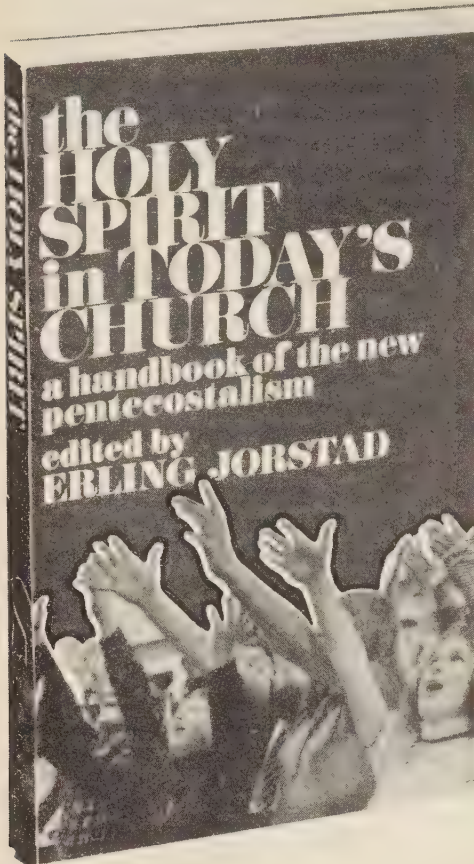
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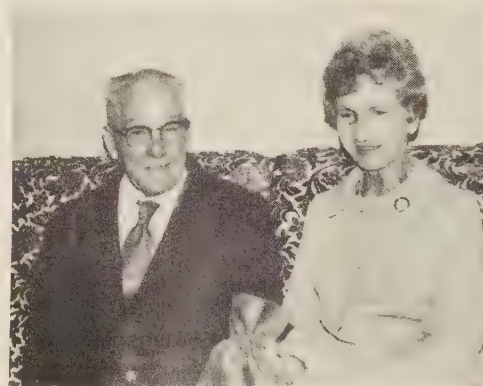
Personals

The moderator of the 99th General Assembly, *Rev. Dr. Agnew H. Johnston*, will attend four synod meetings this month: Atlantic, Manitoba and North Western Ontario, Saskatchewan, and Hamilton and London.

Miss Ida White, veteran missionary, finally obtained permission to re-enter India and returned to the scene of her labours in early September. There she has quickly taken up work with the rural health program for which she received special training in Calcutta before her return to Canada on furlough. She will be working with a public health unit from Jobat Hospital placing special emphasis on training Indian personnel for this necessary work.

The honorary degree of Doctor of Civil Law was conferred on *Senator Norman McLeod Paterson* at a special convocation at his Ottawa home by Lakehead University. Senator Paterson celebrated his 90th birthday on August 3. He was the founding chancellor of Lakehead University in Thunder Bay, Ont., where he was a member of St. Andrew's Church before moving to Ottawa where his membership is in St. Andrew's Church in that city.

Miss Margaret MacNaughton, secretary for pre-school resources with the United Presbyterian Church in the U.S.A., was ordained as a minister in Philadelphia on September 23. She was at one time girls' work secretary for The Presbyterian Church in Canada. The sermon at the ordination service was preached by *Rev. Dr. William Klempa* of Rosedale Church, Toronto.



Mr. and Mrs. Edward J. Smith (shown above) were honoured by First Church, Prince Rupert, B.C., when they left to reside in Burnaby. Mrs. Smith has been organist and choir leader for 40 years, Mr. Smith was an elder, treasurer, and church school superintendent at Prince Rupert. A purse of money and other gifts were presented to them.

Professor Joseph C. McLelland will receive an honorary D. D. from the Montreal Diocesan Theological College on

October 3. He is now co-editor of the quarterly journal *Studies in Religion*, successor to *The Canadian Journal of Theology*.

The *Rev. J. J. Edmiston*, minister of Kydd Memorial Church, Montreal, was awarded the degree of Doctor of Divinity by Immanuel Baptist College, Atlanta, Georgia, U.S.A., in May.

The *Rev. John C. Duff* has become a part-time associate in the experimental team ministry at Queen Street East Church, Toronto. He will continue studies at the Toronto School of Theology.

Miss Ann Peckover of Aurora, Ontario is the latest appointment of the board of world mission as an overseas volunteer. She left for Taiwan in September to teach English at the National Cheng Kung University in Tainan. She will also be associated with the student centre in Tainan.

Miss Joan Buckhurst, one of the first of the overseas volunteers appointed by the board of world mission two years ago, has completed her term of service in the library of the United Theological College at the University of the West Indies. After a brief visit to her home in Canada she returned to Jamaica to teach business subjects in a high school at Half Way Tree in suburban Kingston.

Miss Georgine Caldwell spent a three month furlough in Canada much of it at camps in the Synod of the Atlantic Provinces. In mid-September she took up her duties in the Christian education department of the Taiwan Theological Seminary in Taipei.

The *Rev. Geoffrey Johnston* and *Mrs. Johnston* have returned from service in Kingston, Jamaica and are living at the Missionary Residence, 462 Oriole Parkway, Toronto.

Mr. and Mrs. Jack Geddes arrived in late August from Taiwan and are living in Waterloo, Ont., while Jack continues studies and does occasional deputation work during his furlough.

Miss Louise Gamble, who works with the tribal people in Taiwan, is spending her furlough period studying in Canada.

Miss Doreen Morrison will return to her work at the Helen MacDonald Higher Secondary School for Girls in Jhansi, India in early November after a short furlough in Canada.

Miss Dorothy Bulmer has resigned from overseas service under the board of world mission. After spending the summer in camps in the Atlantic Provinces she is studying for a degree in music at the University of Guelph.

The *Rev. William Fitzsimons* and *Mrs. Fitzsimons* have agreed to continue their ministry for another year at Wabash in Labrador.

The board of world mission recently appointed *Hans Kouwenberg* to fill the vacancy at Prince George, B.C. following the completion of his studies this month in Toronto.

Rev. Dr. Harry Lennox, who has been minister of Kerrisdale Church, Vancouver, B.C., for 36 years, retired on October 1. He was moderator of the General Assembly in 1963.

The degree of Master of Theology was conferred on the Rev. D. R. Nicholson of Aldershot, Ont., at the Knox College convocation. His thesis was on "Michael Willis: Professor and First Principal of Knox College."

The Rev. J. E. Williams, a minister of the Guyana Presbyterian Church and now clerk of the Caribbean Assembly of Reformed Churches with headquarters in Trinidad, and Mrs. Williams, arrived in Canada at the end of September for a month's visit to our church. They come as missionaries from the Caribbean to call our church to renewal and to share their faith with our people. Mr. and Mrs. Williams will spend the major part of their time within the Synod of the Atlantic Provinces.

hymn of the month

from the new Book of Praise

All my hope on God is founded

■ This great hymn of trust appears at #104 in the section "Divine Providence," and is based on I Timothy 6: 17.

Robert Bridges, the author, studied medicine in London, England, and carried on general practice there before retiring to Yattendon, Berkshire, to devote himself to literature. He had already distinguished himself as an unusually gifted poet, and was also a skilled musician. In 1913 he was appointed Poet Laureate.

Perhaps the most significant contribution to modern hymnody has been his *Yattendon Hymnal*, a collection of 100 hymns, all written by him. One of them, "All my hope on God is founded," is based on the hymn by the renowned 17th century hymnist, Joachim Neander. It is not a translation of the original, but rather a free paraphrasing with new verses added.

Herbert Howells, one of England's most distinguished and revered composers today, was requested to write a tune for this hymn. His splendid tune, "Michael," eloquently expresses the confidence and trust inherent in the poem.

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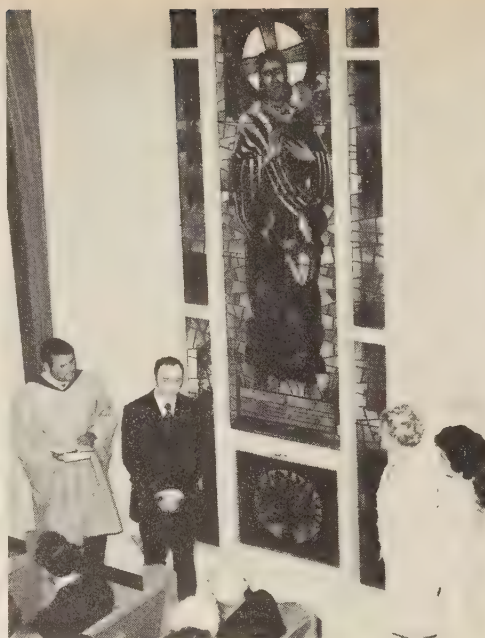
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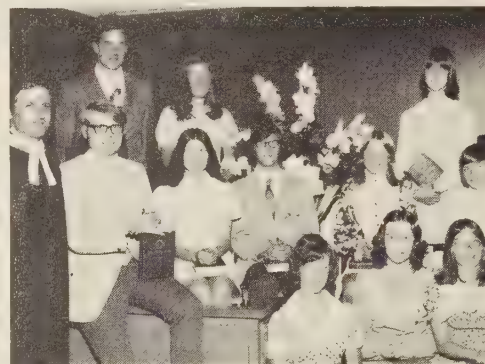


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A MEMORIAL WINDOW was dedicated in St. Giles Church, Calgary, Alta., for a former minister, Rev. H. Lindsay Simpson. Shown, left, are Rev. David J. Crawford, Hugh Simpson, a son, Mrs. Elizabeth Simpson and daughter Mrs. Betty Wilson, and Mrs. Dan Daniels.



TEN YOUNG PEOPLE were received into membership at Westwood Church, Winnipeg, Man., and each received a copy of The Living Bible. Shown, left, is Rev. George C. Vais and session clerk Alan Howison, with Ron Willson, Mary Hale, Elizabeth Ashton, Stuart Lees, Debbie Blackwell, Carol Edwards, Richard Blackwell, Karen Jenkins, Pam Britten and Susan Lamont.

Books

LEAVE IT TO THE SPIRIT, by John Killinger

This is a weirdo. Even so, it ought to be read by every minister and elder. You are warned, however, not to read more than one chapter a day; even then you may have to take a tranquilizer.

The author, professor of preaching and literature at the divinity school of Vanderbilt University, writes clearly and well — perhaps too clearly for one's quiet of mind. Killinger considers the traditional liturgy and styles of worship in the churches and his thesis is that we must open ourselves to greater possibilities for



AT INDIAN HEAD, SASK., two brass vases were presented to St. Andrew's Church by Mr. and Mrs. W. H. Warner, in memory of Mrs. Jessie Warner. They were dedicated by Rev. Harold W. Grove.

Church Cameos

■ At Kenloch Church, Strathlorne, N. S., in memory of Malcolm Cameron, elder for many years, communion vessels were presented by his widow and family. A painting of the Lord's Supper was given by Mr. and Mrs. Malcolm MacQuarrie in memory of his parents. They were dedicated by Rev. Lee M. MacNaughton.

■ Six Communion chairs were dedicated at the West River Church, Durham, N. S., by Rev. Dr. Fred Pauley. They were given in memory of Mrs. Rettie MacIntosh by her husband and family.

■ Some 400 people attended a service at St. Columba Church, Kirk Hill, Ont., when the congregation of St. John's Church, Cornwall, Ont. was invited to worship with them. The service was shared by Rev. T. A. Rodger, Rev. Dr. W. L. MacLellan, and Rev. William Scott.

spontaneity and individual involvement. The present modes of worship are outdated and too intellectualized and verbalized.

That doesn't sound too rigorous, but when he gives us various examples of what he expects games, dance, drama, story, blasphemy, sermon and music will be contributing to the future human approaches to God in the church, one is certainly aware that there will indeed be no over-intellectualization. The mind will have been blown — blown to smithereens as completely as an egg by an atom-bomb. The least that will result is headaches and heartaches by the billion. And Killinger will then appreciate that most of the developments he expects and demands for the future were mistakes the church outgrew in the past. (Fitzhenry and Whiteside, \$7.95)

James Dunn

The Brat

by Alice Mulvey

■ There is one in every neighbourhood. Usually it is a boy between the age of nine and fourteen. You know the type, someone who always manages to break one of your windows or a fence or does damage to your flower beds just as the blooms are at their best. Trying to reason with this type of individual is often useless, even if one has been fortunate enough to catch them in some act of vandalism.

In our neighbourhood, it was Ricky, and to make matters worse, he happened to live next door. The raspberries I had been carefully tending and planning to make a pie with as soon as sufficient were ripe enough, would be gone on the day they were to be picked and I would see Ricky dive over the fence, breaking the wire as he went.

At Halloween time that year, I had loaded up with candies and apples to give out to all the young ghosts and hobgoblins that would show up at our door. Ricky came early and received his share of goodies. I noticed he glanced back at the front room window where our handicapped daughter stood watching the pageant of young people come and go. Some of the fancy dressed ones I invited in especially for Mary to see and she laughed gaily at their costumes.

It was around 10:30 p.m. when my husband and I were sitting in the kitchen drinking coffee that I heard a tap on the front door.

Rather crossly I said: "What child can still be out at this time of night? Surely they ought to be satisfied with what they have got by now."


As we were completely out of candies and apples, I hurriedly put a few cookies in a brown paper bag and went to the door in low humour.

There stood Ricky with a large bag in his arms which he thrust into my arms and before I could say a word, blurted out: "I'm sorry Mary couldn't go out and join in the fun tonight, I want to share my treats with her," and with a bound he was over the hedge and into his own home.

I returned slowly to the kitchen with tears in my eyes and still clutching the bag of cookies I had intended to give out, along with the larger package Ricky had thrust at me. His unexpected kindness had touched me. There had been around 60 children at our house that night, some of whom had been invited inside, yet it was Ricky, the neighbourhood brat who

From Calcutta ...

Report on Elizabeth Dass...



REC'D
CHRISTIAN CHILDREN'S FUND, INC.
CALCUTTA, INDIA

CHRISTIAN CHILDREN'S FUND, INC.
CALCUTTA, INDIA - CASEWORKER REPORT

TO NAZARETH HOME, CALCUTTA

NAME: ELIZABETH DASS

NATIVE PLACE: CALCUTTA

HEALTH: FRAIL, THIN, WALKS WITH DIFFICULTY, PROTEIN DEPRIVED

CHARACTERISTICS: GENTLE, QUIET, COOPERATIVE, SPEAKS CLEARLY AND IS OF GOOD MIND. WILL BE ABLE TO LEARN ONCE HEALTH AND STRENGTH ARE RESTORED.

PARENTS' CONDITION: FATHER: DECEASED.
MOTHER: MALNOURISHED, RECENT VICTIM OF SMALLPOX, WORKS IN A MATCH FACTORY.

INVESTIGATION REPORT:
ELIZABETH'S FATHER USED TO BE A STREET CLEARER, DIED FROM TYPHUS. HER MOTHER IS VERY WEAK FROM HER RECENT ILLNESS—INDEED IT IS REMARKABLE SHE IS ALIVE AT ALL. ONLY WORK AVAILABLE TO THIS WOMAN IS IN A MATCH FACTORY WHERE SHE EARNES TWO RUPEES A DAY (26¢) WHEN SHE IS STRONG ENOUGH TO GET THERE AND WORK.

HOME CONDITIONS: HOUSE: ONE ROOM BUSTEE (HOVEL) OCCUPIED BY SEVERAL

DATE: MARCH 17, 1969

DATE OF BIRTH: APRIL 12, 1964

ORDER OF BIRTH: THIRD DAUGHTER

—but what a difference now!

Elizabeth Dass was admitted to the Nazareth Home in Calcutta a few days after we received this Caseworker's report . . . "Elizabeth's father used to be a street cleaner, died from typhus. Her mother is very weak from a recent illness—indeed it is remarkable she is alive at all. Only work available to this woman is in a match factory where she earns two rupees a day (26¢) . . . Home conditions: one room bustee occupied by several other persons besides Elizabeth and her mother . . . two sisters died of smallpox".

But, just look at her now. Her legs are stronger . . . she can walk and run and is beginning to read and can already write her name. Every day desperate reports like the one above reach our overseas field

offices. For only \$12 a month you can sponsor a needy little boy or girl in the country of your choice, or let us select a child for you from our emergency list.

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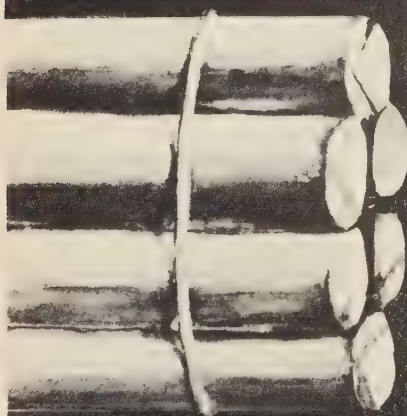
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remembered Mary. It was he who had carefully sorted out his treats to share with the handicapped girl next door, because he was sorry she had to miss out on the fun.

"Did someone hit you?" asked my husband when I returned to the kitchen and he noticed my tears.

Shaking my head I answered: "If they had, I would have been angered. No, it was an unexpected kindness that brought the tears," and I related the story. "I'll never be cross at Ricky again. He can have all the raspberries in the garden if he wishes. He was the only one to remember a little handicapped girl who missed out on the fun of a Halloween night."★

See/hear

Rock Lyrics

A book that attempts to provide the lyrics for many popular songs is Richard Goldstein's *The Poetry of Rock*. It includes music by Lennon-McCartney, Paul Simon, Donovan, The Doors, Leonard Cohen and others. Not bad for \$1 (Bantam Books).

Film

The Broadcasting and Film Commission of the National Council of Churches (U.S.) has a "Film Information" service that is well done. A recent issue recommends *Brother Sun, Sister Moon* as a film worth seeing, and discussing. The film focusses on St. Francis of Assisi, and is about poverty, 13th century Italy, faith, materialism, hypocrisy and more.

Film Awards 1972

The 1972 Interreligious Film Awards have been announced. Included among the winners are *The Emigrants* — a film that capsulizes the promises and problems of a Swedish family as they settle in 19th century America. *Sunder* — a moving story about black pride, family strength, and the social role of education. *The Sorrow and the Pity* — which concerns the moral struggles over resistance and collaboration in occupied France during the second World War.

Take off Your Shoes

This is a collection of poems, readings and photographs, and a very fine collection at that. The editor, Mark Link, includes quotations from the Bible, poets, theologians, dramatists, novelists, philosophers and scientists. Thanks to Sara Harrison (National Director, C.G.I.T.) for this fine resource. The publisher is Argus and the price is about \$3.90.

L. E. Sivers

NEW HORIZONS TOWER

A residence for senior citizens, opens in the late fall of 1973. New Horizons Tower is operated by the Dovercourt Baptist Foundation and is located on the north-west corner of Bloor and Dufferin Streets in Toronto. The Tower is now accepting applications from persons who are sixty or over, can manage on their own, and are in good health. The monthly rates, including room and board, range from \$215 to \$260 per person, depending on single or double occupancy. Some suites are available. Rates are subject to adjustment.

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BUDGET RECEIPTS

Receipts from congregations for the General Assembly's budget totalled \$892,199 on August 31, as compared to \$892,428 at the same date in 1972.

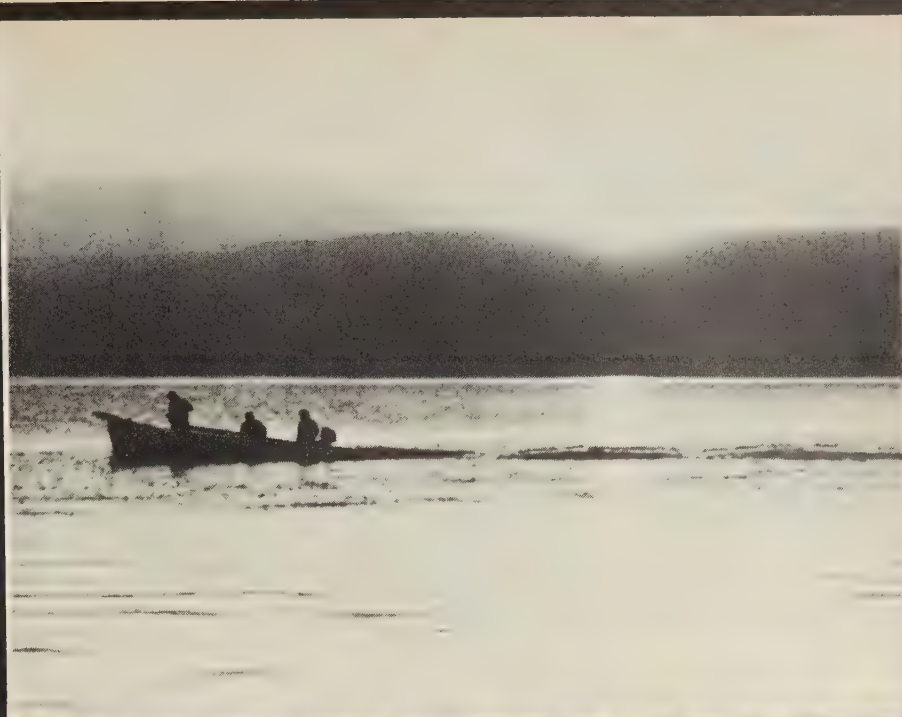
Expenditures were \$1,909,469 as against \$1,826,358 at the end of August last year.

YOU WERE ASKING?

Q In the fine funeral oration for the late Rt. Hon. Lester B. Pearson the text given was Ecclesiastes 11:1, "The wisdom of a humble man will lift up his head and will seat him among the great." I checked in my Bible and find that chapter 11, verse 1 is, "Cast thy bread upon the waters; for thou shalt find it after many days." Is there a mistake?

A Only in your hearing. The reference was not to the Book of Ecclesiastes, but to the Book of Ecclesiasticus, a book of the Apocrypha. You are to be commended for looking the verse up. My guess is that perhaps thousands thought Dr. Moore said "Ecclesiastes", not knowing there was another book with a similar-sounding title. Ecclesiasticus has some magnificent reading in it, but for good reasons was not included in the Old Testament as we know it. I have always had the privilege of having in my congregations people like yourself who check texts and read them for themselves in the biblical background as a sermon review. One time I, by a slip of the tongue, gave the wrong chapter in Isaiah with my text and was caught out at the end of the service by a smiling woman. God bless her! She was on the job.

SEND QUESTIONS TO: Rev. Dr. L. H. Fowler, 376 Lakeshore Road, Port Hope, Ont. Include name and address, for information only.



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Deaths

BLACK, THE REV. WILLIAM, The minister of St. John's Church, Port Perry, and Burns Church, Ashburn, Ont., died on July 16.

Mr. Black was born in Scotland and educated at St. Andrew's University and the University of Edinburgh. He was a graduate in theology from the United Free Church College and was ordained in 1939. As a young man he had spent several years as a missionary in Australia.

In 1953 the Rev. William Black was received as a minister by The Presbyterian Church in Canada. His pastorates were at Cranbrook, B.C., Aldershot, Dresden and Port Perry in Ontario.

Surviving are his wife, the former Flora MacLeod, and two sons, Stewart of Niagara Falls, Ont., and Alistair of Brantford, Ont.

CLIFTON, THE REV. E. S., A retired Presbyterian minister, Mr. Clifton died in the

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REMEDIOS GUANZON

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OVER 35 YEARS OF HELP WITH A HUMAN TOUCH

General Hospital, Woodstock, Ont., on June 25, at the age of 92.

Born in England, he came to Canada with his parents as an infant. He was a graduate of McMaster University. His ministry was spent in Ontario, the last charge being West Adelaide and Centre Road in the Presbytery of Sarnia.

Surviving are his wife, the former Kathaleen Hockey, and a son, the Rev. E. Lloyd Clifton of Mt. Forest, Ont.

BENNIE, HENRY THOMAS, 67, elder, St. Stephen's Church, Ottawa, Aug. 3.

BINGEMAN, ROSS, 78, elder, St. Andrew's-Knox Church, Fort Erie, Ont., July 6.

BROWN, GORDON, 63, elder, St. Andrew's Church, New Liskeard, Ont., July 15.

FORREST, MISS ALICE J., 82, organist, secretary-treasurer, church school teacher, Knox Church, Cranbrook, Ont., Aug. 14.

GORDON, WILLIAM J., 95, elder, Rockwood Church, Ont., Aug. 18.

GLENNY, CHARLES NORMAN, 91, senior elder, former secretary-treasurer and representative elder, St. Andrew's-Knox Church, Fort Erie, Ont., June 7.

GRAHAM, WILLIAM E., 78, elder, Knox Church, Mountain, Ont., July 24.

MacDONALD, ROD, founding member and elder, Munro Memorial Church, Blueberry Mountain, Alberta, July 24.

MacKAY, PERCY E., elder, St. Columba Church, Belleville, Ont., former elder and church school superintendent, St. Andrew's Church, St. Lambert, Que., at Belleville, July 2.

MacMILLAN, H. GRAHAM R., senior elder, St. Timothy's Church, Ottawa, brother of Rev. Dr. Donald and the Rev. Archibald, June 22.

McBRIDE, W. J., 70, elder, trustee and representative elder, Westminster Church, Toronto, Aug. 18.

McINNES, CHARLES R., clerk of session, St. Andrew's Church, Fenelon Falls, Ont., Aug. 6.

McLEAN, GEORGE ARTHUR, elder and former trustee, St. Andrew's Church, Barrie, Ont., July 17.

NEWLANDS, THOMAS J., clerk of session, St. Andrew's, Hamilton, Ont., Aug. 29.

SINCLAIR, DOUGALD N., elder, Knox Church, Glenarm, Ont., July 30.

SWANSTON, MILTON WEIR, elder, Rockwood Church, Ont., July 16.

TAYLOR, ORVILLE, 67, elder, Knox Church, Kincardine, Ont., Aug. 2.

WHYTE, MILSON S., father of Rev. Wallace Whyte, elder and former church school superintendent, Knox Church, Bobcaygeon, Ont., Aug. 3.

WILKINSON, MRS. WINNIE, member of board of managers, active in W.M.S. and Ladies Aid, First Church, Brandon, Man., Aug. 10.

Calendar

ORDINATIONS

Nicholson, William C., Knox, Grand Valley, Ont., May 29.

INDUCTIONS

Dowdles, Rev. Edward S., Dresden and Rutherford, Ont., July 29.

Forsyth, Rev. J. Barry, Knox, Cranbrook, B. C., Sept. 7.

Morrison, Rev. Alexander J., Cardinal, Ont., July 30.

Munshaw, Rev. William, Duart and Turin, Ont., July 17.

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Nicholson, Rev. William C., Grand Valley, Ont., May 29.

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Toronto, Knox, Ont., Rev. E.J. Briard, 408 Rouge Highlands Dr., West Hill.

Toronto, Runnymede, Ont., Rev. R.C. Taylor, 3122 Rymal Rd., Mississauga.

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Brantford, Alexandra, Ont., Rev. J. Douglas Gordon, 97 Wellington St., Brantford.

Chatham, St. James, and Dover, New St. Andrew's, Ont., Rev. R.D.A. Currie, 520 Elgin St., Wallaceburg.

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Seaforth, First, Ont., Rev. G.L. Royal, 72 Colborne St., Goderich.

Thamesville-Kent Bridge, Ont., Rev. D. MacDonald, Muirkirk, Ont.

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Geraldton, St. Andrew's, Ont., Rev. J.C. Hood, 15 Royston Court, Thunder Bay "P", Ont.
Winnipeg, St. James, Manitoba, Rev. J. D. Marnoch, 562 Aikins St., Winnipeg.

Synod of Saskatchewan:

Estevan, Westminister, Stoughton, St. Andrew's Sask., Rev. C. Johnson, 718 Elm Cres. N.E., Weyburn.
North Battleford, St. Andrew's Sask., Dr. R.A. Davidson, 436 Spadina Cr., Saskatoon.
Saskatoon, Parkview, Sask., Dr. R.A. Davidson, 436 Spadina Crescent, Saskatoon S7K 3G6.

Synod of Alberta:

Banff, St. Paul's Alta., Rev. K.E. King, 8208—Seventh St. S.W., Calgary, Alta. T2V 1G8.
Calgary, Varsity Acres, Alta., Rev. D.J. Crawford, 6343 Dalbeattie Hill N.W., Calgary.
Chauvin, Westminister and Wainwright, St. Andrew's, Alta., Rev. C.W. Simpson, Box 58, Killam.
Edmonton, St. Andrew's, Alta., Rev. F. Ralph Kendall, 3504—112 St., Edmonton T6J 1H9.
Innisfail and Penhold, Alta., Rev. K.C. Doka, 2403—15th Ave. S.W., Calgary.
Medicine Hat, Riverside — St. John's, Alta., team ministry, Rev. Donald C. Smith, 258 1st St. S.E., Medicine Hat, T1A 0A4.

Synod of British Columbia:

Chilliwack, Cooke's, B.C., Rev. W. Oliver Nugent, R.R. 4, Abbotsford.
Vancouver, Kerrisdale, B.C., Rev. D.N. Smith, 4047 W. 15th Ave., Vancouver 8.

DEACONESS VACANCIES

Presbytery of Winnipeg requires:

- 1) A deaconess or woman missionary for the Inner City Indian Mission in Winnipeg to work mainly with women and children.
- 2) A deaconess or woman missionary to work at Flora House, an Inner City Mission in Winnipeg, mainly with teenagers.

Inquire: Board of World Mission, Miss M. Whale, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

Readings

November 1 — 2 Cor. 5: 12—21
November 2 — I John 4: 1-9
November 3 — I John 4: 10-21
November 4 — Mark 8: 22-26
November 5 — Mark 8: 27-38
November 6 — Mark 9: 1-13
November 7 — Mark 9: 14-29
November 8 — Romans 1: 1-12
November 9 — Romans 1: 13-23
November 10 — Romans 2: 1-11
November 11 — Romans 5: 1-11
November 12 — Romans 6: 14-23
November 13 — Romans 7: 14-25
November 14 — I Tim. 1: 1-7
November 15 — I Tim. 1: 8-17
November 16 — I Tim. 2: 1-7
November 17 — 2 Tim. 2: 8-16
November 18 — I Tim. 3: 1-13
November 19 — I Tim. 3: 14-4:6
November 20 — I Tim. 6: 6-16
November 21 — 2 Tim. 1: 1-7
November 22 — I Tim. 4: 4-16
November 23 — 2 Tim. 2: 1-13
November 24 — 2 Tim. 4: 1-8
November 25 — Micah 2: 1-10
November 26 — Micah 4: 1-7
November 27 — Micah 5: 1-5
November 28 — Micah 5: 7-13
November 29 — Micah 6: 1-8
November 30 — Micah 6: 8-16

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Central United Church, Stratford, requires a part-time pastoral assistant to the minister commencing early Fall. Duties and salary open for discussion. Interested retired ministers or lay persons are requested to write Personnel Committee, c/o Rev. N. S. Gibson, Central United Church, 194 Avondale Ave., Stratford, Ontario.

Dubrovnik & Yugoslavia's Adriatic Coast, Vienna, Salzburg, Zell am See and Rothenburg. 23 days. Leaving August 1st. \$1,090. Further information: Dr. and Mrs. Albert Burnside, 224 Sloane Ave; Toronto M4A 2C7 or Claire Wallace Travel Bureau, 126a Cumberland St., Toronto Ont.

"Organ, church Hallman, 2—manual electric, with speakers, \$3000 or best offer. Grantham United Church, 415 Linwell Road, St. Catharines. 935-5369".

Applications requested for organist and choir master of Picton United Church, Picton, Ont. Senior, junior and handbell choirs. Wicks 3-manual pipe organ. Private teaching possibilities, free studio. Reply to: Dr. G. Bradley, Box 910, Picton, Ont.

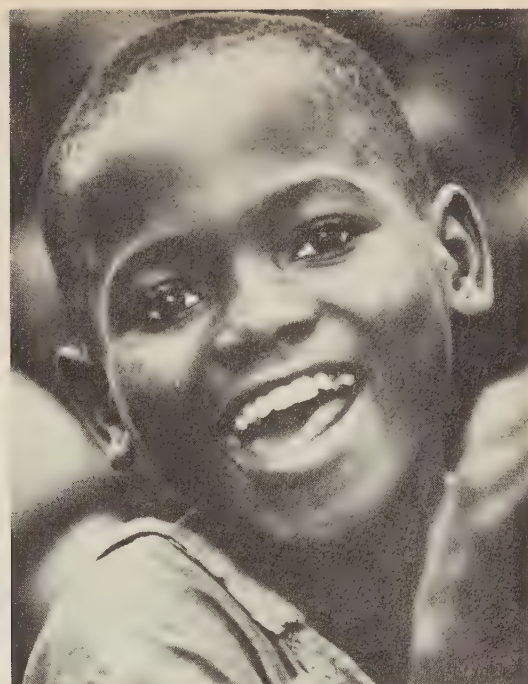
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GARBA and the BEAN

A true story from Nigeria



■ Once upon a time, a Nigerian boy named Garba lived with his father, Bokobiri. Bokobiri was a very poor man. He was not a Christian nor a Moslem. Garba liked to play with his friend Bashiru. Sometimes Garba went to Bashiru's home and they would have something to eat.

Bashiru was a Christian and attended the Sunday School in their village. One day when they were playing, Bashiru said to Garba, "On Sunday I am going to Sunday School. The teacher sometimes gives us biscuits and Kool-Aid. We make things which we take home and sometimes we sell them to get pennies to buy ground-nuts." there and then Garba decided he would go with Bashiru the next Sunday.

After some weeks Garba's father, Bokobiri, asked him, "Garba, where do you go every Sunday morning and so early in the day? "

"Papa," answered Garba, "I follow Bashiru to his Sunday School."

Bokobiri opened his mouth very wide, and his eyes grew bigger and bigger. "What are you talking about Garba? Where is this that you call Sunday School? You must not follow children to places I don't know. I have never in my life heard of this thing. Please my son, I am poor but don't join strange company which brings me trouble."

The next day Garba was walking through the market place with Bashiru. Suddenly, he spied a bean on the ground. He bent down and picked it up.

"Garba," laughed Bashiru, "what will you do with that little bean? "

"I'm going to plant it," answered Garba, "so my father and I will have enough beans to eat."

"That's funny," said Bashiru, "how can only *one* bean feed you and your father? "

"In Sunday School," replied Garba, "the teacher said that God cares for everything. I want God to care for this bean."

Garba ran home carefully carrying in his hand the precious bean. He did not tell his father about his secret. The next day he tilled a small piece of ground beside the house and buried his bean in a little hole. That night there came a heavy rain fall and the ground became soft for the bean under the ground.

Every day Garba visited his little garden. On the third day, he could not believe what he saw! There two little green leaves on the spot where he had planted the bean.

Garba could keep his secret no longer. He went to his father and told him about his bean. But his father only grunted and said to him, "Will one bean yield enough to feed us? " Garba did not answer his father's question, but he trusted what his teacher had taught him about God and his care for everything. He believed that God would make his bean grow.

Every day Garba's bean plant grew taller and taller. Soon it covered the ground and climbed to the roof of his father's house. Garba was very happy.

One day when Garba went to look at his plant, he saw something that made him jump for joy. Guess what it was? There were bean pods all over the plant.

Finally the time came to harvest his plant. Garba went to his bean garden with a small basket. But to his surprise, the basket was too small. He went home and returned with a bigger basket and it too was filled.

Garba called his father to come and see the bags of beans. Bokobiri gasped! "How did that *one* bean produce three large bags of beans? "

The next day Garba and his father took the beans to market. They sold some and still there remained beans for themselves. Garba did not forget his friend, Bashiru. He gave some beans to him. But Garba remembered to keep beans to plant the next season.

Garba's father was still surprised. "How could one bean grow so many beans? " Garba could not explain this to his father. But he was sure of one thing, God cares for everything.

One day Garba was surprised to hear his father say, "Take me to that Sunday School you talk about that I too may learn about this God who cares for everything."

It was a happy day for Garba. From that time on Garba and his father went to church together and thanked God for his love and care.★

Ella George is from Nigeria and at present is a student at Ewart College.



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- in supporting the work of the church which is done through
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Board of Stewardship and Budget Presbyterian Church in Canada

PRESBYTERIAN
RECORD

NOVEMBER, 1973



A Thanksgiving Convention

A special issue:
YOUTH AND THE CHURCH



A TREAT FOR YOUR EYES AND YOUR MIND

If you have been reading The Record lately, you must be extra proud to be a Presbyterian. It tells us what members are doing for their churches... what ministers, elders and other officials are doing to share the Gospel with others... and what The Presbyterian Church in Canada is doing to come to grips with the world's social problems. Watch for The Record... a treat for your eyes... a mind expanding magazine for Christians.



**PRESBYTERIAN
RECORD**

Celebrate with Music



Through music men have plumbed the depths and explored the heights of human emotion. They have wept and they have rejoiced; they have said things through music which are unutterable in any language, and they have praised God!

What more natural human activity, what better tool than music is there to enhance our celebrations and glorify God? We who know Christ must tell others of what he has done for us. We must "sing and dance, paint and write, wave banners and cry from the housetops," to make the love of God known to the world.

Have you ever written a hymn or composed a song? Now is your chance to try your hand at it! In order to provide as wide a scope as possible, the competition is divided into two parts. Class "A" is designated as a hymn class. Those entering this class should write a hymn, not exceeding five verses, praising God and thanking him for his presence and guidance in the church. We hope thereby to tell others what Christ has done for us. Music is not required for this class; this will give freedom to those who are gifted in word, but untrained in music.

Class "B" is designated: free musical composition. Contestants should write with the same purposes as those outlined under class "A", but the form may be that of a song, ballad, or other. This may be a choral or solo composition, instrumentally accompanied or a cappella. Naturally, music is essential here.

Winning entries in both classes will receive cash awards and will be considered for national distribution in our centennial year.

As a further incentive toward making this a nation-wide celebration with music, the centennial committee has suggested that individual presbyteries hold their own competitions, along the same lines as the national one. Participating presbyteries would choose their own panel of judges and would declare their own winners by *March 15/74*. If you are not certain whether or not your presbytery is participating in this way, ask your minister or the convener of centennial celebrations for your presbytery. The participations of presbyteries, however, will not affect the judging of the national competition.

ALL entries for the national competition, including any winners of presbytery competitions, should be mailed to: Rev. Terry Samuel, 271 Centre St., Thornhill, Ont. L4J 1G5.

All Entries Must Be Postmarked Not Later Than Midnight, April 30/74. Address any inquiries to the above address. Posters and entry forms describing rules of entry will be sent on request.

The years 1974 and 1975 will be memorable ones in the history of The Presbyterian Church in Canada. Many events, competitions, and gatherings are being planned for those years at all levels of our church. And all of these will be crowned in June of 1975 by the General Assembly in Montreal and the Congress in Hamilton.★

■ This is the motivation behind the centennial committee's sponsoring of a national music competition this year. And this is your opportunity to participate, in a first-hand way, in the centennial celebrations of The Presbyterian Church in Canada.

All of us live in a world of music. We have radios and tape-decks in our cars; music is piped into schools, offices, cafeterias, factories and shopping malls. Transistor radios are available in every conceivable shape and form. Indeed, music has always played a significant role in the lives of men, and it does so even more than ever today.

These Christians work for peace

■ The spectre of war still hovers over planet earth, but within the hearts of most of its inhabitants is a deep yearning for peace.

On a visit to a remote collective farm in the Soviet Union last summer, the words that came through most strongly to our party of Canadian Presbyterians were friendship and peace. In a Volvograd church we were told that 100,000 roubles (\$135,000) had been given last year by the people of that parish to an international peace movement.

We were puzzled by that claim until we met the members of the working committee of the Christian Peace Conference in September. They were in Canada to attend the first international meeting of this organization to be held in a western country.

Chairman of the Canadian meeting was Bishop Tibor Bartha of Hungary, a vice-president of the Christian Peace Conference. He was standing in for the Russian Orthodox Metropolitan of Leningrad and Novgorod, Dr. Nikodim, who is recuperating from illness. The secretary-general of the conference is a minister of the Reformed Church of Hungary, Dr. Karoly Toth.

Other members of the working committee were from the United States, India, Ethiopia, Finland, Poland, Switzerland, Bulgaria, Rumania, Chile, Cuba, Czechoslovakia, Sierra Leone, East Germany, and Madagascar. The four Assemblies of the Christian Peace Conference, which was organized in 1958, have all been held in Prague.

The statutes of the C. P. C. declare that "the Christian Peace Conference is an ecumenical movement which gives expression to the Christian's responsibility for peace, social justice and a

life worthy of man to be enjoyed by all Christians who have heard the gospel of the cross and resurrection, who have acknowledged it as the hope for the world, who are joined with the Lord Jesus Christ in faith and baptism, are aware of their obligations to the ministry of prayer for peace, to the service of peace, and to the help to their fellow men. (Luke 4:18). Founded at a time when it was a matter of urgency to raise one's voice against the cold war and to eliminate tensions which had threatened to become permanent as a result of the Second World War, the Christian Peace Conference desires to be a forum at which Christians from all over the world will meet together and search for God's will concerning current political, social and economic problems. The Christian Peace Conference stands for the creation and preservation of peace and for co-operation among all nations, on the basis of the principle of peaceful co-existence."

From the presentations made by the working committee at a public session in Toronto we gained the impression that the Conference is committed to achieving and maintaining peace upon this earth. It endeavours to promote understanding among Christians who live on each side of the Iron Curtain, and it is dedicated to improving the lot of all those who suffer from injustice and oppression.

As the moderator of our General Assembly said in a letter to the chairman of the Canadian committee which acted as host for the Conference: "Any effort, however small, that contributes to peace and goodwill in the world must have God's approval and blessing, and merits the support of every Christian. All honour therefore to the Conference, both in its ideal and in its work towards the attainment of its goal."

The peace role of the United Nations

■ Earlier this year, under the auspices of The Stanley Foundation, a group of statesmen, diplomats and scholars met in Italy. Their deliberations on the theme "Peace and Security: New Opportunities" centred on the practical possibilities of strengthening the United Nations' role in international peace and security with special emphasis upon arms control and disarmament.

The charter of the United Nations stresses that its primary purpose is to maintain peace and security, an objective of vital importance to every nation and every human being. In this the U.N. needs the support and encouragement of every church and every Christian. Let us note some of the conclusions reached at the international conference, and we quote:

At this turning point in world affairs, the world needs a global strategy for peace which will capture the imagination of humanity. This strategy should be developed within and centred in the United Nations, but should include regional and bilateral co-operation. It should include at least these measures:

- More effective use of all available means for the peaceful settlement of international disputes, including the procedures of Chapter VI of the charter and the International Court of Justice.

- Prompt agreement on effective peacekeeping methods and guidelines.
- Implementation of the peace enforcement provision of Chapter VII of the charter.
- New proposals for disarmament and arms control, including both limitation and reduction of armaments, leading toward general and complete disarmament with effective international control.
- Accelerated progress toward the complete elimination of colonialism.
- Simultaneous action on other problems which affect world peace, such as development, human rights, population, the environment, ocean management, and natural resources.
- Major strengthening of the structure and procedures of the United Nations in order to deal effectively with these challenges.

Clyde Sanger has pointed out elsewhere in this magazine some of the alternatives to the costly arms race of our day. Those who bear the name of the Prince of Peace should show their concern for a speedy settlement of the disputes that disturb and alarm our generation, so that the cost of maintaining military power may be devoted to more worthy projects.★

The Ulster Assembly

■ A British soldier in battle dress with rifle slung, standing in front of the airport was our first reminder on setting foot in Ireland that we had entered a country in a state of emergency. Indeed though we saw no sign, we were told that just a few hours before, while it was dark, "they" had tried to hit the fuel-storage tanks with rockets.

Things are different over there. At the first session of the General Assembly of the Presbyterian Church in Ireland we were warned against carrying briefcases, as these would have to be examined by security officers. For our comfort we were told that the whole building had been thoroughly searched, no bomb had been found, and that the search would be renewed every three or four hours. If we had to evacuate the building in a hurry because of some time bomb near by, we would be given directions as to which doors to use.

Yet in the good-humoured relaxed temper of the Assembly, there was little sign of the unusual. It was in the occasional aside you caught a hint of the dark and violent world outside. One minister spoke of how, before going on holiday, in one week he had conducted four funerals; three were those of murdered men.

Their assembly is smaller than ours in Scotland. They have 500 ministers all told, so that all are expected to attend each year. They all seem to know one another. There is less formality, more intimacy. Through all the business, laughter keeps breaking through. There are more "characters" in proportion to their numbers than with us, and some so delightfully pixilated you kept looking for leprechauns.

(PART OF A REPORT by the moderator of the Church of Scotland, the Right Rev. G. T. H. Reid, printed in LIFE AND WORK, August, 1973.)

**HOLY LAND TOUR
POSTPONED**

As we go to press the situation in the Middle East has caused the postponement of the Presbyterian Record Tour planned for mid-March, 1974.

In the October Record further details of the tour were promised in the November issue, but under the circumstances that advertisement has been withheld.

in this issue

- 3 Celebrate with Music
- 6 Pungent and Pertinent ,Margaret Taylor
- 8 Worldview—Disarmament, Clyde Sanger
- 9 Camping in Manitoba, Barbara Willson
- 10 Let Your Liturgy LIVE! Terry Samuel
- 12 The Undivided Christ in Holland, Jean Sonnenfeld
- 14 Meditation, Remember (to forget), D. Glenn Campbell
- 15 The Catacombs: where they do their own thing, Linda Barrie
- 16 The National Co-Ordinating Body, Albert E. Bailey
- 18 Youth, Christ and the Church, Max V. Putnam

departments

- | | |
|-----------------------------|----------------------|
| 6 Letters | 29 Hymn of the Month |
| 20 News | 30 Personals |
| 24 Centennial Notes | 30 Youth |
| 24 You Were Asking? | 30 Men |
| 25 The Torah (Knox College) | 31 Deaths |
| 26 See/hear | 32 Calendar |
| 26 Books | 33 Readings |
| 28 Church Cameos | 34 Children's Page |



cover story

DIANE READER, who is now Mrs. Vic Jones of Winnipeg, took this picture at the Synod of Toronto and Kingston P. Y. P. S. convention in Alliston in 1972. The musical group is The Ensemble from St. Andrew's Church, Islington, Ont.

EDITOR
DeCourcy H. Rayner

ASSISTANT EDITOR
Valerie M. Dunn

BUSINESS MANAGER
C. Alex Culley

CIRCULATION MANAGER
Isabel S. Farquhar

SECRETARIAL ASSISTANT
Leila M. MacInnes

Editorial and Business Offices: 50 Wynford Drive, Don Mills, Ont. M3C 1J7
Telephone: 429-0110 Area Code 416

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Pungent and Pertinent

MAKE USE OF YOUNG PEOPLE

by Margaret Taylor
Belleville, Ont.

"When the church begins to accept its youth as individuals with the same kinds of abilities and responsibilities as adults, youth will begin to be pulled into the main life of the church."

These words are attributed to 22-year-old Charles W. Elicker of Seattle, Washington, U. S. A., in an article published in September in the magazine YOUTH.

After he was elected vice-moderator of the United Church of Christ this year by the 703 delegates to the church's General Synod, Mr. Elicker said: "I see my election as being a reflection of that growing movement affirming the fact that youth are an important part of the life of the church."

■ Recently I received a letter from a friend who shared with me news of his many young friends, and the joys of his daily life lived in Christ. He wrote of his conviction that Christians have a responsibility to be "happiness-makers." He is 72 years young.

I also received a letter from a girl who shared the agonies of her loneliness and despair, and news of the troubled and alienated relationships between the young people she knows. She is 16 years old.

Youth is not a matter of age. It is a quality of mind, or as someone has defined youth: the state or quality of being young.

The New Testament repeatedly exhorts us to be joyful Christians, and we are gently reminded by Jesus to be like little children in the simple sincerity of our faith. The qualities of spontaneity, direct simplicity, and a trustful attitude to life are intended to be carried with us into maturity. It is exciting to observe the radiance of a Christian who lives each day for Christ in thankful wonder.

Those of us of mature years tend to lose these lively qualities all too readily. To stay young we need the company of young people. In any fellowship of

Christians we need each other, whatever our age or state of being young.

The boards and committees of our church are groups of decision makers which need the maximum injection of enthusiasm, idealism, simplicity and joy. We ought to include all ages of our church family in their membership. Age should not be one of the criteria for membership on a board or committee, but rather such things as availability to participate, a genuine sense of commitment, and a creative interest in the mission of the church.

The board of congregational life has been the happy beneficiary of an input participation by some of the young adults of our church. We have been enriched by their liveliness, and the equal partnership between members of all ages has been an inspiration. The congresses have also practiced this best method of "youth participation." When there is a mutual acceptance on the part of older and younger members, a genuine dialogue of love is created, and we truly "one in the Spirit."

The Presbyterian Church in Canada is rich in having a priceless resource of young people who have an honest sense of commitment. Wherever I go I meet them, and I am impressed by their eager desire to be part of our church's present and future. They are ready to be partners in the great possibilities of renewal. They are trained in leadership and are motivated to give their time and talents freely and generously in congregations and wherever needed.

Our young people have the strength, vigour, creativity, imagination and sincerity which is so needed in the church today. God has given us the young

people. Let us open our eyes to their potential, and do what is perhaps more important, open our hearts and minds to their youthful idealism, accepting them as equal participants in all aspects of congregational life.

In today's world, where religions of all sorts are evident everywhere, and competing for converts in an unprecedented way, it is more important than ever that Christians exhibit unity and love, and advance toward one another a genuine spirit of reconciliation and trust.

Someone has said very wisely "God's message doesn't need revising. It just needs doing."

Youth and adults.

Together in love, we can serve Christ best.

MRS. K. DENTON TAYLOR of Belleville, Ont., is chairman of the new board of congregational life.

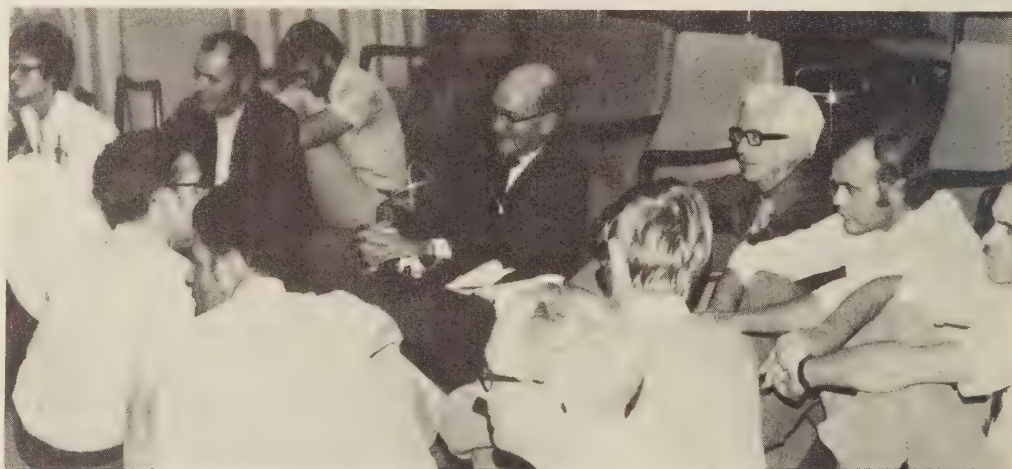
Letters

THE MINISTER'S TITLE

Re the Letter of the Month in the September Record, perhaps a comment from a layman may not be inappropriate, for after all, the laymen do have an interest in the matter of the public image of their clergymen, and, if I may say so, in protecting that image.

Surely there is a point somewhere in our addressing of our fellow man, where we may show some respect to a person in view of his profession or accomplishments, without leaving ourselves open to being accused of trying to perpetuate some sort of a caste—or even a class—

(Continued on page 23)



BOARD MEETINGS are not always formal. Here some of the members of the board of congregational life sit on the floor as they listen to a presentation about a church school.

Boards and committees of the General Assembly include lay men and women in their membership. The boards are world mission, congregational life, ministry, and the colleges. Committees deal with inter-church aid, refugee and world service, communication services, The Presbyterian Record, church doctrine, history, Presbyterian centennial, the 1975 Congress, deaconesses and other areas of church work.

Most boards and committees have some young adult members. The Assembly's committee on nominations is open to suggestions for appointments to boards and committees. These are usually forwarded through presbytery or synod, or through the board or committee itself.

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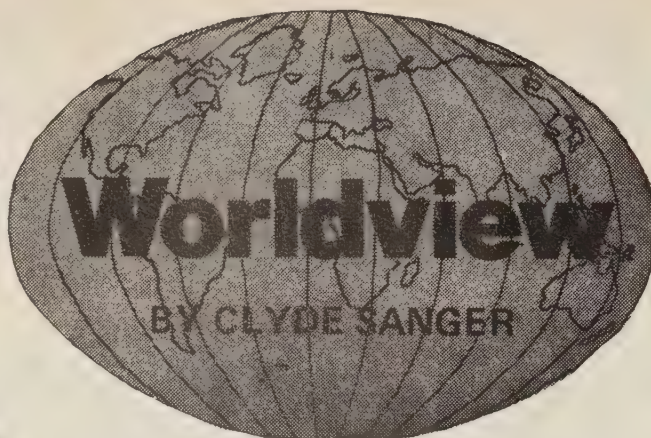
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Disarmament

■ Had any of you noticed that we, in 1973, were well launched into the Disarmament Decade? Certainly we have got used to hearing, a little ironically, about the Second Development Decade. But Disarmament Decade...that sounds about as realistic as Square Dancing Week which Mayor Pierre Benoit ordained for Ottawans one zany moment in September.

It's hardly a good comparison. No one is going to do much damage, swinging his partner in an Ottawa street. But plenty of damage can be done by the military partners who are playing around with Hawkswing and Swingfire and all the smartly named new missiles which *The Economist* anointed in a special feature on "Tank Warfare" in that same week.

Consider some of the facts that makes Disarmament Decade a rather sick joke:

- In 1950 the world spent about \$55 billion for military expenses. In 1960 it spent \$97 billion. In 1970 the figure was up to \$153 billion. That works out to \$57 spent on military purposes for every child, woman and man on this earth. By now the armies and armories of the world are eating up nearly \$200 billion a year.
- In May, 1972, the Soviet and American leaders signed an agreement to limit (for five years) the number of long-range missile launchers each had on land bases or in submarines. But they said nothing about the missiles themselves. So the Americans have been adding more multiple warheads to their Polaris submarines and their Minutemen ashore, while the Russians put their energy into inventing their own MIRV (multiple independently-targeted re-entry vehicle) so successfully that they can probably now equip each missile with six separate megaton-size bombs that could knock to pieces six separate cities.

- Not much chance of stopping there, either. As soon as he signed the SALT (strategic arms limitation talks) agreement, U.S. President Nixon began pressing for funds to speed up development of the Trident class of submarine, which will fire

missiles 6,000 miles compared with the 2,000-mile range of present weapons. The Trident, by this accelerated timetable, will be ready for action in 1978, just after the SALT agreement runs out.

- Canada is doing her modest bit to push up the world total spent on military expenditures. After freezing the defence budget at about \$1.8 billion for three years, the Trudeau government presented estimates for 1973-74 of \$2.126 billion, a rise of 12 percent.

That's only a part of the story. France tests her bombs in the former Pacific Ocean. China now has intercontinental missiles. India is building submarines. Venezuela is buying strike-aircraft from Canada. Iran is buying extravagant missile systems.

Why do we all do it? Are we all terrified of our neighbors? That's not supposed to be the reason for Canada. There are two reasons, according to a leading military commentator (John Gellner, in *The Globe and Mail*, 7 March 1973): "We want to participate in international efforts at ensuring world peace...we are concerned over Canadian sovereignty in Arctic waters and territorial seas."

So that means we have to maintain 82,320 men and women in the armed forces in order to qualify for a seat at the European Security Conference and the Vienna talks where the main idea is to agree on reducing everyone's armed forces! As for ensuring Canadian sovereignty, how many of Canada's 77 generals and 2,900 colonels and majors ever go up to the Arctic or out to sea?

"Topsy-turvy values!" exclaimed the *Ottawa Journal* in an editorial commenting on a UNESCO report that the poorer countries were letting 3.5% of their GNP or productivity go "down the military drain" (rich countries spend 6.5%) rather than use it on health and education. More striking still is another UN booklet, *Disarmament and Development*, the report of a group of nine ex-

perts (including a Russian and an American) on the economic and social consequences of disarmament. It says that the six main military spenders—the United States, Soviet Union, Britain, France, West Germany and China—spent 30 times as much on military expenditures as they offered in development assistance to the poor countries. These six countries are responsible for four-fifths of the world's military spending.

It is not the first time the UN has appointed a group of experts to argue for disarmament. They usually meet a blank wall of armour. So this time the group tried a flanking movement. The report set out in cold tables the extent of the "military-industrial complex," while never uttering such an evocative phrase. It estimates that 8.4% of all U.S. industrial workers derive their employment from military spending. Four workers out of five in ordnance factories, nearly one in three government officials, more than one in four people employed in making transportation equipment, and one in six making electrical equipment hold their jobs because of the military budget of the U.S.A. It is not just a few millionaires who have a vested interest in armaments.

So the UN group suggests many peaceful uses to which all the brains in military research and development might be put. Those engaged in planning chemical and biological warfare could work on edible protein, or the elimination of cholera. Aerospace experts could turn to perfecting fuel cells. Men who have been devoted to the early detection of intercontinental ballistic missiles could worry instead about a warning system for natural disasters. It is the modern version of swords-into-ploughshares.

The report uses positive phrases like the "disarmament dividend," meaning the resources released from military waste that can be used for peace and development. And it adds: "The blatant contract between this waste of resources and the unfilled needs of development can be used to help rouse public opinion in favor of effective disarmament."

Are we beyond rousing? Will the world ever see again the scene Mike Pearson described in his memoirs, the opening of the Disarmament Conference in Geneva in February, 1932: "The opening session...was given over to the presentation of petitions for disarmament and peace from the plain and humble people of the world—those who suffer most when peace is lost. The Canadian petition alone had half a million signatures. The millions of names and the prayers for peace were deposited at the rostrum. The bearer of each country's message was a wounded veteran, a war widow, a 'silver cross' mother, or an orphaned child. It was an intensely moving occasion."

Are we so hardened or without hope, that we don't try again? This is, after all, the Disarmament Decade.★



Camping in Manitoba

BY BARBARA WILLSON

■ The staff at Flora House in Winnipeg ran several types of camps last summer. The first type was outdoor overnight tenting. During the month of July we made use of one of the large-group campsites at Birds Hill Park, a provincially-run camp 30 miles north east of Winnipeg. This is the second year that we have used this campsite and tried this form of camping. We have found that this type of camping appeals to both the youth and parents at Flora House. It is truly exciting for the boys and girls and the occasional family to pack their camping gear and set out for several days of tenting.

Through the generosity of the W.M.S. (Eastern Division) we were able to rent a van for the month of July to transport the boys and girls and teens to Birds Hill Park.

Let me now tell you a little about the philosophy behind this type of camping. Until two years ago, Flora House did more traditional residential type camping where boys and girls were taken for one to two weeks to one of our church camps about 125 miles away. Being so far from home tended to magnify their problems and the campers' behaviour showed the stress they were under.

Last year we began an experiment by shortening the camping time, increasing the ratio of staff to approximately two to one child, camping closer to the city and having no more than 12 to 15 campers at any one camp. Smaller camps allow more of a family atmosphere and a more intimate feeling to develop between staff and campers. By leaving many of the security symbols present (i.e. a transportation vehicle, a telephone several hundred yards away, close proximity to the city and some staff the children knew) we didn't have to battle

with the security problems the boys and girls might otherwise have had to face.

For example, during the 9 to 11 year old girls camp, three of the campers came to me as dusk on the first night was approaching and asked if they could go with me to telephone home. One dime and seven digits later, I could hear, "Hi, it's me. I'm fine. How's Janie? How's Doug? Can I speak to Robert?" Well, these girls returned to their tents calmer and happier having talked to everyone at home. I too was happier, not only because I'd called home to speak to my husband, but because my little sleep walker slept soundly that night after making her phone call.

This method of camping means leaders don't have to spend all their time coping with the resultant crises, but rather they go on to more spiritual matters of living out and sharing our faith with each other.

Our program includes Bible study, camp craft, sports, nature walks with the park naturalist, swimming, horseback rides, campfires, and cookouts. Each camp is planned by the leaders who will be on staff and is designed to fit the campers involved. Plans are flexible if campers prefer to do something else or if weather conditions make change necessary.

Spiritual growth and Christian community are really the prime aims of our camping program. This summer I feel that God graciously provided both. It was good to see glimmers of faith appearing in our 9 to 11 year old girls as they explored the scriptures and as we discussed together the things of God. Some rowdy boys decided that they wanted to pray before bedding down! At our teens camp 16-year-old Kenny, who has been in hospital several times over the past three years, surprised me in our Bible study by sharing what Christ had come to mean to him. How firm his faith had become, how plainly he could speak of it!

Then we also have day camping, which allows children from 3 to 17 years of age and their parents to go together each day. Our setting for day camping is a privately owned farm 20 miles north of the city. Amid fields of wheat, sand quarries and grazing cattle, our tents are pitched. Here again we have small groups of children assigned to several leaders and they use one of the tents as their home base. The program for each group is run independently to meet the needs and aims of that group. However, at lunch time we all gather under a central canopy and have bagged lunches and extra goodies. Later in the afternoon we board the day camp bus and are transported to a nearby lake for a refreshing afternoon dip.

Day camp is particularly exciting to me because it is here that the Womens Group of Flora House take charge of all food supplies and organization of the noon meal. Our older teens begin as assistants in day camps and thus prepare for leadership roles.

I think the camp site especially appeals to boys and girls. As you wander past them at play in the sand quarries, you hear words of wonder and amazement as they discover rocks of all sizes, shapes and colours; homes of sandpipers dug in the sand; and frogs leaping past. There's a feeling of freedom and joy as boys leap off the sand dunes to soft sand below. The girls play games of burying themselves in the sand "mummy" style.

I can still hear little 4-year-old Rhonda, with wide brown eyes glistening, saying, "It's fun" after climbing the sand hills. Yes, day camp is fun. The boys and girls have a real sense of joy throughout the day, starting with the bus ride out, to their Bible study, to crafts, to sports, to play, to lunch, to swimming and to home again that day. It's a joyful time, and through this camp, we try to impart the joy of the Christian life.★

MRS. WILLSON is on the staff of Flora House, a Presbyterian inner city mission in Winnipeg.



Let your liturgy LIVE!

Rejoice!

Celebrate!

Renewal!

Relevancy!

Love!

**These are concepts which
you are hearing
with increasing frequency**

these days and which have by now become well established in the vocabulary of this generation. To many people this comes as a breath of fresh air, a sign of new hope, an opportunity for exploration and experimentation. Others, who were initially attracted by these ideas, have now come to regard them as worn-out cliches, and have settled back, resigned to the fact that "nothing is new under the sun." But still others regard this movement as a major threat to the established and tested order of church and society.

Nevertheless, we live in an age of new-found freedom, freedom that is being expressed in every area of life. It is therefore neither surprising, nor even unhappy, that this drive is finding its way into our churches, more specifically, into our worship.

Great ferment and excitement unequalled in our lifetime are bursting forth today in the services of worship of many congregations. Is this simply another fad that will soon pass away? Is the tremendous recent growth of the charismatic renewal movement (which is very much a manifestation of these current trends) a flash in the pan that will be forgotten in a few years? Or will historians in the year 2000 refer to these years as those of the greatest religious awareness of the entire century? Lyle Schaller, a highly respected churchman of this generation, describes what is happening now in worship and liturgy as the most important trend or even pattern that he has seen in North American religion in his lifetime.

The recent shift in worship style from audience to group sense participation is also reflected on the academic scene. Liturgical texts are coming off the press and an increasing number of courses are being offered which focus on such concepts as liturgical places, times and performance. Also under consideration are music, drama, dance and the role of sensitivity in liturgical experience. Attention is given to the liturgical sermon and the liturgical prayer. And all of this goes to underline the church's concern to communicate the gospel adequately.

We want to know how we can better express our faith within the service of worship. The liturgical forms of the past . . . creeds, hymns, prayers, and the order itself . . . still have great meaning to some, but others are impatient with them. It is true that a common reason for the rejection of our traditional liturgy is not because it is worn out or otherwise inappropriate for our day, but rather because we have not made the effort to understand it. Still, we sometimes find ourselves confronted by a struggle between "being relevant" on the one hand, and "holding the line" on the other. But this is a wrong kind of tension. Rather, we should be asking ourselves whether our liturgy is true, whether it is worthwhile, and if it provides the best possible means of communicating the gospel.

It may well be pointed out that the communication of the gospel begins with trust: with God's trust in us, and our trust in him. And the context of this trust is the Christian community, where the truth is known, experienced, and communicated.

It is thus the responsibility of the Christian community, in the spirit of trust, to examine and re-examine its liturgy to see not only that it accurately reflects the community's true nature as the body of Christ, but also that it embodies our activity which arises out of concern for others. It must dramatize our participation in God's healing activity. For liturgy is primarily action. It is a drama which takes place in time, yet over against time. It happens in a locality, but is greater than its place. And it happens on a level but is never confined to any one level.

Your liturgy should be captivating, exciting, and should involve the entire congregation. It should evoke the question: "What must I do?" Here is where your liturgy might be altered so as to provide an opportunity for a more personal response, one which is not so formalized that it cannot be changed according to the character of the local community. The service of confirmation, for example, may provide such an occasion. The invitation to the Lord's Table, or the offeratory call (the content of offering is our willingness to trust our lives to God) or the challenge to the congregation provide other opportunities.

Thus we celebrate all of life. We publish it; we hold it up. And in so doing we remember that liturgy has form in order to communicate the gospel more easily. It is in the gospel's service, and therefore it should be used in order to honour and glorify it.

The common, ordinary language of the local congregation should be used in the ritual of the liturgy, in the conversations of its members, and in the articulation of its faith in the form of its doctrines. This prepares the mind for dialogue and for deeper understanding of the gospel. And in a generation which emphasizes Christo-centricity (our preaching, teaching, worship etc., must be Christ-centred) but which doesn't always understand that concept, the renewed vitality in liturgy is most welcome. For our church is one which has tended to neglect the risen humanity of Christ. When we think of Christ as a man, we tend to think of him historically, as a man who

once lived and walked the streets of Jerusalem. And if we think of the risen Christ in the present, we tend to think of him as God. But what about the risen Christ in his humanity? The liturgical revival aims at restoring our awareness of the risen Christ as our mediator and hopes thereby to provide a basis for a deeper grasp of the validity of prayer and sacrifice in the Christian life.

The Presbyterian Church in Canada has, encouragingly, opened its doors to the possibility of newness and freshness in liturgy. A great deal of so-called "experimental" worship has and is taking place on the local scene from Halifax to Vancouver. (I dislike the term "experimental" for it carries a certain coldness, a certain scientific objectivity which somehow detracts from the authenticity and spontaneity of real worship.) Ministers are introducing new and redesigned liturgies to their congregations. Instrumental and vocal musical groups are finding their way into our worship services. Banners are appearing. Physical movement in the sanctuary is being encouraged. The celebration of the eucharist is being enlivened. And at the national level, our Team for Youth Ministry, which has just recently completed its term, was active in research and development of liturgy. That organization (TYM) was responsible for sending some 20 young people and ministers of our church to a training lab in Ohio last spring where worship and liturgy played a large part.

More and more today we find, at services of worship, a celebration in the true sense of the word. Celebration is sometimes used to mean "happy times." In the language of the church, celebration is the "making public," the "pointing to." Right across Canada we find liturgies involving jazz, folk singing, country and western sounds, calypso and others. And all of these are valid forms of worship because they are real forms of expression by a particular people.

I have left drama to the end not because it is least significant (it is very significant) but because it is not new to the liturgical scene. Yet, if we could only become aware of its tremendous potential as a bond, a common link binding together everything we do in a liturgy, we might truly bring our liturgy to life. We have said that all worship is, in a sense, drama. This is even more true for our liturgy, for there we are . . . minister and congregation . . . involved in the expression of reality, truth, and love through words, music, action and symbolism.

Putting the word "theatre" in the same sentence as the word "church" may be a problem for some. But let them remember that in Greek, "theatre" means "a seeing-place," and surely the church is a place where eyes are opened! That's what the gospel is about. Church drama can be explosively incarnational, for on that stage God's word and action are demonstrated along with the faith-response of his people. And the spectators are provoked to encounter him and live out his gifts of love and hope in their lives. Again, this is a goal for good liturgy.

In closing let us observe that as our church moves into the '70's, our various liturgies are likely to be increasingly informal, flexible, and in context with ordinary life style, so that there is no forced sense of stepping out of one world into another, no compulsory cultural circumcision as one enters church. We in the church are involved in praise and in a witness to God's word. In our liturgy and our worship we respond to what we have said with our mouths by our commitment to action. Let us now put our lives in God's hands and dare to do his will in the world about us. And let us dramatize that commitment, that discipleship, in our liturgy! ★

THE REV. TERRANCE G. SAMUEL is the assistant in a team ministry at Thornhill Presbyterian Church, Ontario.

The *UNDIVIDED* Christ

in Holland



MARKET DAY around the Hoogland Church where the Leiden Student Ecclesia worships.

■ The married students in Holland were unhappy with the local churches; some young couples had been told that they were not supposed to take Holy Communion together. Why? Because one marriage partner was Reformed and the other was Roman Catholic. The students responded by telling the churches that God is one. Christ's body and blood cannot be divided into a Reformed body and blood and a Roman Catholic body and blood. Then the students in Leiden staged a demonstration. Each Sunday the Protestant and Roman Catholic students demonstrate their faith as they celebrate the sacrament of the "Eucharist-Lord's Supper" together in the Student Ecclesia that worships in the 400-year-old Hoogland Church in downtown Leiden.

On the other hand, some of the middle-aged generation in Holland were complaining; "During the hard times of World War II Protestants and Roman Catholics worked together as Christians and forgot the bitter divisions that kept us apart for three centuries since the 80-year Wars of Religion. We still worship together every January during the Week of Christian Unity. We work together in social service and missions. Why can we not go one step further now and celebrate the Lord's Supper together?" Because Christian laymen in the suburbs were insistent that Christ has one undivided body, it is now possible for Reformed and Roman Catholic church members to celebrate the Eucharist-Lord's Supper together every third Sunday morning in the eighth century Green/Willibrord Church of Oegstgeest, a suburb of Leiden.

These ecumenical services of the Word and Table are a real demonstration to non-church members that at last Christians are stopping the fighting that has divided Holland since the 16th century. So many church dropouts have been attracted

to the Student Ecclesia, that this year for the first time the Ecclesia has had to continue services during the university's summer vacation. The older generation who have found a church home there have demanded the right to attend their church all year round. Similarly, the first child of the Leiden Student Ecclesia, the ecumenical church in the new Merenwijk suburb, has attracted to its weekly Eucharist-Lord's Supper celebrations many people who believe in God but who could never bring themselves to join one particular denomination of a divided church.

Not everyone in the Dutch churches is equally enthused about the ecumenical churches or about the occasional ecumenical Eucharist-Lord's Supper celebrations. The Reformed Church has told its people they are free to experiment. This freedom, however, does not guarantee an automatic stamp of approval. Many Reformed people are suspicious of the Roman Catholic belief in transubstantiation, and refuse to accept that a priest can change bread and wine into the body and blood of Christ, without realizing that many Dutch Catholics are questioning this belief themselves. Indeed, Dutch Catholics and Protestants are coming closer together in their humble acknowledgment that they know that Christ is present in the sacrament of Holy Communion, but that the terminology in definitions can change its meaning, and that human words and understanding can never adequately define the presence of Christ in the sacrament.

One Reformed minister said, "We know that something happens to the bread and wine in the Communion service." But neither he nor his Roman Catholic colleagues feel that they or their denominations know all there is to know about the mystery of God's presence to tie him down with a human

formula.

The Bishop of Rotterdam, a conservative and traditionalist Roman Catholic, unlike most of his fellow bishops in Holland, is uneasy about his priests being involved in ecumenical churches and ecumenical Eucharists. He feels that it is wrong for a priest to serve the bread and wine to non-Catholics, and to allow a non-Catholic clergyman to say the words of institution. So far, however, he has permitted the ecumenical experiments to continue.

The Leiden Student Ecclesia walks a thintightrope to serve the genuine needs of the congregation, while remaining obedient to the three denominations the chaplains represent: Reformed, Re-reformed and Roman Catholic. Four years ago, in answer to the students' demands for ecumenical services, the priests and ministers met together as friends and co-workers. After consultations with both the Reformed Synod and the Roman Catholic bishop, they decided to alternate services each week between the Reformed and Roman Catholic churches. Every other week for two years one church closed down and all the students worshipped in the other church, using the liturgy of that denomination. During that time both students and chaplains had a chance to observe each other's traditions and beliefs, and to get to know one another.

Once they knew and trusted each other they felt ready for the next step, to worship together in one ecumenical service, conducted alternately by one of the seven student chaplains. At first each chaplain used his own particular liturgy for the service of Word and Table. Now the chaplains trust each other enough that they take turns serving on a committee of two to arrange the services. At the same time they keep looking for new forms of liturgy to express their worship more meaningfully.

The main problem in all ecumenical Eucharist-Lord's Supper celebrations revolves around the office of the priest or minister. The Roman Catholic Church insists that only a priest of its church who is therefore in the apostolic succession can consecrate the bread and wine of the Eucharist. The problem in the Leiden Student Ecclesia has been compounded because one of the priests is married, and is forbidden by his church to consecrate the elements. The other six chaplains have asked where in scripture does it mention that a minister or priest must say the words of consecration or institution? After much heart searching they have come to the conclusion that the Lord's Supper is the expression of belief of the whole community. Now, instead of one ordained man leading, the clergy leave the table and the whole congregation says the words of institution together. In this way the people voice the fact that they are approaching the Lord's Table together. This communal recitation represents a recognition that the Lord is foremost in the Lord's Supper, not a person or a ceremony.

As the clergy and students move out around the church to distribute the bread and wine their faces are alight with smiles. There is no funeral atmosphere in the Eucharist-Lord's Supper at the Student Ecclesia. The students have made it plain to church officials that they do not believe that Christ's funeral is the centre of their faith. As the participant receives the bread and wine he cannot help smiling back, in the realization that he is partaking of the body and blood of the risen Christ, whose living presence is made known in this celebration.

The first child of the Leiden Student Ecclesia has sprung to life in the new-middle-class apartment suburb of Merenwijk. In 1969 when the Leiden Council of Churches was discussing whether the churches should go into Merenwijk separately or co-operatively, they decided to co-operate from the beginning. Their denominational boards agreed to let them form one ecumenical church. One of the Roman Catholic chaplains from
November, 1973

the Student Ecclesia was appointed co-pastor, along with a minister of the Re-reformed Church, who received his appointment from both his own denomination and from the Reformed Church. The pastors in both this venture and in the Student Ecclesia are anxious to maintain their links as appointees of their denominations. Otherwise, they say, their ecumenical churches would become a splinter group and eventually a new denomination.

When the Merenwijk Church held its first service in 1971, the co-pastors together led the congregation through a service of the Word and Table that they had worked out themselves as an expression of their common belief and worship. In the two years since, they have taken turns Sunday about, using more or less the same format.

This ecumenical church is a true missionary venture. All who believe in the Lord Jesus Christ are invited to partake in the Eucharist-Lord's Supper. When elections were held to form a church board, everyone in Merenwijk over the age of 18 was invited to participate. Now that initial board has set up six working groups, actively involving about 40 people. Some of these are church dropouts who had never before joined any denominational church, but who do believe in God. Where they were turned off by denominational barriers in the older congregations, they have found a vitality in the ecumenical Merenwijk Church. Its lively but dignified services have served as a springboard for the church's involvement in the community and its needs and problems.

In Oegstgeest, an older suburb of Leiden, other lay people asked why their denominations could not meet together around the Lord's Table? Last January, with the consent (though not full approval) of the Reformed Synod and the Roman Catholic Bishop, they started holding an ecumenical service of the Word and Table every third Sunday morning of the month.

Since the Bishop of Rotterdam has misgivings about the ecumenical services, they are always held in a Reformed Church. Appropriately, the work group chose the Green/Willibrord Church, founded in the eighth century. At the time of the Reformation this church, along with its clergy and congregation, became Protestant. The Oegstgeest Christians are now rejoicing that both Protestants and Catholics are at last worshipping together in a church that has played an important part in the history of both traditions. Here at least

BY JEAN SONNENFELD

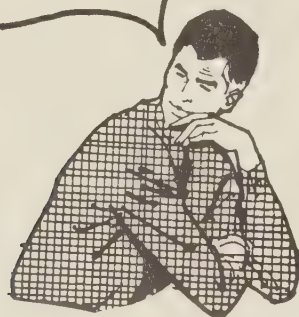
the bitter residue of the 80-year Wars of Religion is being supplanted by mutual love and concern.

In the conduct of the sacrament the Oegstgeest services differ from those in the completely ecumenical churches. Priest and minister say the words of institution and the benediction together. Thus the work group hopes to satisfy both denominations that their own clergyman is performing his necessary office. Similarly, with both priest and minister dispensing the bread and wine, the congregation are free to take the sacrament from whomever they choose, if they desire to receive it from someone of their own denomination.

Holland is proud of its ecumenical history as the site of the first Assembly of the World Council of Churches, and that the first secretary of the W.C.C., Dr. W. A. Visser't Hooft, was a Dutchman. The student churches downtown and the ecumenical experiments in the suburbs are showing the rest of Holland and the world at large that Christ is alive and undivided, and can be found each Sunday at his Table.★

MRS. SONNENFELD, a former missionary in Japan now married to a geologist, has just returned to Canada from the Netherlands.

REMEMBER



(to forget)

Joseph: "God . . . hath made me forget all my toil, and all my father's house".
(Genesis 41: 51, KJV).

■ Annually, this month of our calendar is a month for remembering the cost and sacrifice of war. Silver cross mothers lay wreaths at local and national war memorials and the Canadian Legion sells poppies and promotes local services of remembrance on the eleventh day of the eleventh month at cenotaphs sometimes as bleak and storm-swept as any place in France where "poppies blow."

Commonly, and especially as the years of war become more remote from present day experience, we are berated for our forgetfulness, and for the tendency today to mark Remembrance Day as little more than another holiday. It is not true that our memories are as short as our actions suggest, but it's not possible to live both in the past and in the present. Further, the best way to honour the memories of those we have loved is not always to spend our time gloomily recalling the sufferings and wrongs of a world that had lost its senses. As we have become aware in recent years it is difficult to instill in young people anything like feelings we ourselves may have about the past. Yet still we editorialize about the commonplace fact of forgetting to remember.

This is serious enough. If we refuse to learn from the past there is but little hope for the future. We need to be reminded of the sins of the human race—not of any one nation in particular—but of the *race*. We ought to remember both the heights of self-sacrifice and concern to which human nature is capable of rising, if only in time of war, and the depths of degradation to which our race may as readily descend, also in times of war. If we will not willingly remember, some one must try to make the memories more vivid.

But these are not the only things we recall at the cenotaph. The regimental colours speak to us not only of battles fought and glory won, but also of these persons who seemed responsible for the fight. Remembrance Day may well bring to life again old animosities which we had blessedly forgotten. We may well remember stories purporting to come from the front which we understand now as having been doctored to encourage recruitment. In time of war it is especially difficult to determine the truth of many things for propaganda is used by both sides. Looking back, we suspect that many of the things that riled us most were not entirely true. This is what makes the work of historians so difficult as they try to assess, even in days of peace, the question of responsibility for war. This also

is serious. That either or both sides should consider it expedient to lie to their people! The facts of war are still harder to defend. At least, most of a generation is still living who know the evils, horrors and sufferings, inflicted on the innocent as well as the guilty.

These are a few of the things we are called upon in a time of remembrance to forget! Not that we should forget man's inhumanity to his fellow, though who can endure for a lifetime hearing screams for mercy in one's sleep? The hatred that results from war, that may have been instilled in us, justly or unjustly, toward the enemy, the human vileness that seems as capable of deeds as dastardly today, is not something to be dwelt upon too much lest it drive us mad. These are things to be remembered no more. The time has passed when we think of one nation as more guilty than another for wars which often become more questionable with the passage of the years and the coming to light of once secret state papers. It is true we have been guilty of forgetting examples of heroism and love that ought not to be forgotten ever; there are others things we have cherished that should have passed into oblivion.

In Genesis we are told that events transpired in which Joseph was so richly rewarded that he was inclined to forget the hardship of preceding years, even the ill treatment accorded him by his own brothers. Forgetting is often a blessing to others as well as to ourselves. It can benefit both mentally and spiritually. Our own individual guilt, if confessed and forgiven, needs to be forgotten; it can do us irreparable harm if long remembered and dwelt upon. As we remember that even God both forgives and forgets (Jeremiah 31: 34), let us this year on Remembrance Day remember that there are many things best forgotten.

PRAYER

God of holiness, you who remember the past full well but never hold it against your people, forgetting deserved punishment, teach us to learn from you. In our busy lives may we never forget what others have paid for our freedom, even Jesus, nor long remember any fellow-creatures as our enemies. Teach us, too, to forgive. Through Jesus Christ our Lord. Amen.★

BY D. GLENN CAMPBELL
THE PRESBYTERIAN RECORD



The Catacombs: where they do their own thing

BY LINDA BARRIE



PRAISE YE THE LORD.

*Praise God in his sanctuary:
Praise him in the firma-
ment of his power.*

*Praise him for his mighty
acts:*

*Praise him according to
his excellent greatness.*

*Praise him with the sound
of the trumpet:*

Praise him with the psaltery and harp.

Praise him with the timbrel and dance:

Praise him with the stringed instruments and organs.

Praise him upon the loud cymbals:

Praise him upon the high sounding cymbals.

Let everything that hath breath

Praise the Lord.

Praise ye the Lord.

— Psalm 150

Every Thursday night between 1,500 and 2,000 people gather together in St. Paul's Anglican Church in Toronto to praise and worship the Lord Jesus and to be taught from God's Word. This loosely structured gathering is called Toronto Catacombs.

It began several years ago as a small after-school Christian organization in a high school, and because of some of the unusual places that meetings were held, it was appropriately named Catacombs. This group has outgrown two homes and a good sized church and now is rapidly filling St. Paul's.

Kids come from several hundred miles away to attend. People from all over the world have come to Toronto to see for themselves what Catacombs is like.

Most of those who come to Catacombs are under the age of 30. But many moms and dads and grandfathers and grandmothers are in regular attendance also. What keeps them coming back?

The reason is that they are finding reality in Jesus Christ and are discovering him through new dimensions of freedom in worship.

In the society we live in we are expected to conform and it is really refreshing to see kids coming to worship the way they want to, doing the things that they can to express their love and praise to their master.

Several members of the group are particularly gifted in dancing and so they dance for their Lord and express them-

selves with this wonderful gift that he has given them. Others sing to God and still others play musical instruments, from the pipe organ which fills the whole sanctuary with heavenly sounds to the home-made drums and bells which add a delightful sound to the music.

Catacombs has no direct denominational affiliation but is a gathering together of Christians to regularly worship and love and praise Jesus Christ. The service itself by outward appearances seems to be unorganized. It has however, a definite liturgy although a spontaneous atmosphere exists.

As you enter the church from the rear, people are seen greeting each other, kneeling in prayer and having fellowship with each other. The service begins with prayer and then a time of singing follows. This is usually led by Merv and Merla Watson and is simply a time of praise to the Lord. The dancers add their praise by their interpretive dances to the songs which are being sung. People worship God by singing, clapping and by lifting their hands heavenward in indication of their complete surrender to the Lord. (I Tim. 2:8)

The singing is followed by announcements and then a sermon. Some of the well known preachers have included Richard Wurmbrandt, Scott Ross, Terry Sheppard and our own Bob Jackson from Galt. The Rev. Jim McAlister from Toronto frequently takes the sermon.

The service is concluded with an altar call or a reminder that the altar is open for anyone who would like to spend some time in prayer.

Toronto Catacombs has other facilities. These include a tape library with some of the world's foremost theologians' messages, a book shop with a great variety of good books for the Christian reader and an outreach group.

During the summer Shekinah was formed by a group of musicians, singers and dancers who wanted to dedicate their art to the Lord. These people spent many hours of hard work perfecting their skills and growing together in the Christian life. They had training in evangelism and did many Bible studies together. Several times throughout the summer they put on concerts and gave God the glory for the gifts they have. It was a truly glorious occasion when they danced, sang and played their instruments for their Lord.

Altogether Catacombs is a wonderful experience and a much needed ministry in the world we live in today. The Lord is using this ministry to bring people of all ages to himself.★

THE AUTHOR is active in youth work and is office secretary to the board of evangelism and social action.

What is the purpose of the N.C.B.?

The ultimate purpose towards which the activities of the N.C.B. are directed is multiple:

- To present Jesus Christ as Lord and Saviour.
- To lead young people into fellowship and communion with him.
- To guide and encourage young people in Christian faith and obedience in their daily living.
- To teach young people to practise Christian stewardship of the whole of life, time, talent and treasury.
- To promote the spirit of, and support the work of Christian missions.
- To encourage young people to be interested, active, and well informed church members.

What does the N.C.B. do to achieve such a purpose?

Its functions are described as being:

- "to represent young people of The Presbyterian Church in Canada;
- to assist communication and to foster unity among those young people;
- to provide programs, resources, projects and information for those young people;
- to advise resource persons and special projects of needs, ideas, problems and successes concerning programs, resources, projects and information at the various levels of young people's work."

Why was it brought into being?

There were great changes in youth and in youth ministries that required a different kind of support from what was possible through the former National Presbyterian Young People's Societies Council.

What were some of the changes?

Youth are maturing earlier, there is a greater diversity of interests among them and consequently varieties of organization, in many instances a suspicion and reaction to *any* organization at all. A majority of older youth are attending college and there is a tendency to marry younger.

The result of this is that while "Young People's" used to be made up of mostly single, employed young people 18-25 years old the majority are now students in the 16-20 years range. Instead of Young People's for older youth and Senior High for older teens, each following a fairly standard program, there are varieties of "ad hoc" groupings with various names and forms of functioning and age ranges, each determining their own activities. Then there are large number of youth who resist any grouping, and others who are completely alienated from the church.

What happened nationally?

Three things basically. Synod P.Y.P.S. representatives were more and more aware that a decreasing proportion of youth groups were related to P.Y.P.S. and that few of these could properly be called P.Y.P.S. by existing definition, yet a National P.Y.P.S. Council was the only established way for supporting these groups. They were uncertain of whom they really represented and what their role should be and were seeking constitutional changes to redefine "Young People's." This need was echoed throughout the church and reflected in overtures to the General Assembly.

Some synods were without any Synod P.Y.P.S. so that a truly representative National Council was most difficult to form.

Most important, members of National Council found they could not maintain effective communication or serve their constituency adequately by meeting once every two years as called for in their constitution, nor were they able to develop the flexibility required by the changing situation despite very dedicated leadership.

How has the N.C.B. met these challenges?

I doubt they would claim a high measure of success so far, but they have set up means for doing so, have made very good progress, and continue to evaluate and change their processes as needed.

To meet the challenges they have been made simply a "co-ordinating" body, they relate to *all* co-ed groups having



LEFT: DOUG MAXWELL, Knox College student who is secretary of the N.C.B., in conversation with Rev. David W. Stewart, right, of Kelowna, B.C., at a meeting of the board of congregational life.

members between 14 and 28 years of age regardless of name, structure, or manner of functioning of the group, they meet at least twice a year with provision for telephone conference between times as needed and circulate a monthly report and news letter to keep all informed.

The representatives try to get in touch with all the youth groups in their synod and every group, or youth from congregations without a group, is supposed to be given opportunity to participate in the election of the representative. They seek ways of relating to youth not in groups and to those outside the church. They try to be a channel for sharing information about ways of developing the life and witness of youth and about resources found helpful in serving these ends. They

are not a fixed organization with a constitution but a flexible body operating under guidelines approved by the General Assembly.

How do they relate to P.Y.P.S.?

The purpose adopted as stated above is a re-affirmation of the stated purpose of the former National P.Y.P.S. Council. As the N.C.B. relates to *all* co-ed groups this includes P.Y.P.S. as well as others. Where there has been a strong synod P.Y.P.S. the N.C.B. is dependent upon this organization as a primary focus for relating to youth and providing for the annual election of an N.C.B. representative.

Synod youth executives have themselves recognized that while they are representing "Presbyterian young people" there

official youth observer participating in a General Assembly at some time during their term of office.

Synod Christian education committees are responsible for conducting the election of N.C.B. representatives and alternates (this is usually done through synod youth councils) and must confirm their appointment. N.C.B. reps report to and seek support and encouragement from these committees.

How do we as a church support youth ministry through the N.C.B.?

The Rev. Donald Powell provides a continuing liaison between the N.C.B. and the board of Christian education; I am called on to assist with general planning and relationships with the courts and their committees; Miss Helen Tetley provides support for leadership development; and a small portion of the N.C.B. expenses is provided from the B.C.E. budget.

Services are provided, such as the Catalogue of Resources for Ministry with Youth and Young Adults.

Until the Team for Youth Ministry project ended in August it provided much stimulus and considerable help with leadership and resources.

The N.C.B. in turn advises the B.C.E. regarding the needs and desires for youth ministry as they see them. They appoint one of their executive members as a voting member of the B.C.E. and its executive committee. This relationship will be continued with the board of congregational life which becomes operative on January 1, 1974.

How are the N.C.B. representatives selected?

The Synod Christian education committee (or its parallel) is responsible for seeing that an election is conducted annually within each synod at which two voting delegates from each youth group or congregation without a youth group have opportunity to participate either directly or through their presbytery. The representative and alternate so elected must be approved and appointed by the Synod committee. Synod committees place heavy responsibility on synod youth councils for setting up and carrying out these elections.

Are the N.C.B. representatives "experts" in youth ministry?

They would be the last to claim this. Their task is to represent the interests and concerns of the youth in their synod and to provide co-ordination of services to those youth. They are not supposed to be experts. However, provision has been made for some training as part of the regular N.C.B. meetings and some of the representatives will have participated in labs and workshops and have some specific competencies. But when it comes to "help" generally their role is not primarily to provide it but to know where to get it.

What do you see for the future of the N.C.B.?

There will always be problems to be worked out; such as, how do you have continuity of representatives to develop effectiveness while maintaining a replacement rate that allows wide participation and renews vigour and vision? Nevertheless, the N.C.B. has been the means of encouraging new interest and responses in youth ministry in several areas of the church's life and we look for this to continue.

Changing conditions and personnel, both with N.C.B. and in the church courts, will continually frustrate, and the church is far from united in its understanding of the thrusts youth ministry should take and therefore in the support it provides. But God continually raises up concerned and dedicated youth in our church who persevere in his service and whose efforts do not go unrewarded. One sows seed, another waters. God will continue to give the increase.★

The National Co-Ordinating Body

What it is - what it does

BY A. E. BAILEY

In 1972 the General Assembly established a National Co-ordinating Body for Co-educational Youth Groups in The Presbyterian Church in Canada. For this youth issue we have invited Dr. Albert E. Bailey, the senior educational consultant for the board of Christian education, through which the General Assembly supports ministry with youth, to answer basic questions about the purpose, meaning and function of the N.C.B.

are few groups that can properly be called P.Y.P.S. (that is, composed of youth 18 to 25 years of age and following a standard, usually four-committee, program) and have been seeking to be inclusive of all youth groups. The N.C.B. representatives hope to be able to help that come about. Where the P.Y.P.S. concept continues to be effective this is supported in the same manner as other forms of youth ministry.

How does the N.C.B. relate to church courts?

The General Assembly has placed responsibility for ministry with youth upon the board of Christian education. The N.C.B. reports to and through this board to the General Assembly. Provision is made for each N.C.B. rep to be an

■ The church holds the key to the dilemma of our young people, yet it is evident that the church is unable to communicate her glorious hope to youth. Take note then when we use the term youth, or young people, we are talking about the greater percentage of the population of our country. We must be concerned.

Dropping out of the church is one of the major changes most adolescents of today go through in late high school and early college years. Many parents are shocked to learn that when their son or daughter leaves home to attend university, church-going may fall by the wayside. For many the reason is both tragic and simple. If, in the process of growing up, and being church-ed, a young person does not taste the life that is in Jesus Christ then he will only experience the death that is in institutionalism, and be convinced that this death is associated with the Christian faith, and for some real reasons.

For one thing, he often associates the church with ministers and teachers who don't have time to listen to young people. The church's program for children and young people is based on the indoctrination philosophy. This means that they are appreciated if they listen, and are not appreciated if they refuse to listen. But indoctrination without feedback is a lost cause because few people listen to monologues, no matter how much truth they contain.

Youth also associates the church with death, because so much of what they hear in the church is not related to them or to life in today's world. They try to listen, but somehow the things they hear have so little relevance in their lives that they stop listening, and before long stop coming.


Many young people feel forgotten and unimportant in the church. The church people are aware of the way they dress and the length of their hair, but how important are young people in the over-all concern of the church? If people of any age group feel unimportant or ignored, their response will usually be the same, to drop out.

Many young people drop out of the church from sheer boredom. Having spent the first 16 or 17 years of life in the church, and not having tasted the life that is in Jesus Christ, they have had it with the organized church.

Look at the home background out of which so many of our so-called "Christian kids" come. All through life they have been following the pattern laid down by their parents, going to church and taking part in church activities, according to their age. But often they are not motivated as their parents have been; therefore they are living a contradiction. They are living according to the standards of their parents, but their hearts are crying out for a different kind of experience. The institutional church does not present the kind of reality for which they are looking.

A similar situation exists with young people who find Christ outside of the church. They are not attracted to the institutional church because it represents ritualism, rules and regulations, dude clothes and a lot of meetings which they are not interested in. They often feel that they are not accepted in love by the church.

Their problem with the church is that they know they have been accepted by Christ just as they are. Therefore the conflict of what they were before meeting Jesus is over, and they are not prepared to compromise their experience of acceptance by becoming involved in the machinery of a church whose acceptance of them is conditional. Having met Jesus Christ, they have taken their masks off, and their purpose is to be real both with God and with people. But often their realism is not appreciated, for they are endeavouring to live the Christian life according to the leading of their hearts, which can be a painful experience in our kind of world. Nonetheless, Christ's



YOUTH, CHRIST and the CHURCH

redeeming work goes on in their hearts, and in time those things which dishonour him will fall away. As this transforming work takes place the church needs patience and great love for them, so that they may feel wanted and cared for in spite of their radicalism and immaturity.

The good thing is that Jesus Christ has touched their hearts, and they have experienced the reality of his love for them. Therefore we can trust the Lord to finish the great work which he has begun in them. Far better that Jesus should possess their hearts, than that they should be making verbal professions which they do not really believe. Remember God's rebuke to Israel, when he said: "This people honour me with their lips, but their hearts are far away."

One of the problems which young people have with the church today arises from the fact that they have very good eyes and very keen ears. On issues pertaining to the Christian life they see things clearly. They are not satisfied with many of the opinions and conclusions of their elders because their hearts are motivated more by love than judgment. In fact

THE PRESBYTERIAN RECORD



former moderator
why he thinks
youth are rejecting
the established church
and what concerned
us can do

BY MAX V. PUTNAM

youth is showing the church the way in the meaning of compassion. Many of them, even in their poverty, are willing to share the last of what they have with others in their need.

More than that they have a deep concern for the lost, which is largely missing in the church today. Young Christians are willing to go to the sidewalks, the parks and the campus with Christian literature and a word of testimony, whereas the common attitude in the church is today, "If they want to come along with us they are welcome." There is, for these and other reasons, a wide gulf between youth and the church of our day.

What shall we do? For one thing, let us examine the church's traditional approach to youth. Most young people have more social activity, entertainment and recreation than they can cope with. If the church tries to compete in these areas, she is sure to fail; there is no way we can compete with what the world has to offer. If we try we soon lose the respect of young people, and lose the young people themselves. The Christian church has a unique gift to offer young people, the

gift of Christ.

That is the vision which we must recover. The things which the world offers youth cannot satisfy them, and can never give them a real sense of the true meaning of life. It is our privilege in the church to present to young people the person of Jesus Christ, who alone can satisfy, and whose satisfaction will never fail as long as they live. Jesus said, "I am the bread of life, he that cometh to me shall never hunger, and he that believeth in me shall never thirst." How can we dare to offer young people the things which belong to the world, with the idea that somehow we will eventually get around to Jesus? The thing that every young person needs, even though he may not know it or want it, is Jesus Christ.

The urgency of this task is related to the despair that is in the hearts of many young people. Some will say, "I don't see despair in them." That is because they hide what is going on within; the image which they create is, in their language, being "cool." They show no sign of concern about anything, their response is emotionless to just about everything. Be witty, even sarcastic, use the language of the day, but in everything be "cool." Dress is also important. Faded blue jeans are a must for both boys and girls. In fact if a girl wears dresses three days a week, she is a "dude." The trend, especially in dress, is unisex, and I believe that this may be one of society's big problems in the near future.

Underneath this projection which comes through so strongly, there frequently lurks a giant despair. But there is an answer, which I believe they can experience only through the cross. At the cross, in the compassionate forgiving gaze of Jesus, they will discover that there is someone who knows all there is to know about them, their fears, hang-ups, and moral problems, and does not condemn. The love which enabled him to die there for them in their need is the same love that is going to grant them the deepest longings of their hearts, in terms of identity, purpose in life, and destiny.

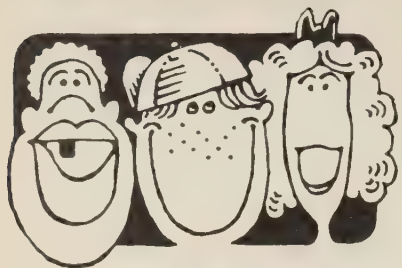
Having made a beginning at the cross, let them not get side-tracked from following Jesus. For there are many well meaning people who will try to exert a variety of influences on young Christians. They will be tempted to take a number of side-trips in doctrinal emphasis, charismatic experience, and service. Beware of such trips, keep their eyes on Jesus; he, through the Holy Spirit, is the only one who can lead them aright.

One of the greatest needs of young people coming to Christ is sound teaching. Often when they come into fellowship with their peers the pattern is endless conversation about themselves, their experiences, about the Lord, the Bible, the church, all of which will have little value, unless it is centred on the word of God. Ministers and laymen who are well grounded in scripture can have an important ministry to youth, if they are willing to offer themselves and make some sacrifices. In fact, unless there is sound teaching, many young people will not survive the pressures of the world.

Central to the teaching ministry is the servant role of Christians. Young people are not turned off by the rigorous demands of discipleship. Hundreds of them are willing to go to the ends of the earth and live under primitive conditions with such groups as Organization Mobilization. Often the most challenging thing the church offers is to join the choir or teach in the Sunday School. The church must rediscover the reason for her existence in order to challenge youth to lives of sacrificial service. Through such service young Christians will learn to love the church rather than merely criticize, correct, and condemn her.★

DR. PUTNAM is the minister of St. Andrew's Church, Kingston, Ont., and was moderator of the 1972 General Assembly.

streeeeetch little minds



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The General Assembly's Committee on History urges congregations to deposit historical materials relative to themselves or The Presbyterian Church in Canada in the Archives of the Church in Knox College. For information or deposit, please contact The Archivist, 59 St. George Street, Toronto, Ontario.

The Pageant of the Skies

by Alice Mulvey



FEEDING DUCKS AND GESE at Jack Miner's bird sanctuary, Kingsville, Ont.

■ It was a dull autumn day with rain sleeting from the slate-grey sky, yet the little knots of people gathered at the edge of the field seemed oblivious of the weather. Men with coat collars turned up and women and children grouped together under umbrellas, were intently watching the figure moving through the field. He called as he strode along, waving an arm here and there. Slowly the great birds turned and rose in the air in answer to the call.

Ten, 20, 40, 50 thousand Canada geese circled the field in a crescendo of calls, then swirling gracefully, they descended and landed once again.

"What a magnificent sight!" exclaimed a man beside us, "I've travelled over 300 miles in the past week and this is the most exciting experience I've had."

We agreed that Jack Miner's bird sanctuary in the fall of the year is an unusual and exciting event which never fails to thrill one, no matter how many times you have watched it before.

"During the next four weeks another 20,000 birds are expected to join the flock and then they will start to migrate south," said Manly Miner as he came back to the roadside. Son of Jack Miner who started the sanctuary in 1908 in the small Ontario town of Kingsville, Manly is as keenly interested in conservation as his father. Thoroughly steeped in wild life and especially interested in the Canada Geese, he makes an interesting speaker.

"Come," he invited the crowd, "we will cross over to the pond near the house and you can feed the ducks and geese there." We followed eagerly, pausing only to admire the eagle in the large cage.

"Joe, speak to these people," called Manly and the big bird obeyed. "Again, Joe, and louder," urged Manly and once again the eagle trilled.

Circling the pond, Manly supplied everyone with a handful of grain. Bending low, my son Richard and I held out the food. Ducks and mallards pecked greedily while a swan looked at us loftily from the pond. Another handful of grain and this time we were rewarded with a Canada goose stepping closely and eating confidently from our outstretched hands.

Glancing at my young son, I knew this to be a supreme moment in his life as it was in mine.

Manly was handing out folders which explained the history of the sanctuary. His father, Jack, had emigrated with his parents from Dover Center, Ohio, U.S.A. to the little country town of Kingsville, Ontario. Those early years were hard on the whole family as they hewed logs to build a home, cleared land and grew vegetables. The great outdoors became Jack's schoolroom and also his church.

Taking the well-known 23rd psalm, he wrote his own translation of it: The Lord is my guide and teacher, I will not get lost; he makes my heart a receiving station for his wireless; he sits down beside me in the pathless woods and opens up his book of knowledge; he turns the leaves very slowly that my dimmed eyes may read the meaning. He makes the trees I plant grow, and flowers to arch my path with their fragrant beauty; gives me dominion over the fowls of the air and they honk and sing their way to and from my home. Yea, he has brought me up from a barefoot under-privileged boy to a man respected by millions of people, and I give him all the credit and praise whenever, wherever and forever.

Always praising and giving thanks to God, he wrote other "Minerisms": "The Christian life is not a destination, it's a journey."

Science can put 10,000 horse power in a boat but science cannot put the love of God in a man's heart.

For permanent peace by the help of God let us build more friendships instead of warships."

Many of Jack Miner's speeches were laced with these homilies. Even the bands on the legs of the Canada Goose have a biblical message: "He careth for you," 1st Pet. 5:7 or "Have faith in God," Mark 11:22. Altogether some 60,000 birds have been banded, their migratory flights traced and their age recorded. One bird showed it had been 21 years since the first band was placed on its leg. These geese have become missionaries of the skies as they fly thousands of miles north and south each migrating season.

During his lifetime, Jack Miner planted 53,000 trees and shrubs which have provided a natural cathedral-like atmosphere where wild creatures and humans mix in happy harmony. Many tributes have been paid to the bird sanctuary at Kingsville, but the greatest of all is to be found in his feathered friends' faith in this wildlife wonderland. For them it is a haven between flights, for some it is their permanent home and for the visitor it is an exciting experience to see the trust that these beautiful birds put in mankind.

Jack Miner died in 1944 but the legacy of the pageant of the skies which these birds display every spring and fall during the migrating season, lives on to thrill thousands of visitors.★

A ministry by air

The Wings to the North project of the Evangelical Lutheran Church Women has taken "wing" now through the purchase of an aircraft, it was announced by the Rev. H. Curtis Satre, executive director of the division of Canadian missions of the Evangelical Lutheran Church of Canada.

The 1972 Cessna 180-H Skywagon purchased for this mission outreach program will be based in Yellowknife in the North-West-Territories. The Rev. Gary Sartain of Brainerd, Minnesota, an experienced pilot, has accepted the call to the pastor-pilot of this Wings to the North project.

The aircraft will be used for transportation across Great Slave Lake which will permit a three-point parish including Yellowknife, Hay River and Pine Point.

Phase 2 at Lethbridge

A goal of complete language assimilation has almost been achieved by a southern Alberta congregation serving Hungarian Canadians.

Bethlen Presbyterian Church, Lethbridge, Alta., will soon conduct all worship services in the English language. Founded as a Presbyterian work among Hungarian immigrants in 1951, the church building was erected and dedicated in 1955.

The session recently voted to accept full English worship at the church, completing a long-range goal of the denomination.

Taking its name after Bethlen, a prince of the reformation era, the congregation was designed to serve Hungarian Canadians on a short-term basis until community growth necessitated a second Presbyterian church in Lethbridge.

The Rev. George Telcs is the minister. After receiving his early education in Hungary, Mr. Telcs studied theology in England and Canada. He has served as a Presbyterian missionary among Ojibway Indians near Kenora, Ont. in addition to his southern Alberta ministry./NOEL BUCHANAN

World Council Assembly

"Jesus Christ frees and unites" will be the theme of the fifth Assembly of the World Council of Churches, to be held from July 22 to August 8, 1975 in Jakarta, Indonesia.

The 1975 Assembly will differ from the last Assembly, held in Uppsala in 1968, and from earlier Assemblies: it will combine with careful study and deliberation many opportunities for delegates to establish personal relationships with one

another and provide many avenues for free spontaneous participation and it will have delegations more representative of the whole church, with a larger number of youth and women than heretofore. The visual arts, drama, song and film are also expected to play a large part in communicating the content of the Assembly both in formal and informal gatherings.

In addition to attending structured plenary and section meetings on the Assembly theme and the six study topics, the delegates will spend considerable time in groups of 20 to 25 persons each sharing on a very personal basis in Bible study, and exchanging concerns and creative expressions of their group experiences.

The business sessions of the Assembly centre in the actions of the voting body, which is composed of 800 delegates elected by the 267 member churches. As the supreme legislative body of the council, it is this body that will elect the six presidents of the World Council and the 150 members of the new central committee.

Working together works

The 1973 popular statement of the work under the board of world mission is now off the press and in circulation.

An attractive, pocket-sized, well illustrated booklet of 64 pages based on the latest reports from all areas of the work, this popular account will fill a great need in every local congregation. It should be in every church library and in the hands of program leaders in every local church. Church school superintendents and teachers, Women's Missionary Society auxiliaries, Young People's groups and of course sessions and boards of managers

will find it an invaluable reference work.

A special feature of this account is a distinctively coloured insert introducing this year's mission study theme "Why Mission Today?" and giving some guidelines for relating this theme to the actual work of our church as carried out through the board of world mission.

Single copies should be obtained from your minister. Any congregation or organization with a local church may order them in quantities of 10 for \$1.00 or 25 for \$2.00 to cover cost of handling and mailing by writing to Mission Education, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

Selfhood is the concern as Africans study aid

Some 50 delegates from churches and national Christian councils in 30 African countries met in Ibadan, Nigeria, to discuss "Aid and the selfhood of the church." Attending a consultation sponsored by the All Africa Conference of Churches and the Commission on Inter-Church Aid, Refugee and World Service of the WCC, they struggled to determine the meaning of self-reliance. Attention was given to the inter-church aid project system, and the consultation made recommendations they said could herald "a new day for the church in Africa."

"African churches have to feel they are working with God in African society, calling men where they are," the consultation affirmed. "Aid from other situations can foster or hinder this selfhood. . . At the same time, however, our selfhood will leave us free to generate a sense of belonging to a world community of believers in the same Lord and serving the same Master."



"Here's one from the session to you as minister: 'Get well soon — passed by a vote of six to one'."

Alliance cuts budget

The ongoing monetary crisis in the world, particularly the devaluation of the dollar, is seriously affecting the work of the World Alliance of Reformed Churches, according to its general secretary, the Rev. Edmond Perret, and cuts are expected to be made in Alliance program and administration.

A revised budget for the current year, drawn up for submission to the executive committee, includes a reduction of 28% for staff travel; 35% for bilateral dialogues; 25% for executive committee meetings.

At a special meeting the administrative committee of the North American Area of the Alliance cancelled plans to hold its council meeting in Kingston, Jamaica, next January. Instead the North American Council will meet in a conference centre near New York City.

BUDGET RECEIPTS

On September 30 receipts from congregations for the General Assembly's budget totalled \$1,012,181, as compared to \$1,029,812 at the same date last year.

Expenditures for nine months amounted to \$2,137,741 as against \$2,026,042 for the same period in 1972.

Women as ministers

Many preconceived ideas about women pastors have yet to be removed, is a conclusion that can be drawn from the results of a recent opinion poll on "how do you feel about a woman as minister?," conducted among Presbyterians in the United States.

Although the majority of respondents to the questionnaire answered positively, the percentage of those in the pew who are against a woman serving as minister is as high as 46. A report on the opinion poll, given in *This Week*, of the Presbyterian Church in the U.S. (Southern), shows that 23% of the church members who answered the questionnaire said "yes" and 29% "yes, but . . ." (a good many conditioned their "yes" with "but it depends on the woman").

The picture changed considerably on the question of a woman as associate pastor: 30% "yes;" 41% "yes, but . . .;" 26% "no."

There was little opposition at national and regional headquarter level; the male-dominated staff went 68% with "yes," or "yes, but . . ." for minister and 79% "yes" or "yes, but . . ." for associate minister.

Of the active pastors who were questioned, only 15% felt their congregations were ready for a woman pastor, while 55% thought they might accept a woman associate.

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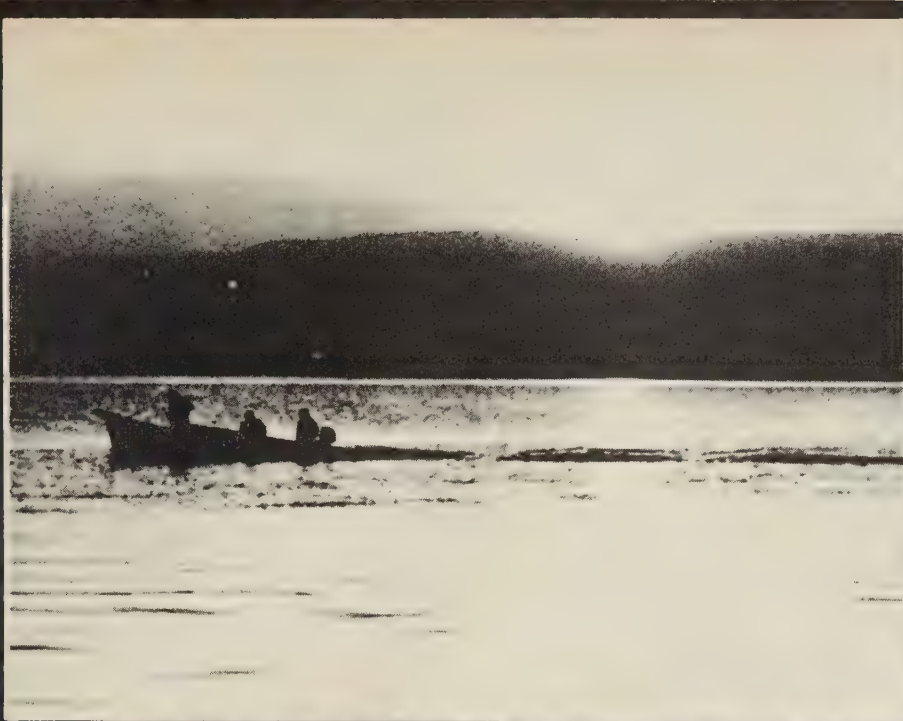
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Letters (Con't from page 6)

society. In short, without being accused of being "quite a wag."

The devout Roman Catholic of whom the writer speaks had a problem particularly because his own church had provided him with a means of addressing a clergyman of his own faith, as Father So and So, and this of course carried a suggestion of respect, as well as acknowledging his profession; but this is something which the Protestants lost, along with the stained glass and the organ music at the time of the Reformation. Some of these things we have been getting back again, but good usage surely will prevent us ever using the word Reverend in the same way as the Roman Catholic uses Father. The signature "Rev. Smitty" of course is not correct, but as an address to be placed on a letter, "Rev. John Smitty" might be quite correct.

Historically there were four learned professions, the churchman, the law, the university and the medical, and they all wore the black cloth, which persists to this day in all but the medical. In good usage we may address a man as Judge Smitty, Professor Smitty, Doctor Smitty, but what is left for the churchman? True, some denominations will use the address Pastor Smitty, but the older line Protestant churches seem to be left in the middle, so to speak, so that it comes down to (as the writer suggests) "just me mister."

Accordingly, rather than having one's Roman Catholic neighbor feeling compelled (either through respect or ridicule) to invent a phrase such as "your reverence," I would suggest it would have been quite possible, without fear of embarrassment, to explain that as a non-Catholic clergyman there really wasn't any special word to use as a form of address except mister.

For my part, I do not believe there is a solution to the problem (if it is really a problem at all) by down-grading the word Reverend.

I would point out a difference between the word reverent ("I am not any more reverent than you are.") and the word Reverend, which may just as readily be interpreted to mean "to be revered."

After all, if we read our scriptures, we read of the "high calling", and surely this is meant to include the profession of a clergyman. Surely if a cabinet minister can be addressed as Honorable Mr. Jones, a clergyman can properly be addressed as Rev. Mr. Jones. Of course, as the writer points out, it is not correct usage to address any member of parliament as "Honorable Jones" and it is equally incorrect to refer to a clergyman as Reverend Jones; but let us hold to the Reverend!

H. B. (name on file)



The 1975 Congress

Musical groups (vocal and/or instrumental) from across Canada! The congress committee is considering the use of musical groups from our own Canadian congregations in its program for Congress '75. Various groups would lead in worship, drama, folk-music, and sign-ins throughout the four-day meeting. Groups would have to meet their own expenses; however, the life and spirit of the congress would be enriched immeasurably by their leadership.

If you are a member of, or know of such a group, and would like further information, write to the Rev. Terry Samuel, Thornhill Presbyterian Church, 271 Centre St., Thornhill, Ont. L4J 1G5. The Congress will be held in June of 1975 at McMaster University, Hamilton, Ont.

YOU WERE ASKING?

Q When was the custom of sitting for prayers and standing for singing authorized in the Presbyterian Church?

A To my knowledge, it was never authorized. The change was just a change in custom that came about and was gradually adopted by almost all our parishes. There are Presbyterian groups in Canada, not connected with us officially, who sit for singing, stand for all prayers, use no organ or other instrument, and sing only metrical psalms. The Church of Scotland in Prince Edward Island (now part of the Free Church of Scotland) is a notable example; their parishes are of devout and faithful people and the eldership retains much of the old glory of the session.

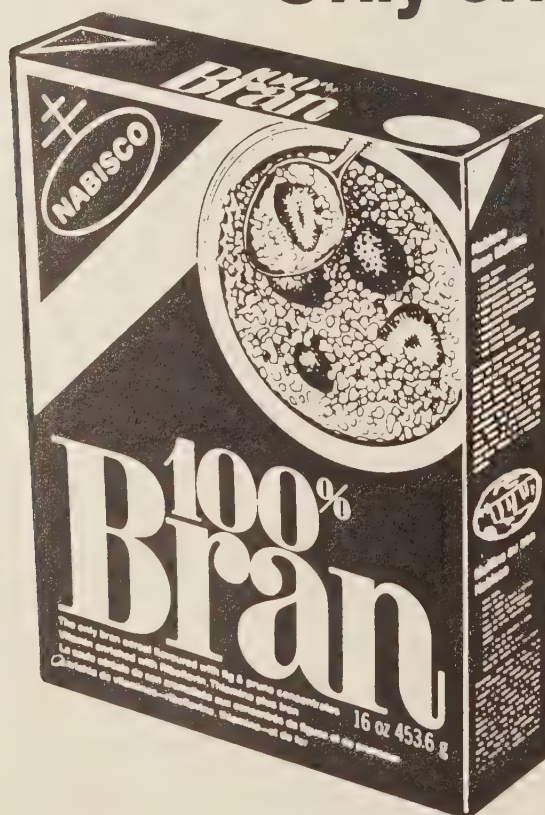
As a student, about 1928, I had a congregation in which one man continued the old custom, and he was, they told me, the last of many who had insisted on the old ways and had followed them to the end of their lives. However, he did

sing the hymns.

It is not commonly recognized that the custom of the minister in reading a single line of the psalm or hymn after announcing the number is a relic of older days. It was once a check to the precentor that he might not make a mistake; it is now a check for the people that they have heard rightly the number announced. One of the ministers of my boyhood always used to sit for the singing of the metrical psalm that was the first praise selection (a good custom, that, to have a metrical psalm at the beginning). The people thought he was getting old and taking a rest. It was nothing of the kind. He was just sentimentally preserving an old custom.

I shall be happy to have readers in whose congregation the people stand for prayers and sit for singing write me with particulars.

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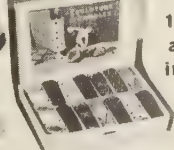


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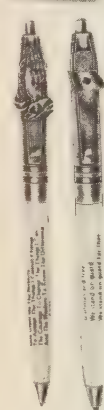
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complete people without our Jewish heritage. Some of our most significant beliefs, our most deeply held convictions such as the transcendence of God, the belief that God is served in righteousness, the conviction that creation is good, and the reverence for scripture as the vehicle for revelation of the most high God, are all facets of our faith which are deeply rooted in Israel's faith.

Thirdly, the presence of this Torah in Knox College reminds us of the missionary efforts and the evangelical concerns and the social passion of one of our graduates, Dr. Morris Zeidman, who gave himself to the service of his own people, of the down-trodden and the oppressed of this city, and of those who had not as yet heard the good news of the gospel.★

See/hear

Pop Rock

Those who like to buy the occasional record that will keep them up to date on rock music, should get down to the local record shop right now. Paul Simon's *There Goes Rymin' Simon* (Columbia) contains a great variety of rock styles. "Kodachrome" suggests taking a technicolour look at the world. "Take Me To the Mardi Gras" is a call for celebration in a reggae rhythm. "Something So Right" is about people who isolate themselves from others and themselves. "Learn How to Fall" suggests that "You got to learn how to fall/Before you learn how to fly".

George Harrison's *Living in the Material World* (Apple) is another fine album. "Give Me Love, Give Me Peace on Earth" is a prayer. "The Light That Has Lighted the World" strikes a theme familiar from John's Gospel. "That is All", "The Lord Loves the One (That Loves the Lord)" and "The Day the World Gets Round" also deal with familiar religious themes.

J C Superstar Film

Some time ago this columnist eagerly anticipated the Norman Jewison film "Jesus Christ Superstar". It has arrived. It works.

There is no dialogue in the film but only the music of the album with one new song. It is the music that determines the plot but in a reciprocal relationship: the film interprets the music. Filmed at over thirty locations in Israel, the scenery is magnificent. Sunsets and sunrises, desert, weather, water and the amazing Ben Guvrin caves are all on film.

Ted Neeley from the Broadway production of Superstar plays the difficult role of Jesus. Carl Anderson of the concert tour company is superb as Judas. Yvonne Elliman who sang on the record, on part of the tour and on Broadway, is Mary. The Herod and Temple scenes were for me very interesting.

Rock Sampler

Once again those strange people from Burbank bring you 26 stunning songs as a sampler of what's new in the world of rock music. Send \$2 to Appetizers, P.O. Box 6868, Burbank Cal. 91505, and get in return; James Taylor, Jethro Tull, America, Arlo Guthrie, David Bowie and other bizarre veterans of vinyl.

— L. E. Sivers

Books

FOR A TIME LIKE THIS

by E. H. Johnson

In this splendid study on world mission today, Dr. E. H. (Ted) Johnson of our board of world mission, tells of going with his wife to a wedding reception held in a coffee house that was formerly a Presbyterian place of worship. It was a noisy party, the music being provided by a loud rock band. When the Johnsons left to go outside and the door was closed behind them, the deafening sound of the band was abruptly cut off. Mrs. Johnson remarked, "Isn't it amazing that out here we don't hear a sound?" Dr. Johnston could not help responding, "This church is so well built that not a sound of what goes on inside can reach the world outside."

For Dr. Johnson this incident is a parable of the institutional church in our day. It seems that we have built our churches in such a way that the Good News that is being sounded forth inside is not reaching the world outside. Dr. Johnson therefore asks, "Have we designed our buildings and formulated our liturgy, government, action and responsibility primarily for the institution itself, rather than for the world it is sent to serve? If this is a fact, we stand in danger of imminent judgment" (p. 114).

The great value of this brief but thought-provoking book lies in the fact that it is not primarily concerned with the problems of church programming and structures. Rather it seeks to explore basic questions concerning the Christian faith and styles of life by which that faith can be expressed in our age.

In seven brief chapters, Dr. Johnson grapples with such matters as an analysis of the radically new situation in which

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- ① "Only old people need wills."
- ② "Only people with children need wills."
- ③ "Only people with lots of property need wills."
- ④ "Only people who plan unusual bequests need wills."
- ⑤ "Only people with complicated property problems need wills."
- ⑥ "Only people with quarrelsome relatives need wills."
- ⑦ "Couples who hold their property jointly don't need wills."
- ⑧ "A homemade will is all right as long as you use simple English and have a couple of witnesses."
- ⑨ "Only rich people leave property to institutions."
- ⑩ "Only people with no close relatives leave property to institutions."

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the church's mission is to be accomplished, the meaning of salvation today, the methods of conditions for dialogue between Christianity and other faiths, the struggle for liberation and justice, and the problem of world development.

The final chapter on life-styles of the congregation in mission is particularly valuable. Dr. Johnson is convinced that the image many congregations have of themselves is decidedly non-missional. To support this contention he quotes the judgment of Michael Barkway of *The Financial Times* who once said that most Canadian congregations are not involved in promoting the kingdom of God but in maintaining and improving the comforts and conveniences of their church plants. "The claims of the needy world beyond our well-heeled North America," Mr. Barkway said, "... get less than one-tenth of what is spent merely to operate local congregations."

There are two points, however, that one wishes to raise with the author. Dr. Johnston states that "through the various revolutions of our time the Holy Spirit is liberating men and women to enter into a life more fully human" (p. 12). This strikes one as a rather uncritical acceptance of most revolutions and change as the work of the Spirit. Surely, the situation is more ambiguous than that. Not all revolutions are truly liberating and not all are unequivocally the work of the Spirit.

The second point concerns Dr. Johnston's tendency to put the blame for the neglect of missionary responsibility in the local congregation on pastoral introversion. Is this really the case? It would be more accurate to speak of a twofold failure on the part of many congregations. Not only have they not heeded Jesus' missionary mandate "Go ye into all the world," but they have also failed to take seriously Jesus' other mandate, "Feed my sheep." "The hungry sheep look up and are not fed." The church must be recalled to her twofold responsibility.

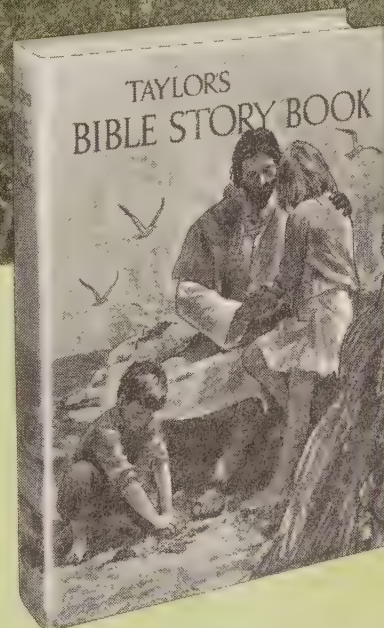
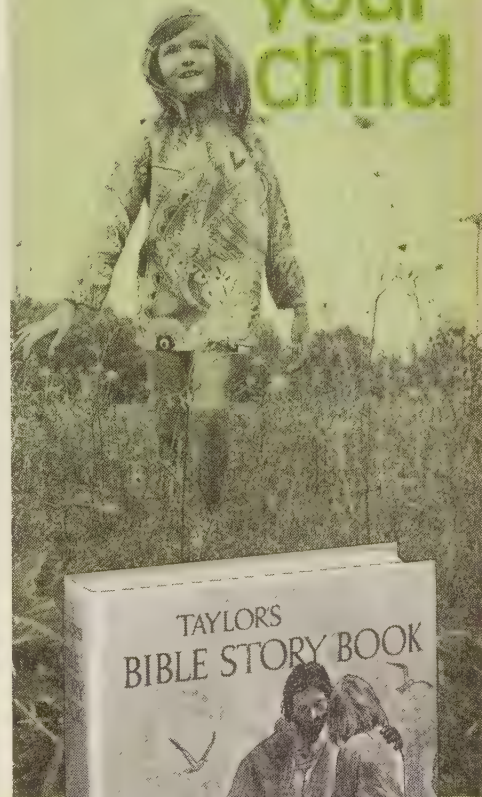
All in all this is a fine study. It reveals a great breadth of reading, knowledge and thought. The book is peppered with quotations from the Epistle to Diognetus, Karl Barth, Arnold Toynbee, Archibald MacLeish, Samuel Beckett and many others. Here is a busy church executive who has not neglected his reading. May his tribe increase! (Friendship Press, \$1.95) *William Klempa*

CURLING TECHNIQUES AND STRATEGY

by Mark Mulvoy, with Ernie Richardson

For those who curl, and there are many Presbyterians among them, this is the latest word from Ernie Richardson, famous Canadian skip. The game is explained and many good tips are given, as the title suggests. (McClelland and Stewart, paperback \$2.95)

to delight your child

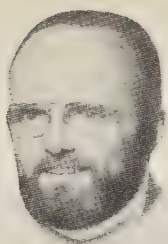


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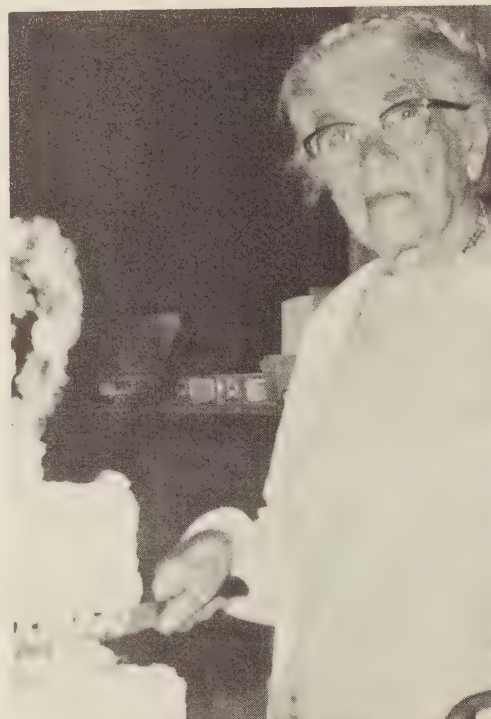
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Church Cameos



AT THE CENTENNIAL of Knox Church, Grand Valley, Ont., are shown Rev. Newton Reid, minister 1925-29, Rev. William Nicholson, present minister, and Rev. Hartley K. Caslor, minister, 1940-49.



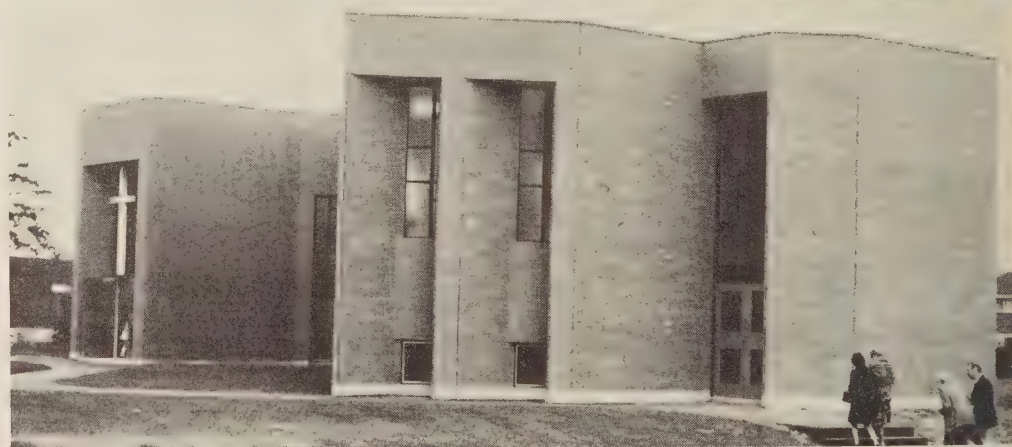
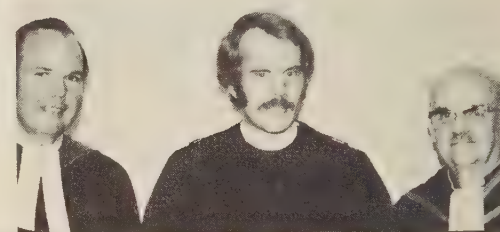
MRS. A. GORMAN, the oldest active member of the W.M.S., is shown cutting the 100th anniversary cake at Knox Church, Grand Valley.



NEW PEWS were dedicated at the Presbyterian Church, Mt. Pleasant, Ont., in memory of Neil A. MacPherson. Shown holding a commemorative plaque are Mrs. MacPherson and her sons, Murray and Douglas.



MEMBERS OF THE PRESBYTERY of Vancouver Island at the dedication on Sept. 11 of the new St. Andrew's Church, Nanaimo, B.C. It is phase one of a multi-purpose building, and was opened debt free.



THE NEW BRIDLEWOOD CHURCH in Agincourt, Ont., was dedicated on September 16. Shown at the dedication are the moderator of the Presbytery of East Toronto, Rev. William Wallace, the minister of Bridlewood, Rev. A. Donald MacLeod, and the clerk of presbytery, Rev. John R. Waldie. (See photo above at right.)

■ As a memorial to Mrs. Florence Cameron and her sister Miss Lexie MacKenzie, 70 Bibles were dedicated in *River Denys Church, N.S.*, by Rev. Archibald MacMillan. They were presented by Ewen Cameron and his son, Duncan.

■ At *Erskine Church, Killarney, Manitoba*, an electric organ was dedicated by Rev. James M. Ritchie. The Killarney charge recently built an addition to the manse.

■ The Hon. J. George MacKay, lieutenant-governor of Prince Edward Island, unveiled a plaque in *The Kirk of St. James, Charlottetown*, in memory of Colonel John Hamilton Gray, distinguished soldier, statesman and churchman. An elder of St. James, Colonel Gray was premier of P.E.I. and was chairman of the first meeting of the fathers of confederation.

■ Twenty-five years of service as organist and choir leader was recognized by *Knox Church, Elora, Ont.*, when Mrs. Evan Burt was given a silver tray, suitably inscribed, by James Burnett, clerk of session. Miss Ida Cromar presented her with a bouquet. James Kerr, an elder, received a wallet and an address from the church school in appreciation of his 20 years of leadership there. Jeff Livingston read the address and Isobel Burnett made the presentation.

hymn of the month

from the new Book of Praise

No. 116—O come, O come Emmanuel

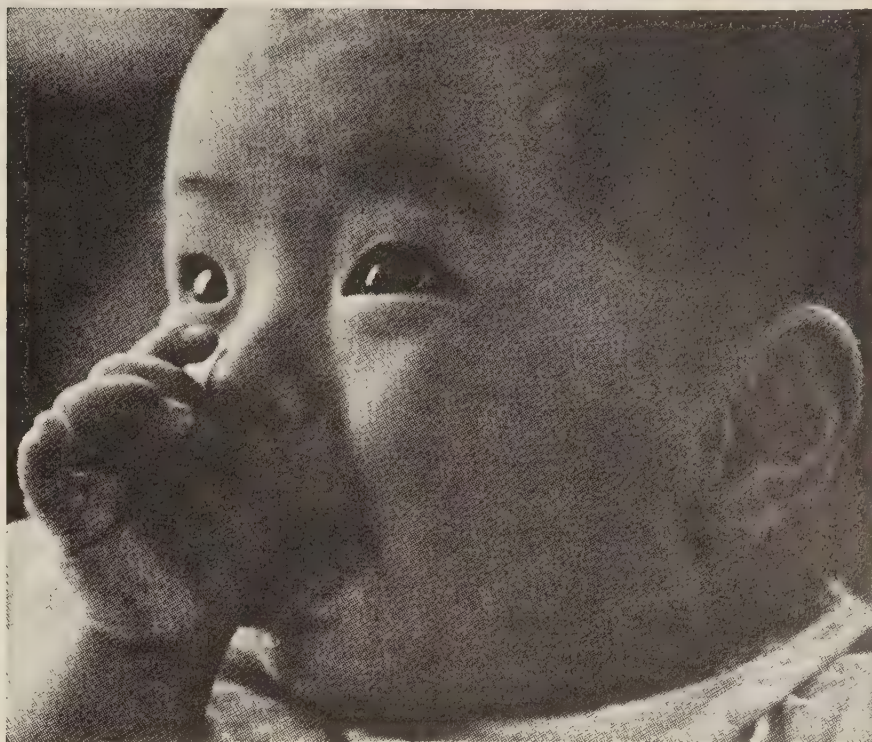
Lyric from 13th century Latin translated by John Mason Neale

Tune—a Plainsong melody arranged by Healey Willan

■ This well-known hymn has a curious origin. It was the custom in the ancient church to sing a short sentence appropriate to the church season, called the Antiphon. Starting on December 16th, in Advent, this Antiphon consisted of one word—O!; a cry of distress showing the intense longing of the church for the coming of Christ. This was called the "Great O of Advent."

Later, some of the titles ascribed in scripture to Christ were added, together with a brief prayer, such as "O Emmanuel, come and save us." There were seven of these Antiphons, one for each of the seven days before Christmas. In the 13th century, someone selected five of these, and made the present hymn. It expresses the joy we should have in looking forward to the coming of Christ, instead of the previous feeling of awe in Advent. In the last few days of his life, Dr. Neale, the translator, was often heard repeating "O come, come!"

The verses have been happily associated with a melody, which is probably an adaption of mediaeval plainsong music, and has become a great favourite of people of all ages.★



Happiness is having a mother to love you!

And nine-month-old Lin Su contentedly sucks her thumb as she watches her new "mother" come to give her a nursing bottle of warm milk.

Lin Su's "mother" is a staff member at our Pine Hill Babies' Home in Hong Kong (this home built mostly by Canadian funds) and to Lin Su she means happiness and security — and most important — love.

You see, until she came to us, this little girl had been badly neglected and abused. Her mother died when Lin Su was born and her father disappeared soon after. Lin Su was left alone in the shack which was her home until neighbors found her. Besides being dangerously undernourished, Lin Su had been deprived of the warm, loving atmosphere that all babies need if they are to thrive.

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Personals

Presbyterians from the surrounding area attended anniversary services at Old St. Andrew's Church, Colborne, Ont., when the moderator of the 99th General Assembly, *Rev. Dr. Agnew H. Johnston*, was the guest preacher.

Dr. Johnston also preached at Knox Church, Elora, Ont., at the 100th anniversary of the building of that church on Sept. 16.

The *Rev. Ian Glass* has resigned from St. Mark's Church, Charlottetown, P.E.I., to become Protestant chaplain at the University of Prince Edward Island.

The *Rev. J. H. Bishop*, minister of Robert Campbell Memorial Church, Montreal, Que., for the past five years, has retired. He and his wife will live in Winnipeg.

Lieutenant Florence Dianna Pohlman, 32, has been commissioned as the first woman chaplain in the U.S. Navy. A graduate of Princeton Theological Seminary, she was the 124th woman to be ordained into the ministry of the United Presbyterian Church in the U.S.A.

After serving the congregations of St. Andrew's, Maple, and St. Paul's, Vaughan, Ont., for the past 12 years, the *Rev. B. F. Andrew* has retired. Presentations were made to him and his wife by both congregations before they left on a trip to the British Isles.

Following the retirement of *Canon H. L. Puxley*, *Dr. Katharine B. Hockin* has been appointed interim director of the Ecumenical Institute of Canada, located in Toronto. *Miss Jean D. Campbell* has become associate director, and *Miss Julie Hsu* is the librarian of the institute.

Youth

Bible Walkathon

Over 500 young people and children from 42 churches of all denominations in St. Catharines, Ont., walked 17 miles to raise over \$14,100 for the Canadian Bible Society. The goal was to provide 3,000 Ukrainian Bibles for use in eastern Europe, and 4,500 New Testaments in the Hausa language for Nigeria.

St. Andrew's, Bermuda

Teachers and leaders were commissioned for service in the church school at St. Andrew's Church, Hamilton, Bermuda, on Rally Day. Four young people, Margaret Ward, Susan Holland, Lesley Holland and Michael Wagner, reported on their experiences at summer camp in the Smoky Mountains, U.S.A.

Toronto-Kingston Synod

The annual camp week of the Toronto and Kingston Synod P. Y. P. S. was held at Wenona Lodge on Sparrow Lake, with 55 registered.

After viewing a film the campers decided to do something practical to help the less fortunate in the world, and individual pledges totalling \$2,000 were made. A committee of three was appointed to raise funds and administer them, the members being John Herman, Gord Ridsdale and Keith Campbell.

Donations may be sent to Keith Campbell, 28 Stephen St., Cambridge, Ont. N1S 3R8.

Campers worshipped on Sunday, August 26, at Knox Church, Gravenhurst, Ont., where the service was conducted by the *Rev. Walter Tait*.

Men

PM PERSONALITY



Clarke Moon's first contact with the PM Movement was while assigned to Medicine Hat, Alberta, by the Goodyear Tire and Rubber Company of Canada to establish a plant, several years ago. He is now vice-president-personnel in their head office at Toronto.

Clarke's reaction to his first men's conference (at Banff, Alberta) was such that he has been associated with the movement ever since. He is now a valued member of the national committee.

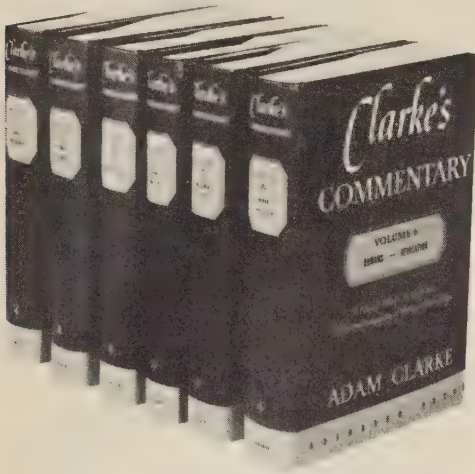
Born in Mount Forest, Ont., his university education was obtained at Queen's in Kingston, where he met his lovely and talented wife, Margaret. The Moons have a bright family of two girls and three boys, Jane, David, Beth, Geoff and Gordon, in order of their age. The whole family is actively engaged in the work of St. Andrew's Presbyterian Church, Islington, where Clarke is a member of the session and has served on the board of managers in various leadership roles, including that of chairman.

His wife, Margaret, has given outstanding leadership in the Women's Missionary Society both at St. John's Church in Medicine Hat and at St. Andrew's, Islington. The children are particularly active in the young people's societies. David is a member of the St. Andrew's Musical Ensemble, a youth group which has provided special music at several Presbyterian Men's events.

As we look to the future of men's work under the new board of congregational life, our church can be thankful for the experience, ability and dedication of men like Clarke Moon.

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About the Postal Code

As you are aware, the Post Office is introducing the new Postal Code in Canada. This is being done on a gradual basis.

It is hoped the operation will be completed by the end of this year.

During 1974 we will submit our list to the Post Office and they will add the code to each address on the list.

It will not therefore be necessary for Record Secretaries to submit code numbers at the present time.

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Deaths

GREENE, THE REV. JONATHAN HENRY—A retired Presbyterian minister, Mr. Greene, 68, died in Victoria, B.C., on Sept. 4.

Born in Belfast, Northern Ireland, he worked for the Glasgow City Mission in Scotland before coming to Canada in 1949. As a catechist he served at Keene, Ont. and Colville, Sask. After graduation from The Presbyterian College, Montreal, he was ordained in 1957.

Then he ministered at Brussels, Hanover, Cardinal and Kemptville, all in Ontario. He retired in April, 1972, and with his wife moved to Victoria, where he assisted at St. Andrew's Church this year.

Mr. Greene is survived by his wife, the former M. Gladys McFarland of Belfast.

CHALMERS, COLIN G., 73, elder, St. Giles, Calgary, Alta., Aug. 28.

FISHER, GEORGE, 62, former elder, St. Andrew's Lachine, Que., member Clarkson Road Church, Ont., July 12.

GOODBRAND, FRANK, elder, Mt. Zion Church, Ridgetown, Sept. 15.

GRAHAM, ALEX, 89, 45 years elder and 60 years secretary-treasurer Guthrie Presbyterian Church, Ont., July 29.

HAY, WILLIAM D., senior elder, Cooke's Church, Toronto, father of Prof. Charles Hay, Sept. 23.

HOGG, WILLIAM JAMES, elder, formerly St. Andrew's, Tisdale, Sask., latterly representative elder for St. Andrew's, Victoria, B.C., Aug. 30.

MacIVER, MRS. EUNICE MacDERMID, 87, Farquharson Memorial Church, Middle River, N.S., mother of Rev. Dr. Iver D. MacIver, August 31.

McCUE, JAMES R., 56, elder and church school superintendent, Cooke's Church, Toronto, Aug. 17.

McGILL, MRS. MARY M., 102, life member of W.M.S., Appin Church, Ont., grandmother of Rev. Clare McGill, Taiwan, Sept. 14.

MILLER, MRS. GORDON, registered nurse, wife of reeve of Walpole Township, church school teacher and pianist, Knox Church, Jarvis, Ont., Sept. 10.

PENNY, ALEXANDER B., 65, elder, St. Andrew's Church, Virden, Manitoba, father of Rev. Brian Penny, Sept. 22.

REID, MRS. JESSIE MAIN, 88, of Roland, Manitoba, mother of Rev. William Reid, R.R. 1, Cambridge, Ont.

SWANSON, FRANK, 66, elder, Rexdale Presbyterian Church, Ont. died on vacation in Scotland, Sept. 19.

WOODS, MRS. M.F., former choir leader, Dunn Memorial Church, Long Branch, Ont., and Tweedsmuir Church, Orangeville, Ont., active member of St. Andrew's Church, Roslin, Ont., Sept. 8.

Anniversaries

143rd — Old St. Andrew's, Colborne, Ont., Sept. 23, (Rev. R. J. Graham Kennedy).

137th — St. Andrew's Brighton, Ont., Oct. 14, (Rev. R. J. Graham Kennedy).

131st — Chalmers' (The Stone Church), Walpole Township, Ont., Sept. 16, (Rev. G. Taylor-Munro).

119th — St. Andrew's, Alma, Ont., Sept. 30, (Rev. Dr. William Weir).

116th — Knox, Centre Road, Ont., Sept. 23, (Rev. James Perrie).

89th — St. Paul's, Lakeport, Ont., Sept. 16, (Rev. R. J. Graham Kennedy).

81st — Bethel, Price's Corners, Ont., Sept. 9, (Rev. Wayne Maddock).

64th — St. Stephen's, Creston, B.C., Sept. 30, (J. Alex Morrison Catechist).

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Calendar

ORDINATIONS

Aicken, H. Thomas, St. Luke's, Bathurst, N.B., Sept. 11.

INDUCTIONS

Aicken, Rev. H. Thomas, St. Luke's, Bathurst, N.B., Sept. 11.
Brett, Rev. G. Cameron, St. Andrew's, Fredericton, N.B., Sept. 6.
French, Rev. George, St. Andrew's, Maple and St. Paul's, Vaughan, Ont. Sept. 4.
Kennedy, Rev. R. J. Graham, Colborne, Brighton and Lakeport, Ont., Sept. 11.
MacLellan, Rev. William C., Westminster, Ottawa, Ont., Sept. 6.
McKinney, Rev. T. J., St. Paul's, Port Hope, Ont., Sept. 16.
McNeil, Rev. William C., Knox, Neepawa, Man. Sept. 13.

RECOGNITIONS

Graham, Rev. Leonard E., Yorkton and Dunleath, Sask., Sept. 14. (Received from the U.S.A.)
Bailey, Mr. Jay, lay missionary in team ministry, Rolling River charge, Manitoba, Sept. 18.

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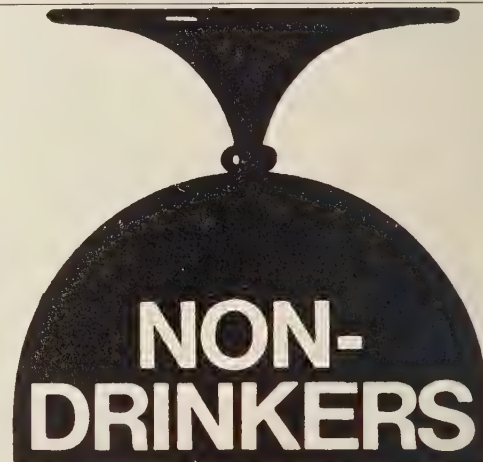
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Readings

December 1 - Micah 7: 1-9
December 2 - Psalm 5: 1-8
December 3 - Psalm 6
December 4 - Psalm 7: 1-8
December 5 - Psalm 7: 9-17
December 6 - Psalm 8
December 7 - Psalm 9: 1-10
December 8 - Psalm 9: 11-20
December 9 - Psalm 10: 1-11
December 10 - Psalm 10: 12-18
December 11 - Psalm 11
December 12 - John 15: 10-21
December 13 - Galatians 5: 16-26
December 14 - Ephesians 4: 17-25
December 15 - Psalm 37: 18-26
December 16 - Isaiah 2: 1-5
December 17 - Isaiah 9: 1-7
December 18 - Isaiah 11: 1-9
December 19 - Isaiah 40: 1-8
December 20 - John 1: 1-14
December 21 - John 3: 14-21
December 22 - Galatians 4: 1-7
December 23 - Luke 2: 1-20
December 24 - Hebrews 1: 1-9
December 25 - Matthew 2: 1-12
December 26 - I John 3
December 27 - Luke 1: 67-80
December 28 - Luke 2: 25-32
December 29 - Revelation 7: 9-17
December 30 - Revelation 21: 1-7
December 31 - Exodus 13: 17-22

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 Let more people live in homes than in streets or fields.
 Forgive us when we do not listen to your words.
 Guide us through your way with Jesus Christ our Lord. Amen.

by Gwen Dobie

Praise the Lord,
 For we were needy.
 He gave us help.
 And we were contented.

Praise the Lord,
 For we were sinful
 He forgave us,
 And now sin has left us.

Praise the Lord,
 For we were like sheep
 He cared for us,
 A good shepherd was he.

Praise the Lord,
 For he let us in
 And gave us love.
 We're the children of God.

by Wendy Gort

Dear God, look after us when we need you.
 Help us to make good decisions instead
 of bad.

When we make mistakes, help us to
 correct them.

Help us to follow you everyday. Amen.

by Alison Penning

Lord, as I began another day,
 Help me to live as you desire
 Keep me ever aware of your presence,
 Ever alert to opportunities to
 Serve you and my fellow men.
 I wish to make the best use of this day.
 Guide my steps that I may not go astray. Amen.

by Brenda Lee Saunders



THOUGHTS FROM

Explorers

God, I come to talk with you;
 I'm very sad, and I need you.
 I hurt a friend of mine today,
 I'm very sorry God, I acted that way.
 And so, dear God, please help me find
 A nicer way to be more kind. Amen.

by Beryl Jones

Dear God, thank you for the ways
 You have helped us help others.
 Thank you for the churches and our homes,
 Help others in other lands
 To be as happy as we are.
 Thank you for our Explorer groups. Amen.

by Sandra Gray

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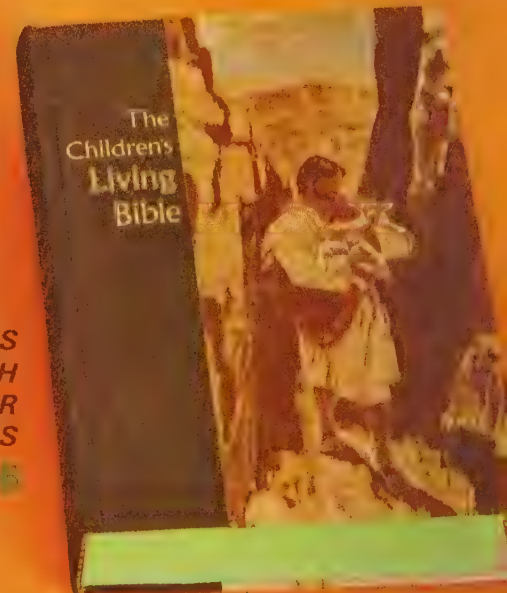
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DECEMBER, 1973



ELLIE AND THE MYTH



AT LUNCH yesterday, Cooper disturbed us all by his attack on Christmas. Heck, it's less than a week away.

"Christmas," said Cooper, "is a myth, like so many hypocrisies that are being exposed these days. Christmas is on its way out!"

We four others at the table sat dangling our spaghetti on our forks in astonishment. For Cooper has always been regarded by us as the most conservative, reactionary and old-fashioned of all Canadians.

Ellie, the waitress who attends us, hovered near with wide eyes.

Every Monday and Friday for the past six years our little gang has gathered at this small, busy Italian restaurant for lunch. Mario, the proprietor, is not only owner but chef. And when you find a restaurant like that, you treasure it. His spaghetti with meat balls is incomparable. If, on the other hand, you merely take a plate of antipasto, as I often do, you need no more—slices of Italian ham, spiced sausage cut as thin as paper, pickles, peppers, curious little Italian salads, hardly more than a thimbleful.

Pardon me! Where was I?

"On the way out!" repeated Cooper. "Christmas is finished."

After we had stared for a long moment, Skipper was the first to respond.

"Are you nuts?" he asked. "Look at the stores! Look at the shops. Look at the traffic. Listen to the radio. Look at TV. Across the whole of North America, in every city and town and smallest village, this is the greatest festival of the year."

"And it gets bigger and more extravagant every year," I put in.

"Without Christmas," said Herriot, "the entire economy of North America would collapse. Every industry, every manufacturer, every merchant counts on Christmas to make the books balance at the end of the year."

Cooper was stubborn.

"It's still a myth," said he. "Do you suggest our entire economy is founded on a myth?"

Ellie the waitress was not only hovering near, as she usually was, but was staring at Cooper, a flush on her face.

I should tell you that Ellie has been looking after our table for six years, ever since we started coming to Mario's. There has grown up among us all a sort of cheerful affection that everybody is familiar with in these habit-forming restaurants. Ellie knows exactly how much Parmesan cheese I like sprinkled on my spaghetti and meat balls. She mothers us all. After my second year in her care, she told me I was putting on weight and had to cut down on the spaghetti. She is, you might say, the friend of the family of us.

I looked up and noted the flush on her face.

"Do you think Christmas is a myth, Ellie?"

"If it's a myth," she said, "then life wouldn't be worth living without myths. If Christmas is a myth, are little children a myth? Is love a myth? How about friendship? Is this little restaurant a myth?"



BY GREGORY CLARK

OF CHRISTMAS

Ellie was being carried away with her emotion. There were tears in her eyes.

"Ellie," I asked suddenly, "have you any children?"

For it had suddenly occurred to me that, though we had known her all these six years, we knew nothing whatever about her personally.

"Oh, *no!*" said Ellie in reply to me. And then, as if ashamed of her rhetoric, she hurried off to wait on another table in the crowded room.

"Golly," said Skipper. "We don't even know if she's married. We don't know *anything* about her."

We looked around at one another over our spaghetti in surprise and with a funny little feeling of shame.

As a matter of fact, we were rather subdued for the rest of lunch. We are generous with Ellie as regards tips; and at Christmas, we each put \$2 into an envelope as a gift for her. But how close is that?

"I have three maiden aunts," said Milne. "At Christmas, they all send each other a \$5 bill. Nobody wins. They all come out even. That's Christmas!"

"Let's pay the bill," said Herriot.

As we were getting our coats and hats at the rack, Cooper said:

"See if you can get her address from Mario. I have an idea."

Mario took a tattered notebook from under the cash register and gave me Ellie's address. It was on a street almost downtown, only 12 blocks from us.

Herriot drove the other two uptown to their offices. Cooper and I, as usual, walked down past the cathedral and over to the big department stores en route to our offices.

"You know those gift baskets of fruit?" said Cooper. "You know—oranges, apples, tangerines, grapes, and little jars of jelly?"

"Sure."

"Let's buy one," said Cooper. "A good one. And run it up by taxi and leave it at Ellie's. I think she may be upset about things. And to tell the truth, I'd like to know at least where she lives."

"A heck of a good idea," I agreed.

In the big department store we found the beautiful gift baskets and bought the \$15 one, gleaming in its protective glassine paper. We had it wrapped and carried it out to the taxi rank by the city hall and drove to Ellie's address.

It was not a slummy neighborhood as I had vaguely feared, but a well-kept little street of semi-detached homes, some of them obviously rooming houses. But it had a look as if a person like Ellie would live here.

We held the taxi and carried the basket up to the door. An elderly woman answered.

"Is this where Ellie, the waitress of Mario's, lives?" I inquired.

"She's not in," said the landlady, "but her husband is."

"Her what?" said Cooper.

"Her husband. He's up and around. I heard him a short while ago."

"Could we," I asked, "deliver this basket to him?"

"Certainly, gentlemen, come right in."

Their room was on the ground floor. We knocked. A voice told us to come in.

In a wheelchair sat a man about 50, his gnarled hands in his lap, a newspaper fallen spread on the floor, his feet toed in on the step of the chair. It was instantly obvious that he was completely crippled with arthritis.

(I always figured Ellie would be about 50.)

We told him what we had brought as a little gift for Ellie, explaining that she waited on us at Mario's.

"What are your names?" asked the small man.

We told him.

"Oh, yes," he said. "Ellie has often told me about you. She says you are her best friends."

He notioned to us to sit down.

"We have a taxi waiting," I explained, "but we'll sit for a minute."

This enabled us to ask how long he had been laid up.

"Oh, I was a garage and gas pump attendant," he said, "and about 15 years ago, I started to get this arthritis. I had to quit work 10 years ago. But Ellie supports us OK. We get along. We get some help here and there. But we're happy."

I picked up the scattered newspaper on the floor and tucked it in beside him in the chair.

"Unwrap the parcel?" he asked shyly.

Cooper undid it.

"Oh, it's beautiful!" exclaimed the little man. "Ellie will be so happy."

You can't shake hands with a man whose hands are clutched shut like claws. But we patted them, and his shoulders, and made our awkward way out.

On the drive downtown, I made the first attack.

"If it hadn't been for the myth of Christmas," I said, "we wouldn't have gone up there and found out about Ellie."

"Think," said Cooper. "She's been like a part of our domestic life all these years, and we didn't even know she was married. We didn't know why she worked, we just took it for granted. She worked. Think of all the guys who drive us in the buses, and we know them well and greet them cheerfully. The girls in the stores we have recognized for years—in fact, we seek them out to wait on us. And we don't even know their names. The elevator men, the postman, the delivery men. All the world around us. And we don't seem to give a darn."

They let me off at my place.

"I'm beginning to feel," said Cooper, before the driver shut the door, "that the whole of life is a myth."

"And as Ellie said," I shouted as the door slammed shut, "if it weren't for the myths, life wouldn't be worth living."

So, for a Christmas thought, what do you say if we start thinking, in Christ's name, about all the myriad strangers who surround us? ★

THIS STORY first appeared in WEEKEND MAGAZINE December 19, 1970, and is also part of Gregory Clark's latest best-selling collection of stories THE BIRD OF PROMISE. It is reprinted by permission of Infocor Limited, Montreal, Que.

Peace comes with goodwill

■ As we prepare for the celebration of Christmas this month let us give some thought to those Christians whose freedom is so restricted that they must observe the festival privately or even secretly.

At a time when goodwill on an international scale is being promoted as never before, we remember that many who profess the name of Christ have little if any freedom to worship God. We think of China particularly, where churches remain closed and seminaries have no students. But there are other communist-controlled countries in which Christian profession and practice are frowned upon by the authorities.

The lack of freedom to worship is just one indication of the larger lack of freedom that exists in those areas. Suppression of ordinary human rights has created a state of mind that makes many people simply slaves to the whims of the state.

It is encouraging to see the U.S.S.R. making overtures of friendship to the U.S.A. and other world powers. But we must keep in mind the fact that for millions of Soviet citizens news of the outside world is suppressed and controlled, even the happenings in their own country are reported only as bureaucracy decides they should be. Soviet leaders are proud of the advances made in technology and science, but most Soviet citizens lead a joyless life, regimented from dawn to dark.

What we are saying is that goodwill between nations will be established on a secure basis only when the basic rights of all

citizens are guaranteed by those in power. The British Council of Churches has issued a strong statement along this line, which says in part:

"The Council believes . . . that detente in Europe should lead not only to better relations between governments, but to increasing contacts across frontiers between ordinary people and to the open exchanges of ideas and information. Christians believe that there cannot be real peace without respect for human rights. . . . While recognizing the need to respect the principles of national sovereignty, we believe that there are certain questions related to the dignity of man which must be taken up in the interests of those who suffer. In particular, the Council wishes to express deep disquiet at the treatment of certain minority groups and individuals in the Soviet Union and also to record continuing anxiety that both there, and in some other parts of Europe, freedom of religion, though guaranteed by the constitution, is frequently infringed. . . ."

The Russian nuclear scientist Andrei Sakharov has warned that freedom for Soviet citizens, which would include freedom to leave the country or to return, is a necessary condition if the Soviet Union is to establish a detente with other nations. "It is impossible to have mutual confidence if one of the parties resembles an immense concentration camp," Sakharov declared.

The cult of violence

■ Here is a timely editorial from the *Canadian Churchman* written by Anglican editor Hugh McCullum, and used with permission:

I had dinner the other day in Halifax with a pretty solid citizen, the kind of man another generation would have called square, a sort of slow, easy Presbyterian type, although I honestly don't know what, if any, religion he has.

He had a concern though. Violence.

He was concerned about violence in the streets, about violence against individuals, about violence toward institutions, about violence in Ireland, about violence on planes. Everywhere he turned, it seemed, violence was being committed and held up as a way of life, and I didn't ease his concern much by suggesting that the world had always been a violent place.

Because his point was that there is something about our contemporary cult of violence and about society's apparent acquiescence in it which gives people like my thoughtful friend particular concern.

We make too many fists, he said, and not enough embraces.

We talked for quite a time about violence on television and

in movies and about how easy it is to get guns and the rights of innocent and peace-loving people to live their lives quietly.

Finally he asked me what the church thought about it all and I didn't know except that it's against violence and war, and a lot of other things.

But my friend wants more answers than that and I think most of us do without giving limitless powers to the police or reinstating the lash.

I came back to my hotel room feeling more than a little restless about his questioning and my lack of answers. The nagging doubt kept coming back that our society, even our church, not only is apathetic about violence, it condones it by its very silence.

I turned on the television set thinking that somehow we individuals have made violence a god and in so doing we have fertilized the seeds of our own destruction. It has been said, after all, that history teaches us that history teaches us nothing.

And I pondered that as I saw the evening's sponsored murders begin to appear on my TV. ★

December 9 is Bible Sunday

Spiritual famine

■ Famine and famine relief have been very much on our minds during 1973. The stark tragedy of slow starvation has become an awful reality in areas of Africa, the Indian sub-continent, and other parts of the world.

News of that famine has been countered to a degree by giant airlifts of food and supplies from the affluent, industrialized nations of the west. The problem is expected to persist, and one can only hope that relief and other long range solutions may be forthcoming and intensified.

Another famine is also a reality, but we are apt to overlook it because its effects do not seem so physically observable. In the words of the Bible, it's "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

That real famine, with its accompanying spiritual vacuum, is reflected, however, in very real and burning ways. Hatred, racial strife, suppression, and greed affect millions today. Those ugly things are symptoms of a deep-seated gnawing spiritual famine. Bible Sunday (December 9) focuses our attention on that universal spiritual famine and the need to alleviate it.

The world's Bible Societies, including the Canadian Bible Society, are intensifying their efforts to put easy-to-read versions of the scriptures in the hands of people around the world. A special emphasis for the coming year will be "Good News for new readers." Simple, understandable translations will be placed in the hands of the millions of new readers who join the company of the literate.

Spiritual famine, however, is not restricted to developing nations. Even gorged, self-satisfied, middle class Canadians are its victims. That fact is reflected in the incredible sale of over 40 million copies of *Good News for Modern Man*.

Likewise Bible Sunday reminds us of the challenge to meet spiritual famine in ourselves and others. That condition can be remedied by the word of God. Jesus' statement still holds: "Man shall not live on bread alone."

BY REV. DR. KENNETH G. McMILLAN,
general secretary, Canadian Bible Society.

December, 1973

in this issue

- 2 Ellie and the Myth of Christmas, *Gregory Clark*
- 6 Pungent and Pertinent, *Flora McKinlay, J. A. Crabb*
- 9 Worldview — Progress, *Clyde Sanger*
- 10 The Orphans of Vietnam, *Helen Allen*
- 12 A Christmas Gallery of Postal Art, *M. W. Martin*
- 14 Mall-Function, *Norman E. MacIntyre*
- 16 A Challenge to Youth, *E. H. Johnson*
- 17 A Plastic Christmas, *D. Glenn Campbell*
- 18 Christian Concepts in Nigeria, *DeCourcy H. Rayner*

departments

- | | |
|---------------------|----------------------|
| 7 Letters | 28 See/hear |
| 20 News | 29 Hymn of the Month |
| 23 You Were Asking? | 31 Church Cameos |
| 25 Youth | 32 Personals |
| 25 Men | 33 Calendar |
| 27 Books | 34 Readings |
| | 35 Children's Story |



cover story

FROM TAIWAN comes this hand-carved portrayal of the manger scene. Photo by Three Lions, New York City.

EDITOR
DeCourcy H. Rayner

ASSISTANT EDITOR
Valerie M. Dunn

BUSINESS MANAGER
C. Alex Culley

CIRCULATION MANAGER
Isabel S. Farquhar

SECRETARIAL ASSISTANT
Leila M. MacInnes

Editorial and Business Offices: 50 Wynford Drive, Don Mills, Ont. M3C 1J7
Telephone: 429-0110 Area Code 416

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Pungent and Pertinent



WOMEN'S LIB or WOMEN'S FREEDOM?

by Flora McKinlay,
Hamilton, Ont.

"Wives, be subject to your husbands, as to the Lord." Eph. 5:22 (R.S.V.)

■ In today's rapidly changing world new words are continually being coined in order to express popular opinion. I'm sure you are familiar with "Ms," the half-way position between Miss and Mrs. (Personally, I can't help but think of a neutered animal when I see "Ms.") Also, you know the word "chauvinism," or, more fully, the expression "male chauvinist pig." (Much to my disgust I've even seen the latter phrase as a heading in a newspaper.) These two words are symptomatic of the more radical aspect of the Women's Lib Movement: liberty to be a nonentity, and liberty to shout abusive words at men folk! Some liberty!

But you know as well as I do that today we are being bombarded on all sides by all kinds of women's lib ideas. Every woman's magazine contains articles like, "Housework Gives Me the Crazies," or "Your Gynecologist—Does He Hate Women?" The daily papers often extol working mothers or give facts about how to get a do-it-yourself divorce. Billboards, TV, (especially some quiz shows and soap operas); radio talk-ins, all blare forth the overwhelming idea that a woman should be more creative than a mere housewife, should cast off child-bearing shackles and find her own unique self-expression. In other words—"Be herself."

I have just used the word "overwhelming" advisedly, because here I must confess that the pressures eventually overwhelmed *me* and this past spring I became a most disgruntled housewife, a nagging mother, a complaining dishwasher. It was awful! But you see, I had

let the mass media get to me. Despite knowing better intellectually, the brainwashing had gotten to me emotionally.

So thank God for the experiences I had during the summer. It all started when I heard an address given by Dr. Stephen Olford on "Christian Love." He read from Ephesians 5, of course. At first I found my hackles beginning to rise at the word "subject" or "submit." "Wives, be subject to your husbands, as to the Lord." But in my blindness and stubbornness I heard the first part of the sentence—missed out the second; "as to the Lord." As I listened my vision gradually cleared and revealed startling home truths. My rebellion at doing God-given home tasks was really rebellion against my role as wife in relation to my husband, which in turn was a symptom of a rebellious attitude toward the Lordship of Jesus Christ. What a shock!

During the summer I began reading

books on the subject, the most startling being *The Christian Family* by Larry Christenson. Suddenly I realized that God, in creating the institution which we call "family" had also inbuilt an orderliness, or if you like, a role for each member of the family to live out. It is just as supremely foolish to think that after creating man and woman God would leave them to fumble for their purpose in life, as it is to think he would send his beloved Son to earth to organize his church without detailed planning of every eventuality.

The clincher to my thoughts came during a study of Luke when I realized that Mary wouldn't have had or accepted the highest honour of being our Lord's mother if *she* hadn't been *subject to the Lord*. "Behold I am the handmaid of the Lord; let it be to me according to your word." Luke 1:38. I couldn't help but laugh to think of a modern libber getting



"Let's dispense with the ho-ho-ho's and get down to the nitty-gritty."

similar news today from the Angel Gabriel!

But it is not a laughing matter! We *should* be subject to the Lord today just as surely as Mary was 2,000 years ago. God can use us to his glory even today. However, we must be obedient to his planned family order. The marvellous fact is, that in giving ourselves to this order there is a great sense of real freedom. No more cantankerous housewife: the tasks lose their burdensomeness and we rejoice in each day, seeking God's purpose and meaning in every job. A willing submission begets much family joy. And friends, it's great for married love!

Women's Lib or Women's Freedom? I for one can't recommend highly enough the joyous freedom to be found in a willing subjection to Jesus Christ.★

THE AUTHOR is the wife of the minister of St. Enoch Church, Hamilton, Ont.



WHAT IS THE BOARD OF WORLD MISSION?

by J. A. Crabb,
Rexdale, Ont.
Chairman of the board

■ I find a great deal of misunderstanding about the board of world mission in the church at large. It is not "they" or "them" at 50 Wynford Drive. It is rather you and me (or our representatives) from the church at large, meeting sometimes at 50 Wynford Drive, sometimes elsewhere, but acting all the time across Canada and overseas. The board itself has 44 members—men and women—11 from the West, 6 from the Atlantic Provinces, 5 from Quebec and Eastern Ontario, 7 from Hamilton and London Synod, 11 from Toronto and Kingston Synod, with the president of the W.M.S. (W.D.) and the church treasurer. So it represents every corner of our vast land.

To save money (your money), the board meets only once a year. The rest of the time its work is done by an executive or sub-executive, and by several committees. I've just been meeting, for example, with the synod superintendents and other committee members. These live and work in the area of the several synods, so they know the church at the grass roots, its problems and plans and needs.

We have mission charges all across Canada, churches that are wholly or partly financed by the B.W.M., deacon-

esses, hospital visitors, directors of institutions, etc. So there, once again, is the B.W.M.—at work in our midst. And, of course, there are churches, hospitals, schools, and other institutions overseas, in Africa, India, Japan, Taiwan, and the West Indies.

All this—and much more—is paid for by your money—the money you give to the General Assembly's budget. How often we hear the words, "Why doesn't the church do more to help people?" The answer is two-fold, (1) The church is doing a great deal to help people; and (2) the church would do much more if you provided the means—the people and the money.

What does the B.W.M. do?

As above, it provides means for churches and institutions to exist and carry on, where there is not enough money in themselves. It sends summer students (50 of them this year) to serve the church in pastorless charges across the country. It builds new churches in growing areas of moving population. We are planning new churches in places as far apart as Halifax, Ottawa, Toronto, Edmonton, Calgary, Vancouver and Victoria. If we could afford it we would like to build 75 new churches in the next 15 years.

Missionary go home

Some countries no longer permit missionaries to enter. But that doesn't mean we cannot influence these people for Christ. We find that they are coming to us—students, immigrants, workers, tourists etc., from various countries, and we have a program for overseas students to contact them and try to help them in Christ's name.

Canadians are visiting all sorts of countries on business, or as tourists, and we are teaching our church members that they must not leave Christianity behind when they leave our shores, but must be ambassadors for Christ wherever they go. Where we cannot send missionaries to preach the gospel, we find we can often send people as teachers, engineers, nurses, doctors, agriculturalists, etc. We have now working an "Overseas Volunteers" plan whereby young people go out (at minimal expense to the board) to give two years of their lives in this kind of service. For example, Miss Ann Peckover, a young teacher, has recently gone to Taiwan to teach under this program, and Mr. and Mrs. James Whitefield are shortly going on special assignment to Jamaica to work in the university library for two years.

Some years ago, John Lennon said, "The Beatles are more popular than Jesus

Christ." If he meant that they earned more money than Jesus did, he is right. If he meant that they travelled further and were seen by more crowds than Jesus did, he is right. But if he meant that the Beatles are more important than Jesus, he is sadly wrong. I never heard of the Beatles Clubs putting their hands in their pockets to help the poor, or build hospitals, or schools etc. But this is what the followers of Jesus have been doing for centuries. And this is what we do when we contribute to missions. We want to give Jesus to all the world because we believe that in him alone is the secret of the good life—here and hereafter.

That is why I have always been thrilled and excited to be part of the board of world mission and to have part of the Saviour's great work in this land and throughout the world. Won't you join us? ★

Letters

DISAGREES WITH SANGER

I find Clyde Sanger's reference to Southern Africa in the October Record to be disturbing in the extreme.

Behind his bland words "(a military or police force, and some civilian commission) to ease the period of transition to majority rule in Rhodesia" lies the stark reality of a hideous civil war, aided and abetted by "Commonwealth" troops. What to Clyde Sanger in safe, distant Canada is a "period of transition" would in Rhodesia be thousands of bodies rotting in the sun and at least a generation of misery.

Clyde Sanger's dangerous, unthinking and self-indulgent Gliberalism has no place in a Christian journal. Christianity is a religion of reconciliation and not of violence, no matter how sugared-over with bland words that violence may be.

(Prof.) G.O. Roberts, St. John's, Nfld.

MISSION RESOURCES

In the October Record some resources are mentioned to aid in the study of the mission theme for this year, "Why Mission Today?"

Permit me to bring to the attention of our readers another book which seems a valuable contribution to the discussions around this theme, viz. Elton Trueblood's *The Validity Of The Christian Mission* (Harper & Row). This book would especially be helpful alongside Dr. E. H. Johnson's *For A Time Like This*. There



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will be an area of agreement between the two. Trueblood writes, e.g.: "How dare we choose between concern for the present life and concern for the life everlasting, when Christ obviously emphasized both!" (p. 98) In Dr. Johnson's book the balance between these two concerns is also stated (pp. 83-84), the aim of the church's mission is clearly defined (pp. 68-69), and the method for it is given in principle (pp. 22-23). But the connection of these basic ideas with the rest of the book has not been laid too well. Especially in this regard, Trueblood's book may be most helpful, as he keeps these basic concepts clearly before his readers.

I believe that our mission studies would be greatly helped if *The Validity Of The Christian Mission* were used alongside the material listed in *The Record*.

(Rev.) Hans W. Zegerius, Dunnville, Ont.

RECOLLECTIONS OF RUSSIA

Reading about Volgograd in the October Record, the city which to Canadians is best known as Stalingrad, I recalled that the city had changed its name more than once. When I was in Russia Stalin was unknown and the city was Tsaritsyn which was derived from the word Tsar. On the throne of Old Russia was Tsar Nicholas II, to whom I had sworn allegiance as a ten-year-old girl.

On a warm day in July, almost 60 years ago, I embarked on a cruiser at Nishny which was famous for the annual fair. Here thousands and thousands of pelts were exhibited and traded supplying furriers near and far. The boat made many stops, the most important being: the cities of Kazan, Samara, Saratov and Tsaritsyn. I don't remember the size of the boat nor how many people were on board. Her name was Kutuzov. She was comfortably furnished, the service was good and the food excellent. In a corner of the saloon stood a grand piano for the use of the passengers.

The week I passed cruising in the Kutuzov was most enjoyable. The days were sunny and cloudless; there was no oppressive heat as we had experienced in Moscow; nor did any alarming news from the battlefield (1915) reach us. The radio then was unknown! The people in villages on both banks of the river greeted our coming joyfully singing or playing an accordion or a balalaika.

Back in Moscow where we lived in the Hotel National as refugees from the north-east corner of Poland, I witnessed a wedding in a Russian Orthodox church. The young couple to be married stood in festive attire with their backs to the altar

and facing the standing crowd. There were no pews nor chairs in the rich, colourful church. A assistant priest behind the couple was holding a metal crown over their heads during the main part of the ceremony. I pitied him and wondered how his upstretched arms could endure the strain. The voices of the invisible male choir were superb. The air was filled with incense.

During the year in Moscow I visited several churches. The Muscovites were proud of their sanctuaries. They always were eager to inform us that they had "40 times 40" churches in their city. What a contrast to today!

The Protestants had but one church. The interior as compared with that of the Orthodox churches was simple and peaceful. The services conducted in German by a Lutheran minister were held irregularly. In May of 1915 the church building was slightly damaged — windows were broken—by the mob out in the streets smashing shops and signs which had German names. The church or "kirka" was closed for several weeks. Then the windows were replaced by plain boards; services resumed and the congregation cautiously reappeared. I witnessed some moving services.

Yes, I clearly remember . . . almost 60 years ago! Mary Geyer, Brantford, Ont.

GOODWILL IN TURKEY

You may be interested in the following story which took place on our Bible Lands Tour directed by the Rev. Frederick Metzger, Presbyterian minister from Vancouver.

Mr. Metzger had told us the only possible method of Christian ministry in Turkey was person-to-person. The following story is a perfect example.

We had stopped for the night in Hierapolis, the site of one of the early churches founded by the apostles in Turkey. As we went to the dining room for our evening meal one of the waiters smiled warmly, but could not speak our language nor could we speak his. The next morning he told us through our guide that one of the ladies in our group looked so much like his mother who had recently passed away, that he wished to do something for her. He had arranged a bouquet of flowers in a tomato, providing moisture when she took it on the bus.

Our lady was so touched tears came to her eyes, but when she got control of herself she shook hands with the waiter, thanked him and kissed him as she would her own son. They overcame the language barrier.

Margaret Hepburn, Chilliwack, B.C.



BY CLYDE SANGER

Progress

■ Looking out on the world scene, how cheerful can you be about 1973? It really wasn't the greatest year, was it? True, the bombing stopped in Cambodia, and things seem quieter in Indo-China. Maybe things aren't quieter, but we don't want to hear any more, and the journalists were shifted elsewhere—to Chile and to the Middle East.

Well, it's a challenge to find places around the world where landmarks of progress were passed in 1973. What is progress anyway—two steps forward against one step back, or a slight sideways shuffle? Realizing how rash it is to pin the label of progress unreservedly on any single event, I will throw three happenings into the Happy Memories file, one happening in each continent of the developing world.

Thailand is my choice in Asia. In contrast to many other countries that have recently fallen under military rule, the Thais decided to get rid of the general and the marshal who had taken power to themselves.

It was an interesting semi-revolution in October. On the surface, it was the university students out in the streets of Bangkok, defying the curfew and demanding a constitution. But behind these brave kids there was apparently a progressive coalition: graduates of

Thammasat and the other universities who had moved up into key posts in the public service, King Bhumibol himself and some thoughtful army officers who made it clear to Marshal Praphas that they wouldn't back him in a showdown with the students.

Marshal Praphas, the deputy premier, had become the real power in the land. He was competent, though pompous. He stood unquestioningly for economic growth, and was deep into schemes that will sound familiar to the ears of anyone from Toronto and Montreal, like a *second* international airport in Bangkok.

Thailand has been up and down on the economic roller-coaster. It experienced boom years during the peak of the Vietnam war—boom in two senses, for the American aircraft flew from bases in Thailand and the Americans spread money around in the Bangkok area. Meanwhile the Japanese, spotting a mushrooming market among the millions of people drawn in to the country's capital, have been investing heavily and control a good deal of manufacturing industries.

Recognize any parallels?

It will be exciting to watch Thailand during 1974. Will the new men at the top—Sanya, the former rector of Thammasat University, and the graduates who can now have scope to put ideas into practice—be more concerned about the neglected parts of Thailand beyond metropolitan Bangkok? Will they plan in terms of social development, not in terms of military strategy, for the impoverished northeast? The lessons of badly distributed growth are certainly clear for them to read and heed.

In Latin America the year's story has been the overthrow of the Allende administration in Chile and, while he and his ministers were muddlers as much as martyrs (they inherited many problems, let's remember), the military junta must represent a setback for the hopes of ordinary people. Yet there is a gleam of hope for Latin Americans in a body not so susceptible to coups as a national government: the Commission of the *Andean Pact*.

The Andean Pact is an economic alliance founded in 1969 which embraces six states—not quite a common market but certainly more effective than the old Latin American Free Trade Area. A tribute to its usefulness came in 1973 when Venezuela dropped its doubts and joined the founder members: Colombia, Ecuador, Peru, Bolivia and Chile.

Like Canada, these countries are faced with the problems and the opportunities presented by the movement into the region of multinational corporations. The commission has been smartly promoting the idea of a regional strategy to deal with this question.

This means doing a lot of basic inquiries. How do you find out where there

is information about new technologies, so that you can bargain on nearly equal terms with the big corporations when they come talking to a modest-sized government about getting concessions in return for their investment?

How do you decide what you as a developing country can do for yourself, using labour-intensive methods perhaps adapted from traditional ways, and what you have to buy as foreign technology? People from the Commission's research staff have been all over the world, seeing steel mills in Italy and India, the petrochemical plants of Japan, the copper mines of Yugoslavia, to pick up tips on these questions.

They have also done studies of the industries already in their midst, like forest products. And they have produced a booklet setting out guidelines that might be worth any government's while to read. The Trudeau government, which has made heavy weather with its foreign takeovers bill, could probably benefit from a comparison of guidelines. We are all in similar boats, and the Andean countries may be steering better.

Finally, in Africa there was the birth of *Guine-Bissau*. It has had a long gestation period—12 years of armed struggle against the Portuguese soldiers. On the maps of West Africa it is marked as "Portuguese Guinea," but for years the liberation movement PAIGC has controlled the hinterland, running the schools and medical services for the people.

The Portuguese must be losing millions in clinging to the country: it has little economic value for them, and some 20,000 troops garrison the coastal areas, the Cap Verde islands and some inland towns. They hold it because of their own domino theory: if it falls, it will put extra pressure on them to leave their more lucrative colonies of Angola and Mozambique.

The year started badly for the PAIGC. Their leader, Amilcar Cabral, a remarkable man by every account, was murdered in neighboring Guinea. The conspirators were caught trying to escape in some naval coastal craft, and it became clear the Portuguese secret service had recruited some PAIGC dissidents to do the killing, on a vague promise of partitioning the little country.

But the movement recovered from this blow. The guerilla leaders went ahead with a plan Cabral had approved and gathered representatives from all over the country into a liberated area, where they proclaimed their country's independence on September 24. Within three weeks no fewer than 63 governments had recognized Guiné-Bissau officially—a sharp reminder that Portugal has not many friends while it remains as a colonial presence in Africa.

Three instances of ordinary people showing courage and taking initiatives. They brighten the dark end of the year.★

Will Canadian homes be open to the

ORPHANS OF VIETNAM?



BOYS IN A SAIGON ORPHANAGE sit and wait, for they have no toys, no playground. Their only game is to catch cockroaches and match them in a race.



MRS. LEACH AND MISS ALLEN try to make friends with a shy orphan.

BY HELEN ALLEN

■ Here is the story of a summer journey.

It started and finished in record-breaking Canadian heat and it developed through sultry days and nights on the far side of the world.

Though it is winter in Canada now, the story is particularly timely because it mainly concerns children—and a Child is at the heart of all our thoughts and observances at Christmas-time.

With people in many parts of the world, Canadians have anguished for years over Vietnam and especially over the children who have suffered tragically through the war. Looking at their own children who have never known fear or hunger or loss, many parents in our country have wished they could bring just one child from Vietnam to share in the safety and security of Canadian family life.

Because of this feeling which was obviously strong in Ontario, the Minister of Community and Social Services for that province, Hon. Rene Brunelle, sent two members of his staff to Saigon. They were Mrs. Victoria Leach, adoption consultant for the province, and myself, writer of an adoption column, *Today's Child*, which appears in many Ontario newspapers.

Our instructions were to find out if there were children available for adoption in Ontario and how the government of South Vietnam would view such adoptions. If it appeared that

such adoptions were feasible we were to see if standards and procedures could be worked out that would be acceptable to both jurisdictions.

We found that the government in Saigon is not in favour of a mass exodus of children to be adopted overseas—as what government would be? Imagine the consternation in Canada if thousands of our children were to be adopted in a strange country thousands of miles away.

For some children, however, the South Vietnamese government realizes adoption outside the country offers the only possibility of life as part of a family. Maybe of life at all, because there is a high child mortality rate in Vietnam.

Mrs. Leach and I met with warm cordiality from officials of the Ministry of Social Welfare in Saigon. They were particularly pleased to be meeting with representatives of another government and said they welcomed the idea of some Vietnamese children coming to Canadian families. In Canada adoptions are handled either by government or by agents appointed by government, a feature which appealed to Saigon authorities.

Until recently, adoption of Vietnamese children by foreigners has been an extremely haphazard affair. People would go to South Vietnam and “shop around” among its 133 registered orphanages till they found a child they wanted to adopt. In most cases the orphanage would hand the child over without

concern as to whether he had natural parents or not. If they did exist often they were not consulted.

Such procedures resulted in heart-breaking scenes in the office of Dr. Cao Xuan An, Deputy Minister of Social Welfare and Director of the Cabinet. A parent, usually a mother, would come to him in hysterics when, having gone to an orphanage to reclaim her child after what she thought was a temporary stay, she found he had been adopted in North America or Europe.

Besides the unthinking hurt done to parents, such casual arranging of his life could be very harmful to the child. In most Western countries, before a child can be adopted, the courts want documents to prove that he no longer has any legal ties to natural parents. If these are not available, the adoption will not be completed. And the child, far from the country, customs and citizenship of his birth, might never be able to become legally a member of his new family.

To tighten up on adoption, in the interests of both children and natural parents, the Saigon government this year licensed three agencies to handle overseas adoptions and asked orphanages to stop their former practise. Adoptions arranged through the agencies will have legal safeguards for both children and parents.

Vietnamese authorities expect that 500 to 700 children will be adopted overseas this year, compared with 367 in 1972 and 85 in 1971.

Canadian families interested in adopting a child from Vietnam should start with whatever agency handles adoptions in their own area. There they will discuss adoption in general, and the possibility of adding a child of another race to their families in particular. If they wish to go ahead, their provincial or territorial child welfare department can submit details on them to one of the licensed agencies in Saigon. This agency will decide if it has a child to offer the family.

Adoption workers in South Vietnam emphasized that families thinking of adopting a Vietnamese child must be prepared to take risks. There may be little information available on the child's background and he may have health problems. All of them, even the toddlers, are likely to have bad teeth.

The cost factor should also be mentioned. A family needs to pay for a lawyer in Saigon to complete legal work there (\$150 to \$200); maintenance for the child after he has been selected (\$40 to \$50 a month) and air fare (\$350 to \$400) to a North American destination, probably Seattle, Chicago, New York or Montreal.

Would-be parents waiting here need great patience, because all this could take a year or more. The money is all spent in Saigon, and most of the time is eaten up there too.

The population of South Vietnam is estimated at 18 million with nine million of them children, so we saw children wherever we went.

The happy sights first:

On a Sunday we visited the Botanical Gardens in Saigon, which are a combination of park, zoo and miniature Disneyland. In many ways it was like any Canadian park on a summer Sunday as families enjoyed an outing together. There were picnics featuring food brought from home or purchased from street vendors. Children fed elephants while beaming parents took pictures. There were boys and girls on swings, or riding in little boats, or climbing the turrets of a fairy-story castle. Most of the fathers were in uniform and obviously treasuring the hours with wives and children.

Few people have cars in South Vietnam—Saigon's traffic jams are caused by motorcycles, bicycles and pedicabs. To see a whole family on a motorcycle is common. We met people who said they had counted seven, but the highest number we

saw was six. There are no sidecars. The youngest child sat over the handlebars within father's arms. Between father and mother were two more children. The oldest child was perched on the back, arms anchored around mother's waist.

These are pleasant memories. Others will haunt us for years.

We saw children begging on the streets—many children. Some of them had obviously been injured in the war. One boy, perhaps 14, was across the road from our hotel every time we went out. He had no legs. When anyone approached he reached out with maimed stumps of hands bearing terrible burn scars. He had the most beautiful smile for everybody, whether they responded to his wordless appeal or not.

We saw little children in a baby home where the beds were too small and the children had to sleep all humped up. There was no room between the cribs to play so the children spent their days as well as their nights in bed.

We saw some children who were obviously desperately ill but getting no special care partly because of extremely limited staff and partly probably because such illnesses happen so often that they are accepted as part of the life cycle.

We saw orphanages with as many as 1,000 children and such small staffs that the children could get no attention, not even help with meals if they were too small to manage themselves.

We saw boys and girls sadly crippled by polio. South Vietnam has no immunization program against polio or any of the other killing or crippling diseases that have been conquered in Canada.

We visited two malnutrition centres where children are referred from orphanages or from their own families. These children were often pitifully near death. Miracles are being accomplished in these centres, but they can care for so few.

We realize that the adoption overseas of even a few hundred Vietnamese children will have only a small effect on the enormous child welfare problems of that troubled country. So much needs to be done and so few resources are available—less than one percent of the national budget is available for all types of welfare programs. Even with money there is almost nothing you can buy. Such simple (to us) things as soap, tissues, absorbent cotton and toothpaste are not to be found.

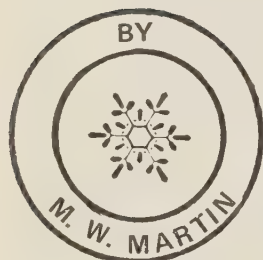
Mrs. Leach and I are not starting a fund for Vietnamese children. We feel that organizations now working in Saigon among children and families are most knowledgeable about how best to help them. But we hope people in Canada will want to respond to the need however they can.

We will send names and addresses if you will write to us at the Ministry of Community and Social Services, Queen's Park, Toronto, Ontario.★

THE AUTHOR is convener of the General Assembly's committee on The Presbyterian Record.



A TYPICAL VIETNAMESE ORPHAN, with a big head, thin limbs, and a frightened look.



A CHRISTMAS GALLERY OF POSTAL ART



5



2



4



[1].* The design was a map of the British Empire. The stamps bore the inscription: "We hold a vaster empire than has been." Above this appear the words: "XMAS 1898." The first inscription is the opening line from "A Song of Empire" by Sir Lewis Morris, written when the British celebrated the 50th anniversary of Queen Victoria's reign. The text of this poem follows:

*"We hold a vaster empire than has been!
Nigh half the race of man is subject to our Queen!
Nigh half the wide, wide world is ours in fee!
And where her rule comes, all are free."*

The stamps actually were launched to introduce Imperial Penny Postage, a low, uniform mail rate throughout the British empire, and contemporary newspaper comments indicate that Imperial Penny Postage was generally regarded as a Christmas present from the Queen to the people of her empire. Postal authorities never thought they might be used on holiday greetings.

Another story gives an entirely different reason for adding the Christmas legend—because Queen Victoria objected to the launching of the uniform postage rate on the birthday of the Prince of Wales as was tentatively planned.

The story is that when Britain's Postmaster General, the Duke of Norfolk, informed the Queen that it was decided to establish Imperial Penny Postage, she asked on what day the new rates would take effect.

*NOTE: Numbers refer to stamps illustrated.

"We have thought of starting it on the Prince's birthday," the Duke is said to have replied.

"What Prince?" Queen Victoria is said to have asked in icy tones.

Sensing the Queen's disapproval, the Duke is reported to have replied, "The Prince of Peace, Your Majesty."

Whatever the true reason for the first Christmas stamps might have been, the idea did not catch on, and no Christmas stamps were issued for the next 15 years. In 1913, Switzerland started to issue a set of stamps at Christmas time, marked "Pro Juventute," meaning, "for youth." They were surtaxed (carried an extra price) for the benefit of various charities. The Netherlands started to issue similar sets in 1923, and in 1926 Luxembourg joined them with sets marked "Caritas" (charity) with the surtax for child welfare societies.

The first stamp intended to be used on Christmas greetings was issued by Austria in 1937 [2]. Its motif was a rose, a Christmas design particular to that country. Such motif stamps have been issued by many countries including Canada, for example, our 1965 and 1966 Christmas stamps.

For the first 30 years Christmas stamps around the world tended to be motifs. Some nations showed universally accepted Christmas motifs such as a star, while others displayed something particular to each country: the U.S. has pictured a poinsettia, Austria, a rose. Others showed the joy of children; their toys, the tree decorations, the various ways of St. Nicholas, our Santa Claus. It's hard to think of a Christmas motif that has been omitted from stamps. Even the hymn, "Silent Night, Holy Night," found its way on to a stamp when Austria issued one to commemorate its 130th anniversary in 1948 [3].

The first Christmas stamp to portray a part of the story of the birth of Christ was issued by Brazil in 1939, 99 years after the issuance of the world's first postage stamp. It shows the three Wise Men and the star of Bethlehem [4]. The first full



6



set of stamps to show nothing but the story of Christmas appeared in Hungary in 1943 [5]. Over the next 15 years Christmas stamps appeared sporadically with few new countries joining those already issuing them.

The number of Christmas stamp-issuing nations slowly started to grow in the 1958-1961 period. During those four years Costa Rica, Spain, New Zealand, Norfolk Island, Peru and several others joined the Christmas stamp club. The designs also underwent a change and the Christmas story largely replaced the motifs. In 1959 we saw the first set of Christmas stamps from the Vatican, three beautiful reproductions of Raphael's painting "Nativity." [6]

The issuance of a Christmas stamp by the United States in 1962 no doubt helped to popularize the idea. The first was a modest green and red one, showing a Christmas wreath and candles. That stamp caused a lot of controversy in that country with many people objecting to it on the grounds that the government was mixing business with religion. But its acceptance was so overwhelming that the critics simply disappeared. Since that year, the United States has issued Christmas stamps annually, several times more than just one.

By 1966, when 22 countries issued Christmas stamps (including Great Britain), it was clear that the Christmas stamp was here to stay.

By 1968, the list of issuing countries grew to 44, and since 1970, some 50 nations have annually issued stamps recalling the birth of our Lord. The Christmas stamp was not only here to stay, but it was rapidly becoming one of the world's most popular stamps. In the annual popularity poll of the American Topical Association taken in 1970, it was the 16th most popular stamp design with collectors. Last year's poll showed it in 11th place, way ahead of general religious designs which dropped from 7th place in 1970, to 17th place last year.

The designs of the Christmas stamps are now predominantly religious, with much emphasis placed on reproductions

of paintings by old masters and on ancient stained glass windows. The nativity scene has been very popular and has appeared on stamps of Spain, Antigua, New Zealand, Great Britain, Australia and many others.

Another popular design is the Three Kings. They have appeared on stamps from all corners of the globe, some traditional, others modern. The two extremes can be seen in 1971 issues of Great Britain and New Zealand. The British set depicted the Wise Men as shown in the three upper panels of window in the north choir aisle in Canterbury Cathedral. These stained glass windows are around 800 years old and it seems miraculous that they survived eight centuries, including the bombings in World War II. At the other end of the world, the New Zealand design was a symbolic Three Kings, by the contemporary artist Enid Hunter. Enid is a telephone operator who paints in her spare time.

Christmas stamps have been issued by countries from which they would hardly be expected. Jordan has issued a Christmas stamp and so has Korea. The Arabian sheikdoms of Trucial States have poured out a veritable deluge of Christmas stamps in magnificent designs, capitalizing on their popularity, but strictly a money-making deal for those governments as those stamps are export products and never see any postal service in their native countries. Egypt has issued "greeting card" stamps in December during various years. They show different motifs, in 1969 it was the poinsettia.

By now, at least 120 countries have issued Christmas stamps and a collection of them can be put together without spending a great deal of money and can be kept up to date by selections from the large number of such stamps now appearing every year. As to the older issues, the vast majority are still readily available, and best of all, they remain, with few exceptions, quite inexpensive. To enjoy this beauty, purchase a small packet of 25, 50 or 100 different Christmas stamps, from almost any stamp dealer. (See your phone directory yellow pages.)

Look at them, enjoy them, sort them as you wish by country, by motif, by the story they tell, or personal desire. Arrange them on a 8-1/2 x 11 inch album page, 10 to 15 to a page, add a few words of description and you've become a collector of Christmas stamps!

Go as far as you wish, add stamps showing stained glass windows, churches, holy places, holy personages. There is no limit to your collection, you're not bound by anything except your imagination.

A few months of experiment and you might want to join the non-profit American Topical Association, the largest world-wide society of nearly 10,000 topical stamp collectors in 90 different countries, an organization that will aid you in many ways, through its publications, free information service, its sales service, free translation service, slide and lecture programs, local meetings, etc.

Thanks to voluntary co-operation among members, ATA provides a dozen free services and a slick, nearly 100-page, bi-monthly stamp journal, for a modest \$4 a year. Value received is many times this amount. Members gladly give the beginning collector a helping hand.

The ATA holds shows where members may display their collections for a trophy, and it also contributes awards for topical collections displayed at local stamp shows. Once a member, you may also join a local chapter of the ATA, many of which are located throughout the United States and Canada. A postcard to the author will bring you full details without any obligation.★

MR. MARTIN may be reached through Box 8688, Columbus, Ohio 43215, U.S.A.



MALL-FUNCTION

A youth project in downtown Ottawa



The Sparks
Street Mall

■ A summer ministry to the Mall was the project this year of the youth groups in the Presbytery of Ottawa.

When a government grant was not forthcoming, historic St. Andrew's Church came to the rescue by providing a loan, free of strings, to get the operation under way. Financial help was provided by the presbytery and the board of world mission.

The Mall is on downtown Sparks Street in the nation's capital. The centre of operations was St. Andrew's Hall, a stately stone structure situated on that street.

Just before the project got under way, a strange bus was seen in Ottawa and observed parked in many strange places. It bore a legend on the sides reading "Christ Presbyterian Church, Largo, Florida." From this vehicle came a motley crew of young people, mostly long-haired, male and female, with their adult advisers. They wore jeans with patches and dungarees, and carried guitars.

This group, as it proved eventually, were the salt of the earth. Travelling on their own bus, they usually undertook summer projects such as reconstructing, renovating and

restoring churches in poorer areas of the U.S.A., where the labour costs alone were prohibitive. Why they chose to participate in this particular venture, outside of their own country, does not matter. Sufficient it was for the moment that they had come, prepared to give two or three weeks to help get things under way.

Harold, the somewhat elderly but active caretaker of St. Andrew's provided magnificent service, billeting this group in the church before they went to camp for a weekend training junket with the Ottawa groups, and prior to being accepted by foster parents. Throughout that period Ottawa homes housed some very large families! Harold became somewhat of a living legend with the kids of both contingents, being a tireless and indefatigable worker on their behalf, ever willing to lend his time and talents, a constant champion of the kids and their cause.

Neither space or time permits too much description of the way that both groups merged as one and formed a bond that was wonderful to see during those short weeks. The hallowed

THE PRESBYTERIAN RECORD

hall of St. Andrew's was transformed. Strange signs appeared on the Mall. Around their necks both groups perpetually wore the symbol of their purpose, brought to Ottawa by the Florida group, a string suspending a piece of hollow reed. The reed portraying the two-way channel of communication, God to man, man to God.

Perhaps stranger still were the types of people of all kinds who began to filter in and out of "Andy's Place." The sounds of guitar music, harmonicas and other instruments, and songs of artists both good and not so good were heard on free stage nights. Groups came along to "do their thing." The information booth was used well. Coffee, soup and sandwiches were sold at minimal prices to those who could afford it. To those who couldn't, it was still provided. The nominally salaried permanent staff did a wonderful job, backed by the ever-present volunteers. The mission was under way, slowly but surely. And time was found on the nights off, for some parties at other more select drop-in centres in private homes.

The Florida group celebrated Dominion Day with the Canadian kids on Parliament Hill, seeing the live show, and afterwards a magnificent fireworks display that they voted the best ever. The Canadian kids helped them remember American Independence Day on the 4th of July, providing a large cake and candles right in the coffee house.

No one except those who were not present to witness could doubt on that final night, prior to the Florida group's return home, that a real bond of Christian love in its truest sense had been forged between them and the Canadians. It was borne out in so many ways in a final gathering in the basement of St. Timothy's Presbyterian Church. Never was a church basement put to better use. National boundaries had ceased to exist, if ever they had. Harold was specially asked to be present, as they met in fellowship to try and evaluate the impossible, and to say farewell to each other.

The feelings of the Florida group were expressed by one girl, Shelly, who on her evaluation paper had written perhaps ungrammatically but sincerely, "Canadian Youth is the Greatest," a feeling reciprocated by the Canadians. This bond of love was expressed in the individual spontaneous prayers of the kids, who formed in one big circle, Canadians and Americans, intermixed, not by design or intent, but by choice, praying for each other simply and from the heart. It was expressed also in that last singing of the Maitland song containing the words, "I need my brother more than he needs me," and sung in spite of freely flowing tears with new meaning and feeling that said it all. The spirit of the Master himself was surely present that evening.

The following morning, a large number of the Ottawa groups, their advisers and some foster parents gathered at St. Andrew's to see the visitors off. Many of the Florida kids voiced their determination to come back individually later. The Canadian kids have already been engaged on various work projects to raise funds to buy their own bus to return the visit to Largo. For the spirit that prevailed during this time, if nothing else had been achieved, it was all worth while. But more was to come.

Not without some difficulties, the work of Mall-Function went on, and perhaps even improved after a time. Then disaster, complete and seemingly overwhelming, struck on the night of July 17th. Because of a short in electrical wiring, fire swept St. Andrew's Hall. For a little while the church itself was threatened with complete destruction. But thanks to a prompt and efficient fire department, actual damage was confined to the church hall and subdued. The church sanctuary escaped fire damage, but was unusable owing to the smoke and dirt deposits on everything.

That magnificent man, Harold, and his invalid wife Peggy, partially paralyzed and confined to a wheel chair from the age of 19, the results of previous fire early in their married life, had managed to escape from their apartment in the building, warned by the constant barking of their little dog, Mister. Where Harold got the strength to do the things he did, no one will ever know. Of course the questions were many. Were Harold and Peggy all right? Where would they stay? Had the fire anything to do with Mall-Function activities? Thankfully seemingly not, and Harold was the first to defend the youth groups and refute any such suggestion.

What could be done to help? Yes, a lot could be done. There were passages to be cleared of debris. Harold's apartment had to be completely renovated. The church sanctuary had to be cleaned inch by inch, pew by pew, top to bottom. And so a cleaning brigade was formed and within a couple of days the full use of these premises was restored. Wedding rehearsals that had been planned continued. Church services were not interrupted. But what of Mall-Function? Was the project now doomed? The valuable sound equipment was damaged. The hall was simply unusable.

BY NORMAN E. MacINTYRE

But in the meantime, Christine McFarlane, a member of St. Andrew's, had been at work. Inquiry revealed that there was a shop, used by construction workers, a little further along the Mall, in a building owned by them and slated for demolition in the near future. Could it be rented for a nominal sum? How about a dollar? And so another phase got under way. The cleaning brigade moved its activities to the shop, then the painters and decorators started work. All kinds of things had to be found, or donated to the cause. Within a couple of weeks of the disaster, Mall-Function was reborn, perhaps not quite the same, and without the atmosphere provided by "Andy's Place," but nevertheless functioning.

On August 30th, the last active day of operation, a gathering was held in the coffee shop. Members of the committee were there, together with the permanent staff and many of the volunteers, the kids of Ottawa Presbytery. A special guest of honour was Harold, perhaps the oldest, yet in heart the youngest member of that indomitable group. He was presented with a box of his favourite brand of cigars by Gillian Jackson, the St. Timothy's group adviser, on behalf of all the kids from all the churches; St. Andrew's, St. Timothy's, Knox, Parkwood, St. Paul's and wherever. He was also given an old beat up black hat, worn throughout the venture by Scott McKibbin, and greatly admired by Harold. It had the names of all the kids on it, and Harold has stated that he will be proud to wear it, outside the sacred precincts of St. Andrew's, when he is clearing the snow in the winter. Peggy, his invalid wife, was unable to be present that evening, so some of the girls slipped out and visited her at the apartment, taking the potted flowers she was to have received at the coffee shop.

This project was not as other projects. It was not intended as a preaching mission, or a street mission of the "Brother have you been saved" variety. In the words of a gentleman of obviously Jewish extraction, a business man, "So this place is open to anyone regardless? You don't try to preach or convert? You mean you're *working* Christians?" And working Christians they were indeed, in every sense of the word. The motivation was love. A love for all mankind. It was a pilot project for the youth of Ottawa Presbytery, and hopefully not the last.★

THE AUTHOR is a youth leader in St. Timothy's Church, Ottawa.



BY E. H. JOHNSON

■ When men came to follow Jesus he made stern demands which turned many away. When they followed him he warned them of the dangers and costs they would encounter. Many who followed him suffered bitter persecution and died as did Peter, upside down on a cross.

The people were impressed by his miracles and his teachings and "As they were going along the road a man said to him, 'I will follow you wherever you go.' Jesus answered, 'Foxes have their holes, the birds their roosts; but the Son of Man has nowhere to lay his head.'

To another he said, 'Follow me,' but the man replied, 'Let me go and bury my father first.' Jesus said, 'Leave the dead to bury their dead; you must go and announce the kingdom of God.'

Yet another said, 'I will follow you, sir; but let me first say goodbye to my people at home.' To him Jesus said, 'No one who sets his hand to the plough and then keeps looking back is fit for the kingdom of God.' (N.E.B. Luke 9: 57-62)

Jesus wanted no disciples who had not counted the cost, and apparently many were turned away by his rigorous warnings and demands. Others who did follow him came back from their mission jubilant and exulting and he assured them that they were seeing and experiencing what kings and prophets had wished to see and never seen.

However, he continually warned his disciples of the life costs and dangers ahead. "If anyone wishes to be a follower of mine, he must leave self behind; day after day he must take up his cross, and come with me. Whoever cares for his own safety is lost; but if a man will let himself be lost for my sake, that man is safe." (N.E.B. Luke 9: 23-24)

"Amid the general wonder and admiration at all he was doing, Jesus said to his disciples, 'What I now say is for you: ponder my words. The Son of Man is to be given up into the power of men.' But they did not understand this saying; . . . and they were afraid to ask him about it." (N.E.B. Luke 9, 43-45)

What a far call separates that image of costly discipleship and the kind of cheap and casual Christianity which characterizes so much of our church life. Faithfulness to the minimal requirements of the religious institution we can find. Loyal and regular participation in religious activities we can still see though they are declining. But the costly, seven-day, total commitment of life to the service of men in the name of Christ is rare, both as a fact and as an image of what ought to be.

The average congregation is ill at ease with the missionary

who has cut his roots and accepted the costs and hazards of service in a distant and unknown place, for this represents a much more demanding discipleship than the accepted local image. On the Monday the average faithful church member has to go out into a society where the name of the game is profit, competition, self-seeking, getting ahead, with motivation and incentives which almost negate the word of the Christ.

With this deep inner contradiction in the life of the church we look to our young people to hear afresh the word of the Christ and bring a new vision and example of how we can serve him more truly. In our boards and committees and in the General Assembly, the highest court of the church, we have given them voice and have set aside special funds to facilitate them in this leadership.

In my recent visit in China I was deeply impressed by the role of the young in the continuing revolution there toward a more humane society. The young are giving leadership in heroic values such as dedication, self-sacrifice, courage, militancy and vision. They aim also for universal human values: humility, honesty, uprightness, temperance, frugality and service to the needy. The public heroes of China are not the hockey players and movie stars and other celebrities who have achieved spectacular success and personal gain, but the people young and old, men and women who have risked or sacrificed their lives in the service of others. Young people are challenged to a life of commitment and purpose, a life of self-denial and service with meaning, coherence and fulfilment.

Will our young people play the life-giving, society-changing role to which Christ calls them, or are they already so entrapped within the meshes of a pale and innocuous image of discipleship that they can only continue the same, possibly adding some minor frills and decorations? Will they have the courage to deeply challenge the lethargy and superficiality of much of our church life by the cutting word of prophecy, or will they be content to perpetuate pretty programs and introduce innovative discussion methods and contemporary music, hoping to hold the interest of a restless generation? Will they have the dedication and resolution to give themselves to long hard hours of deep-level Bible study to know what the faith says in relation to the problems of individuals and society in our day? Will they have the courage to subject themselves to self-criticism, mutual criticism, confession and the change of direction called for by the word of Christ. And will they have the total commitment to find a life-time job which is no less than the service of the Christ in his saving activity? ★

"In him appeared life and this life was the light of mankind. The light still shines in the darkness, and the darkness has never put it out" (John 1: 4, 5, Phillips).

■ Our title comes to mind as we are repeatedly reminded today by way of contrast of "the real thing" by one of our current TV commercials. In our annual celebration of the Incarnation or as we are more likely to put it, Christmas, some of us feel that our marking of this unprecedented and unique event in history is somewhat less than the real thing. The wartime German word, *ersatz*, as something substituted for the genuine article, seems appropriate.

No offence intended to the manufacturers of the ubiquitous articles made of plastic! In ways our lives would be poorer without this relatively inexpensive material for constructing things that would otherwise prove more costly. It is fashionable to deplore plastics along with chrome in these days when both are so common: "world of plastic and chrome." Yet who is to say that an article of plastic is not the real thing?

Our only intention in introducing the matter is as an illustration of the prevailing practice of substituting something reportedly "just as good" for the original. The practice of this is obvious at Christmas! The icicles that hang from the tree are no more real than the artificial snow which decorates our window panes. An increasing number of Christmas trees are being made of plastic—a practice many ecologists must thoroughly approve. Many of the gifts beneath the tree, if not themselves made of plastic, have plastic parts, and are surrounded by a host of plastic toys. If anyone had perfected an edible plastic, many of us would likely be eating plastic turkeys for dinner, the price of meat and poultry being what it is.

Again, no offence intended! But how deplorable all this is in its deeper aspects! For it becomes obvious that we have accepted cheaper substitutes to enhance our celebration of the coming into the world of God's only begotten Son—surely the most costly undertaking in the whole history of God-man relationships!

We are right to deplore the price Christians pay for their contemporary Christmas. The fact that so many of us annually go into hock to buy expensive gifts for loved ones who do not need them! That so many lives are lost in holiday travel ostensibly celebrating the birth of the Lord of all life! That we willingly sacrifice so many ennobling values in this once-a-year orgy! Who is to say that this even remotely resembles "the real thing?"

Of course, it is safer to use plastic reproductions than coniferous Christmas trees, and strings of electric lights instead of the candles of an earlier era—though we still read of tragic fires, and of the burning of trees, gifts, homes and even children. These are things we have taken precautions to prevent. And it has to be said that we have come to substitute for earlier Christian ways of doing things ways that have proved *safer*. Witness only the way in which early missionaries went to strange fields seemingly reckless of their very lives! Our reasons for adopting new procedures may have been quite unconscious of the safety factor, but the fact remains. Plastic dolls are safer than real babies, and how dangerous to send into *our* world the *Child* of God! (Perhaps as dangerous for us as for him!)

As already noted, the cost factor is also present. Many plastics are less expensive than the same articles would be if made of wood or metal—granted. But who is to deny that our customary way of celebrating Christmas is a cheaper way of doing things, less costly in terms of love and service, life and personal ambition, that it would be if we were to follow the

directions that came with the Present? "If any man would follow me, let him . . ." Any mother will tell you that producing a living child is much more costly than making a dozen life-size dolls.

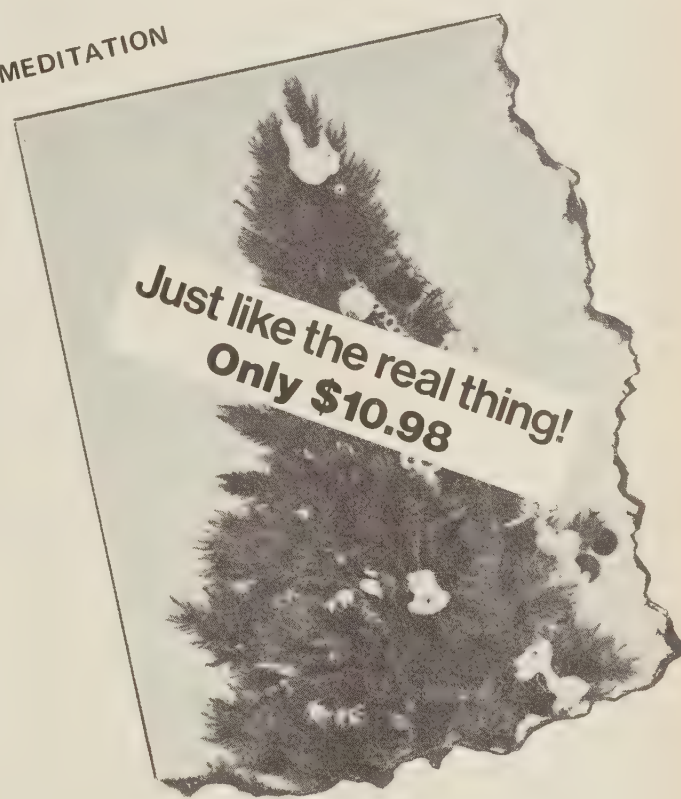
God was not protecting himself *or* his Son in that first Christmas, nor thinking in terms of cost or safety. As we celebrate that holy birth there are more important things for us to think of too. "In him appeared life and this life was the light of mankind. The light still shines in the darkness, and the darkness has never put it out."

PRAYER

God of us all, as we remember your great goodness in sending your own Son, undeterred by the elements of cost and sacrifice, teach us how to observe his coming and to live his life. So may we find in our own experience that he came as "a light to lighten the Gentiles!" Teach us how to walk in his way who for us became "obedient unto the death of the cross." So may our Christmas truly speak to today's world of the Saviour. In his Name we pray. Amen.★

BY D. GLENN CAMPBELL

MEDITATION



A
PLASTIC
CHRISTMAS



Chief N. U. Akpan

Christian concep

BY DeCOURCY H. RAYNER

■ An unusual combination of the Christian faith with African religious rites has become popular in the South-east State of Nigeria. Known as the Brotherhood of the Cross and the Star, the movement is drawing followers from all denominations, and has recently sent a young man to the United States as a missionary.

The Brotherhood was described to The Record by Chief Ntieyong Udo Akpan, who is pro-chancellor and chairman of the governing council of the University of Nigeria and vice-president of the Christian Council in that country.

Chief Akpan, who has been a Presbyterian elder for ten years, formerly held the highest rank in the civil service in Eastern Nigeria, chief secretary of the cabinet. He and his wife were here on a speaking tour at the invitation of the board of world mission of The Presbyterian Church in Canada. They also attended a meeting of the Bureau of International Education at Banff, Alberta.

The sect was founded a dozen or more years ago by a former Presbyterian, Orumba Orumba Obu, whom the most devoted of his followers believe to be Christ in his second coming. All who become members of his brotherhood give a tenth of their income to him without question, in the belief that he will use their contributions to redeem the world.

The Bible is read and studied, and Christian hymns are used in the worship of the Brotherhood. But Mr. Obu appeals to African tradition by admitting the existence of evil spirits and ghosts. The "charm" used against their power is belief in Christ. A sick person is under an evil spell, which is broken by the power of prayer rather than by a witch doctor. Reports of miraculous cures have brought crowds to his meetings. Married women who have been childless for years claim that after accepting the new faith they have become pregnant.

Baptism by immersion is practised by the Brotherhood. The former minister of a Presbyterian congregation in Calabar, O. Mkpnam by name, joined the sect and was re-baptized.

The young man who was ordained and made the first bishop of the Brotherhood after study in the U.S.A., has been sent back there to organize the Brotherhood of the Cross and the Star.

Chief Akpan points out that all Africans are deeply religious by nature. They believe there are many gods, tribal and others. But they acknowledge one supreme God, ruler of heaven and earth. In South-eastern Nigeria he is called Abasi Ibom. Africans also believe in charms, sorceries, witchcraft, the power of evil spirits, and in re-incarnation.

"The early missionaries went to Africa under the inspiration of God," said Mr. Akpan. "Nobody who is objective can doubt this fact. But they, as human beings, went there with prejudices and misconceptions about the black man, whom

(Concluded in last column)



Mrs. Margaret Akpan

We don't women's

■ Margaret Akpan, wife of the chief and mother of their five children, is an articulate woman who is deeply concerned with children and their education. For a time she taught teachers, and then was principal of All Saints International School in Enugu. When they moved to Calabar she founded the International Nursery School which is now being expanded to a full primary school. Mrs. Akpan is a member of the Business and Professional Women's Organization, and has been chairman of the World Day of Prayer Committee at the University of Nigeria on two occasions.

Speaking to an audience of women at York University in Toronto, Mrs. Akpan said, in part:

"In the public services and the professions, Nigerian women are found everywhere, even in such manly fields as engineering and geology. Women now serve in many cabinets of the state, some have become permanent secretaries (or deputy ministers) in the civil service. In the universities women are occupying chairs as professors. In the police and the armed forces, women have reached top ranks and positions. It is not a full catalogue, but what I have mentioned is indicative of the fact that women are not barred from any field of human endeavour where they have made their bold marks. Their outstanding achievements show the injustice—gross injustice—which women in the past suffered by being relegated to the background—and what is more, the irreparable loss which society and mankind have in the past suffered as a result of women not being given a chance to play their full parts in the political, social and development life of the communities in which they found themselves. It is, however, a real source of satisfaction that the world has now come to realize that women are not intellectually and talently inferior to men.

"It follows from the above that women are not lagging behind men in educational achievements except perhaps in terms of numbers. It is true that, until recently, parents preferred to educate their sons more than daughters. But this is something which every country of the world has experienced. After all, was it not a universal attitude and belief that women should be trained only for the home? But things have now changed and parents who can afford it have shown impartial willing-

s in Nigeria

need

lib

ness and happiness in spending as much on the education of their daughters as they do on that of their sons.

"One must naturally start with the family. It is true that the brunt of domestic chores falls solely to the lot of women. It is rare to see husbands help in the kitchen or dish washing. No wife in fact would be happy to see her husband do so, particularly in cooking food. It is the pride of every housewife to do the cooking, and any man who takes upon himself to frequent the kitchen is not regarded by society as a good man, and no woman would want to marry such a man. As for dish washing and house cleaning there are always servants to assist. If and when the time comes that servants are not readily available, the necessity of men assisting in dish washing and other domestic chores (other than cooking) will arise.

"We do not have women liberation movements in Nigeria. One does not see the relevance of such a movement in Nigeria because, apart from the general arrogance and superiority complex which are common to men everywhere in the world, Nigerian women, married or unmarried, are virtually "liberated." They earn equal pay for equal work whether in government, industry, the professions and so on. That question was settled in the 1950's even during the colonial era. There are no bars to women entering any profession for which they are qualified. Women have their own property if they wish. Cases can, however, arise where husbands would like to control their wives' incomes, or where both husbands and wives voluntarily decide to pool their resources. But the fact remains that a wife can decide to keep her own separate account or separate property.

"Perhaps I should add that there are areas in Nigeria where, for religious and cultural reasons, women are debarred from doing the above things. But I do not see how such a situation can be expected to last forever. It is bound to collapse sooner than later.

"Another thing I should mention is that polygamy is still being practised by a good number of people in Nigeria, particularly among non-Christians. But it is significant that quite a good number of men, including those whose religions approve of polygamy, are abandoning the system in the face of modern social and economic conditions."★

December, 1973

they saw as having no culture and no religion. If it were possible they would have said he had no life and no language! Africa was seen as an area occupied by men and women who, though created by God, were not, until the arrival of the missionaries, noticed or recognized by God their creator. They accordingly introduced the Christian religion into our societies as if no form of religion had before existed among the people. In other words, they put something on top without thinking about what had existed below. The result was that Christianity became, and has remained among many professing Christians, superficial and shallow.

"Their tactics and approach were clearly different from the tactics of Jesus the great teacher. Jesus knew he was bringing into the world something superior and more advanced than Judaism, the religion of his people. But he saw and recognized the existence of Judaism, and so studied and understood it well. Armed with such deep knowledge and understanding, he was able, without the people knowing it, to use Judaism as a pad from which Christianity was eventually and successfully launched. If he had started by ignoring the existence and force of Judaism, his mission would have been a failure. The European prejudice against indigenous institutions and cultures has certainly been one of the major reasons why the influence and success of Christianity has not been as sweeping and successful as it ought to be. That is why we see paganism still thriving side by side with Christianity in Africa. That is why Christianity has not taken deep and over-riding roots in people's minds and society."

Now a new messiah has arisen who combines the old with the new in a way that appeals to thousands of Nigerians. He points to the Bible, which mentions more than one god and confirms the existence of evil spirits. So Mr. Obu uses indigenous beliefs to promote his new form of Christianity.

This combination of the old and the new presents a challenge to the Nigerian church to provide the best of education for its ministry, Mr. Akpan stated. "We need to give dynamic and educated leadership to our people," he said. "In this modern age with all its challenges and confusion Christian leadership needs re-orientation. That only comes from a well-educated and confident ministry."

Mr. Akpan gives credit to The Presbyterian Church in Canada for providing more intensive education for a few Nigerian ministers. But he adds, "many of our ministers in Nigeria are limited in their knowledge and unable to explain modern phenomena to the people. They are not even accustomed to regular study, and they are not paid enough to enable them to buy books."

Chief Akpan, who like many elders in Nigeria preaches regularly, was educated in Calabar and at the University of London, where he obtained a B.Sc. in economics, history and law. For some time he served as deputy minister of education for the former Eastern Region of Nigeria. He is the author of five books, including two novels. While in Canada he addressed a number of university audiences, as well as congregations and church groups.

The old concept of chief has changed in Africa, Mr. Akpan emphasized. Formerly he was a tribal or clan leader regarded with something akin to worship because he was believed to possess magical powers. Today he is the leader responsible for local development and community progress.

Just this year N. U. Akpan was elected paramount chief of Ibiono Ibam, an area including 182 villages each with its own chief. When he was informed by letter of this honour Mr. Akpan accepted on condition that he be installed in a Christian service of worship rather than by the practice of pagan rites. He had his way.★

The Synods

Hamilton and London

The Synod of Hamilton and London meeting in St. Andrew's Church, Owen Sound, elected as moderator the Rev. Fred Miller, minister of the host church. It turned down a recommendation of the administrative committee to hold its next meeting in a resort hotel and accepted the invitation of Drummond Hill congregation, Niagara Falls, to hold the 101st synod meeting there in October, 1974.

Dr. Agnew H. Johnston, moderator of the 99th General Assembly referred to the current polarization around "personal" and "social" evangelism. "Congregations desire a return to the basic sources of our faith . . . back to the Christ of the gospel, back to the Bible . . . to the old virtues of truth and honesty," he said. He pointed out that in the early history of Canada, Presbyterians had been pioneers and pathfinders. Today we must help our people to make their faith relevant in their daily life. "Our church must take a stronger, more courageous stand for social justice. Unless our biblical study and Christian devotion issues in a passion for more equal justice for all men we shall be brushed aside as irrelevant, especially by our youth."

The camp board was authorized to undertake studies preparatory to a renovation of the facilities and program of Kintail. Huron Feathers at Sauble Beach and the Bayfield project have been worthwhile and will be continued. An advance showing was made of the cassette-filmstrip being produced on the mission work in the synod.

The congregational life committee accepted the budget allocation and encouraged all congregations to use the resources available for stewardship promotion, including The Presbyterian Record.

Saskatchewan Synod

The Rev. Raymond E. Glen was elected moderator of the 68th meeting of the Synod of Saskatchewan. A hotly debated issue at the synod was the organization and planning committee's proposal to amalgamate the three prairie synods and reduce the number of presbyteries. Reaction was strongly negative, as the synod saw that this would decrease the efficiency of the presbyteries and the synod, destroy the close ties between congregations and presbyteries, and enlarge the units beyond manageable geographical considerations.

In conjunction with the synod and

W.M.S. synodical meetings, a conference for all Presbyterians was held. Some 100 persons heard the theme speaker Rev. Dr. Walter H. Welch of Weston, Ont. His addresses were combined with small group discussions and Bible studies led by the Rev. (Miss) Leslie Landell, of Biggar, Sask. It was exciting to hear lay people tell how God is at work in their congregations. This gave everyone a sense of expectancy and enthusiasm about the growing renewal and revitalization of the church.

Toronto and Kingston

Host for the Toronto and Kingston Synod meeting, October 16 and 17, was First Church, Collingwood, where the Rev. M. S. Jess is minister.

The moderator, chosen by the nine presbyteries of the synod, was the Rev. W. I. McElwain of St. Stephen's Church, Scarborough.

Dr. Lyle Schaller, author of several books on organization and planning, from Yolkfellow Institute, Richmond, Indiana, U.S.A., was guest speaker. Dr. Schaller presented addresses that were practical as well as inspirational.

A memorial fund was set up by the camp board in memory of Christine Sinclair, daughter of the Rev. D. R. and Mrs. Sinclair, who lost her life in Zambia earlier this year.

The location for next year's synod will be Orillia Presbyterian Church, in Barrie Presbytery.

Typhoon in Taiwan

Great devastation to the south-east coast of Taiwan was caused on October 8 and 9, when Typhoon Nora brought torrential rains which flooded rivers and created landslides. It was estimated to be the most serious damage inflicted on Taitung county in over 30 years.

The railway was washed out and over 20 bridges were destroyed. On October 19 Rev. Dr. James Sutherland, assistant general secretary of The Presbyterian Church in Taiwan, reported 42 people dead, 32 missing, 964 houses completely

destroyed, 242 houses damaged, 8,350 people homeless, and 4,635 acres of rice ruined.

Taiwan Christian Service and the Presbyterian Church have been giving aid to the homeless and bereaved.

When word came of the disaster the General Assembly's committee on inter-church aid, refugee and world service, transmitted \$2,000 from Canada immediately. Contributions for relief and rehabilitation may be sent to the secretary of that committee, Rev. Earle Roberts, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

The new folk hymnal

The Assembly's committee given the task of preparing a supplement to the Book of Praise has been working hard and silently. The committee hopes to have the book available for the General Assembly next year.

Work is progressing on the procurement of copyright, and the writing of the manuscript. Copyrights costs are often high on some of the better known modern folk pieces. This means that not all the anticipated songs will be available within our budget. But the committee has available many singable pieces of a wide variety.

The committee expects to produce a book containing approximately 100 songs and hymns, many of which will be modern folk-style pieces, suitable for both young and old. Both words and music will be printed with suggested guitar chords. Considerable music has been submitted from across the church. It is planned to keep the cost of the book as low as possible.

St. James, North Yarmouth

Information is sought regarding the records of baptisms and burials of St. James Church, North Yarmouth, Ont., for the period 1838-1905 when the name was Kilmartin Church.

Please contact Prof. J. A. McIntyre, department of sociology and anthropology, University of Guelph, Ont.



TYPHOON NORA destroyed over 20 bridges and caused great loss of life in south-east Taiwan.

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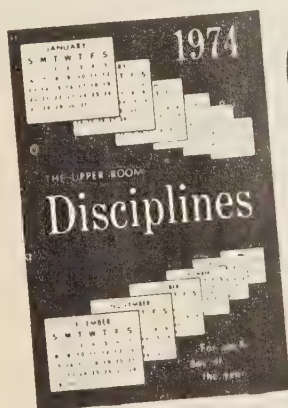
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Committee decision final on basis of aesthetic quality, appropriate subject, related to response in mission, Centennial project pictures welcome. Others selected will be used for Calendar at regular rates.

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Cheshire Homes

The second Cheshire Home in Canada was opened in Belleville, Ont., in November. The ten residents of this home will be physically handicapped persons.

St. Andrew's Church in Belleville provided \$600 towards the new venture, and the Rev. Laurie Sutherland has aided the steering committee.

Cheshire Homes are found around the world. They originated with Group Captain Leonard Cheshire, recipient of the Victoria Cross, the D. S. O. with two bars, and the D. F. C.

Each of the homes is managed by a committee of volunteers from the local community to serve the need that is most urgent there. A Cheshire Home is a place of shelter physically and of encouragement spiritually.

Media project

Winnipeg is the site of the first local utilization of media project (L.U.M.P.) undertaken by the communication services committee of the General Assembly.

Presentations were made to eight Presbyterian congregations in Winnipeg on Sunday, October 28 by four members of the committee: Rev. Dr. Ronald Campbell, dean of Seneca College; James Ste. Marie, communications professor at Conestoga College; the Rev. Gordon Fish of Guildwood Church, Toronto; and the Rev. Harry H. Crawford, communication consultant of The Presbyterian Church in Canada.

The initial presentation was followed by a workshop in Winnipeg on November 17. The project is supported by a grant from the National Development Fund.

A happening at Ewart

The afternoon of Sunday, October 14, was a busy day at Ewart College, when nine churches of the surrounding area were represented at a workshop. The members of Pineland, Burlington; St. Giles-Kingsway; Trinity; Melville; St. Stephen's; Canadian Forces Base, Trenton; St. Luke's, Oshawa; Clairlea Park and Glenview were present, approximately 50.

The afternoon began with the viewing of the film *A Happening in Education*, which dealt basically with new and exciting techniques in education. Following this, the group divided into their areas of special concern in age-group sections from kindergarten to church administration. The third year class along with their field work ministers gave leadership. The teachers were able to hear about some of the theory involved in teaching and were given a chance to discuss any questions of concern. After this part of the program, a skill-shop prepared by members of the second year

class, emphasized that creative activities like puppetry, painting, and discussion techniques are an integral part of communicating the Christian faith. They are not just meant for "busy work" tagged on to the end of a church school session! While the teachers were doing this, the administrators were "hashing out" what it meant to *be*, and to be a member of a Christian education committee.

As in all church gatherings meal time came. While feasting together, there was an opportunity for all to share what they had been doing and to discuss the problems encountered in their home church. Sometimes I think one of the most important assets of getting people together, especially church school teachers, is to allow them to find out that they do have common joys and difficulties in teaching. They're not the only ones to have a certain problem! Like how do I keep my class interested?

As a fitting conclusion to the day, there was a sharing time in which we sang some of the children's selections from the new Book of Praise and were able to find out some of the physical results of the day's learning, i.e. shadow puppets, making a filmstrip, and diorama.

It was a good experience to have an opportunity to meet concerned people of the church and to be able to share ideas and techniques. This is only one type of work which we as Ewart students are being equipped to handle as future Christian educators of the Presbyterian Church. / Susan Pigden, second year student, Ewart College.

Why "Reverend"?

In the October issue of *Life and Work*, the magazine of the Church of Scotland, the minister of Carriden Church, Bo'ness, writes: "Each time I am addressed as Reverend, I wince. My Latin dictionary indicates the origin of the word as 'a person worthy to be stood back from (out of respect of fear)'—a kind of sacred bull.

"When our local paper accidentally omitted the title in the first few weeks of my coming to this parish, I asked various friends for one good reason why it should be restored.

"Eight years later none had been produced. I am known by many in the community by my Christian name, which makes for an easy relationship and seems to befit a member of a Christian group.

" 'Reverend' is a pompous, untheological word in a church which is meant to serve. Should not all Christians instead be 'Reverentes,' regardful, or reverent, towards God, his world, their fellow human beings and themselves? If every Christian throughout society were proudly to wear a cross at all times as a sign of this reverence, this would be infinitely more effective than the outmoded stress on 'Reverend' and the clerical collar."

Q What are the proper usages of the word "Reverend?"

A This question comes from an amusing comment on the amusing letter of "Rev. Smitty," in *The Record* of September, 1973.

The word "reverend" dates back to 1485, and simply means "worthy of respect," with none of the modern implications of pretended holiness. It has been used carelessly and wrongly ever since, and especially so now. In recent weeks both the *Toronto Star* and the *Globe and Mail* referred to a minister as "Reverend Smith" (I use "Smith" right through for examples), and at a university convocation, which I attended recently, the following occurred on the printed program: "Prayer of Invocation: Rev. Smith."

The use of the word is governed by the fact that it is an adjective, not a noun; it is not used in the plural, and there are certain niceties of English usage that should be observed.

Examples: Rev. Smith is as wrong as Honourable Smith for a member of parliament, either in writing or as a form of address. It is Rev. Mr. Smith, or Rev. John Smith.

There are no plurals. To say the Revs. Smith, Jones and Brown is as wrong as to say that the Honourables Ash, Beech and Chestnut were present in the House. One of our presbyteries used to record attendance thusly: "Sederunt: Revs. A. B. Ash, C. D. Beech..." It is now "Messrs. A. B. Ash..."

Introductions are a bit tricky. The Rev. Mr. Smith should be introduced as "The Rev. John Smith," but if he is a doctor he is introduced as "The Rev. Dr. Smith," not "The Rev. Dr. John Smith" unless there is a special reason to distinguish John from Bill Smith, or other good reason.

Equally tricky is a reference to a minister and his wife. A letter addressed to "Rev. and Mrs. John Smith" in English usage means only Mrs. John Smith, who is an ordained minister. It should be "Rev. John and Mrs. Smith." If Mrs. Smith is also ordained a letter to the both of them is properly, "Rev. John and Rev. Mary Smith."

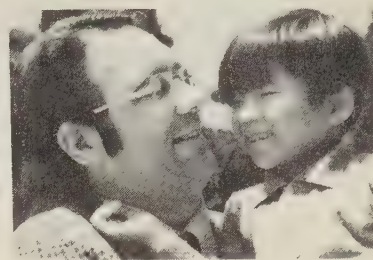
We are having a spot of difficulty with letters addressed to a woman minister. If Mary Smith is single and ordained, confusion would be by-passed if the envelope read "Rev. Mary Smith," not "Rev. M. Smith", but no harm is done. If you don't know that M. Smith is Mary, do you slip in writing her by beginning, "Dear Mr. Smith?" So far, to my knowledge, none of our women ministers, married or single, is using "Ms. Smith", but if she wants that, why, let her have it, boys.

The prefix of "The" to the "Reverend" is a minor matter. Properly, in present usage the "The" may be omitted, but it belongs there. I scanned the church pages of advertisements of a metropolitan daily to do this writing, and found four advertisements with the formal, "Minister: The Rev. (or The Reverend) John Smith," and others ranged from "Rev. John Smith" to the folksy "John Smith."

For the big, big, splash of formality it could be "Minister: The Reverend John McGillicuddy Smith, D.D." If I attended such a church I'd expect to see ushers in morning coats and striped trousers. Variations on this illustration would take too much space.

All in all, I do not think that people are too much impressed with correct usage, or the lack of it. The late H. L. Mencken has an hilarious series of comment on Reverend in *The American Language* (page 280, 4th edition), and an even more enjoyable article on "Honorifics," page 271 f. I write, not from choice, but just to answer a question. A minister, known throughout Canada as the possessor of many academic distinctions and other honours, is commonly referred to as "Butch," and I omit giving his name lest his eyes fall upon this and he is needlessly shocked. I am far from being in his class, but I know I have a nickname throughout the church, but so far I have not been able to find out what it is. Even my best friends won't tell me. The class is now dismissed.

SEND QUESTIONS TO: Rev. Dr. L. H. Fowler, 376 Lakeshore Road, Port Hope, Ont. Include name and address, for information only.



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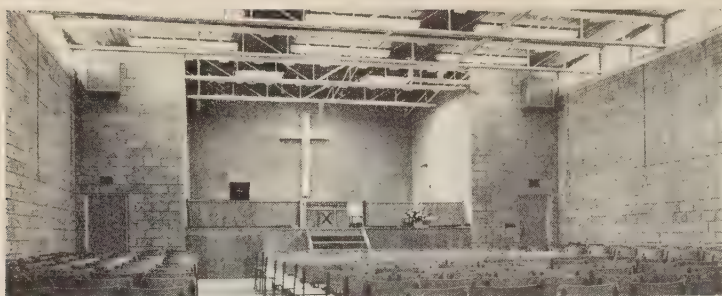
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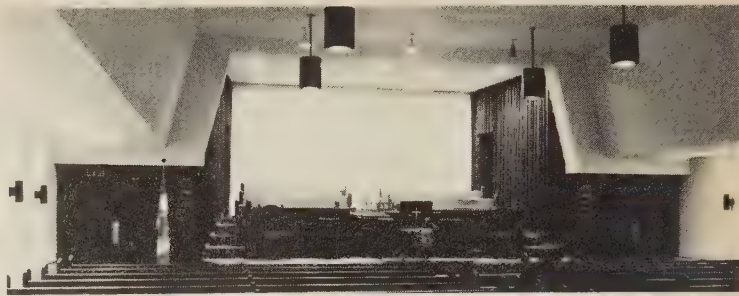
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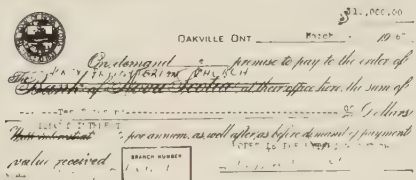
Hopedale Church — before



— and after



FORGIVEN!



THIS IS A PHOTOGRAPH OF THE NOTE COVERING A LOAN OF \$10,000.00 MADE BY KNOX PRESBYTERIAN CHURCH, OAKVILLE TO HOPEDALE PRESBYTERIAN CHURCH. THE LOAN WAS FORGIVEN AND THE INDEBTEDNESS CANCELLED IN 1972 THROUGH THE GENEROSITY OF THE KNOX CONGREGATION.

■ Back in 1959 when the Hopedale congregation erected its first building in Oakville, Ont., it was intended as the first of two units, designed for a Christian education centre. The large upper auditorium/gymnasium was used as a place of worship.

When it became apparent that the second stage of the building was not possible in the immediate future, the congregation under the Rev. Harry Waite decided to renovate the hall.

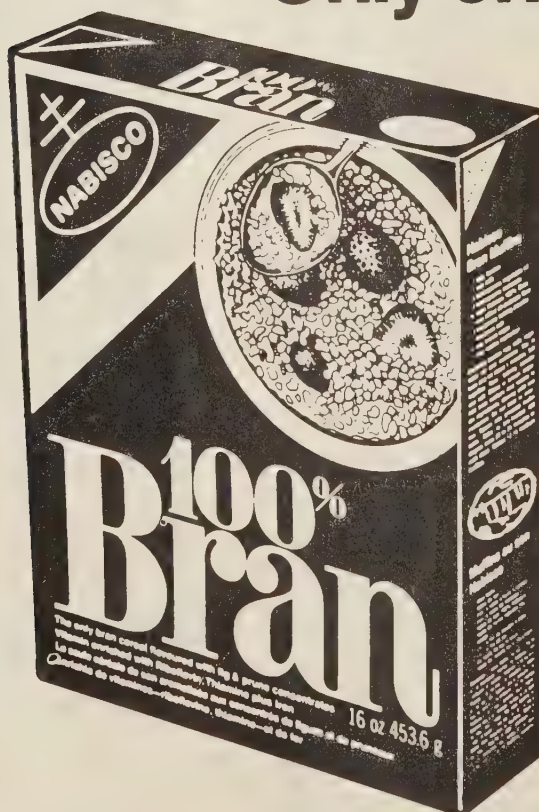
As shown in the accompanying photos, a transformation took place. The stage became a chancel and choir loft, a new suspended ceiling was installed, and the concrete block walls were treated with sculptured plaster.

The pews, Communion table and baptismal font were the gifts of the former Knox Church, Hamilton, Ont., which closed recently.

At the dedication service Robert Fenton, a charter member, elder and trustee of Hopedale Church, expressed thanks to Knox Church, Oakville, for cancelling the \$10,000 loan to Hopedale, and presented a "forgiven promissory note" to Rev. Dr. R. G. McMillan, minister of Knox Church.★

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Youth

Improve your French

The French-speaking camp scheduled for Gracefield last July was cancelled because of insufficient registrations. The national committee on camping received so much encouragement in planning the event that it is reluctant to give up the idea. If you are 14-18 with a minimum of three years school French and are interested in such a camp in 1974, please write the Committee on Camping, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

C.G.I.T. vespers

"Because of a life," the birth of Jesus will be celebrated early in December at more than 1,000 Christmas vesper services across Canada.

The services will be conducted by Canadian Girls in Training (CGIT) in Baptist, Christian (Disciples of Christ), Presbyterian and United Churches from Vancouver Island to Newfoundland.

Offerings from these services are the only regular source of income of the National CGIT Committee which co-

ordinates and provides resources for CGIT groups across Canada. Dates and times of services will be announced by CGIT groups.

Active in Scouting

Scouting in Maplewood Church, Chateauguay, Quebec, reaches over 160 boys, served by 23 leaders as well as a group committee. The movement began with 26 Cubs ten years ago after the dedication of Maplewood Church. Scouting is sponsored by the kirk session and is open to all boys in the community. Present groups are a Beaver Colony, two Cub Packs, a Scout Troop and a Venturer Company. The group committee chairman is Ron Hogan, and the chaplain is the Rev. W. M. Moncrieff.


national committee of Presbyterian Men. Holland was his home until 1950 when he emigrated to Canada. For 23 years he has been employed by MacMillan and Bloedel Limited where he is the supervisor of pulp chips and sawdust operation. He and his lovely wife, Leola, are the parents of three children, Lydia 20, and two sons, Ev. 18, and Scott, 10. Henry's home congregation is St. Andrew's and St. Stephen's, North Vancouver, B.C., where he is an elder and youth leader. He served on the board of managers and also as a church school teacher.

For 20 years Henry has been a lay preacher, serving the church in this capacity. With all of the above involvement he finds time to pursue hobbies such as gardening, old cars and sharp-shooting. In the spring of each year he coaches 10-12 year old boys in a baseball league. We are proud to present Henry Romain as our PM personality, representing British Columbia on the national committee of Presbyterian Men.

Men



P.M. PERSONALITY



This month's personality is Henry Romain from North Vancouver, B.C. Henry is another of the dedicated, hard-working and capable members of the

Banff conference

Beautiful September weather together with the majesty of the Rocky Mountains set the scene for a thrilling PM Conference held in Banff, Alberta. One hundred and sixty-five enthusiastic men, women and young people attended.

Rev. Dr. Ed. McKinlay of St. Enoch's

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congregation in Hamilton, Ont., was the theme speaker and gave three addresses on the subject "Power for Life."

The conference concluded with worship in St. Paul's Church, Banff, where the delegates were escorted into the church by kilt clad elders to the skirl of the pipes. The Rev. J. D. Wilkie conducted the service with Dr. McKinlay preaching.

Planning was handled by a committee made up of Walter Buchan of Calgary, arrangements chairman; Llew Codling of Saskatoon, musical director; and Henry Romain of North Vancouver, devotions chairman. Discussion group shown below.

The chairman of the national committee of Presbyterian Men, Doug Stephens, and the national directors, Roy Hamilton and Gordon Young, participated in the conference program.

Toronto breakfast



The men of Toronto East and West Presbyteries held a breakfast meeting October 27, with Dr. B. P. Dotsenko, left, of Wilfred Laurier University, Waterloo, Ontario, as guest speaker. Music was provided by the Toronto PM Choristers.

Dr. Dotsenko was recognized as one of Russia's top nuclear scientists until he defected during a visit to Canada in 1966. Upon finding a copy of the Bible in the room assigned to him at the University of Alberta, he found faith in Jesus Christ. This was not a spur-of-the-moment decision. During World War II he was in Siberia at the age of 15, where he suffered all the indignities of the workers and resolved that someday he would get out

of the place. Later he was moved to the Ukraine and was permitted to enter an electro-technical communications school. During a summer break he wandered into an old barn and found some old books, one of which had no cover, which turned out to be "The Gospel of our Lord Jesus Christ" in ancient Slavic with a Russian translation on opposite pages.

The words of the great commandment spoken by Jesus frightened him. If these words were true, then all the teaching of communism was false. A few years later he came across another Bible in the library of a Jewish scientist who later died of a "heart attack" after declaring that he did not consider the Marxist-Leninist philosophy a valuable contribution to modern philosophy. These events all contributed to his being led to accept the Christian faith. He was baptized by a minister in Edmonton and is now a member of the Mennonite Brethren Church.

...

The annual PM fall rally and dinner in Niagara Presbytery took place on October 17th at Knox Church, St. Catharines, Ont. Approximately 70 men attended and the program featured a team from "Teen Challenge" of Hamilton, Ont. The new chairman of their presbytery men's work committee, Hugh Allan McPherson of St. Catharines, was installed succeeding Neil Reichelt of Fort Erie.



A. Hunter

The Scott Mission

502 Spadina Ave. • Toronto • Canada

Rev. A. Zeidman, M.Th., Director
David Zeidman, B.A., Assistant Director

Christmas reminds us of the One who said, "I was hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in."

At the Scott Mission we seek to serve,

by word and deed, Him for whom there was no room in the inn.

To all our friends a Blessed Christmas and a joyous New Year.

A chorus of men from the Milton and Campbellville churches and the PM quartette from Hamilton were featured at the 19th anniversary service of Aldershot Church, Burlington, Ont., October 14. Dr. Finlay G. Stewart of St. Andrew's Kitchener was the guest preacher. In his dynamic way he spoke on the Presbyterian centennial theme of Remembrance—Renewal—Response.

The PM Quartette of Hamilton participated in the 126th anniversary service of Knox Church in Port Dover, Ont., October 28. Rev. Dr. N. D. MacDonald related the history of several traditional hymns sung by the congregation.

Men's work secretaries

The annual conference of North American Men's Work Secretaries was held in Ottawa, October 23 to 25. Some 20 denominations were represented and each shared their main emphasis and concern concerning the special ministry of the church to men.

Many emphases were presented ranging from various approaches to lay witnessing through personal evangelism to the control of strip mining in areas of the United States which has ruined large areas of land for agriculture or any other use.

Much concern was expressed for the thousands of U.S. draft resisters and army deserters in Canada. One of these attended the conference and presented his reasons for supporting amnesty. A member of parliament representing the immigration department of the federal government dealt with the legal position of these men. Major Donald Hatfield of the Canadian Armed Forces chaplaincy service participated in the conference and showed great interest in the emphasis of ministry to men.

The Presbyterian Church in Canada was represented by the national director of men's work, Roy Hamilton and the assistant director, Gordon Young. Guests at the banquet provided by the United Church Men, included the following Presbyterian men from Ottawa; Rodger Hooper, a Quebec and Eastern Ontario synod representative of PM; Paul Garceau, Jim Palmer and Jim Parker of the Ottawa Presbytery.



CANADIANS at the conference: Major the Rev. Donald Hatfield; Jack Banks and Donald Smith, United Church; Roy Hamilton and Gordon Young, Presbyterian Church.

December, 1973

Books

For Christmas reading and giving

THE BIRD OF PROMISE,
by Gregory Clark

Another treat for Gregory Clark fans, a collection of 32 of his delightful stories. As he says in the preface, his purpose is "to celebrate the sheer joy of life in terms of life's simplest things, the daily bread of life." Fresh and wholesome and full of meaning are these stories by a master of the craft. (McClelland and Stewart, \$6.95).

The Record has been granted the rare privilege of reprinting one of Gregory Clark's stories in this issue, see page 2.

THE MOOD OF CHRISTMAS
by Howard Thurman

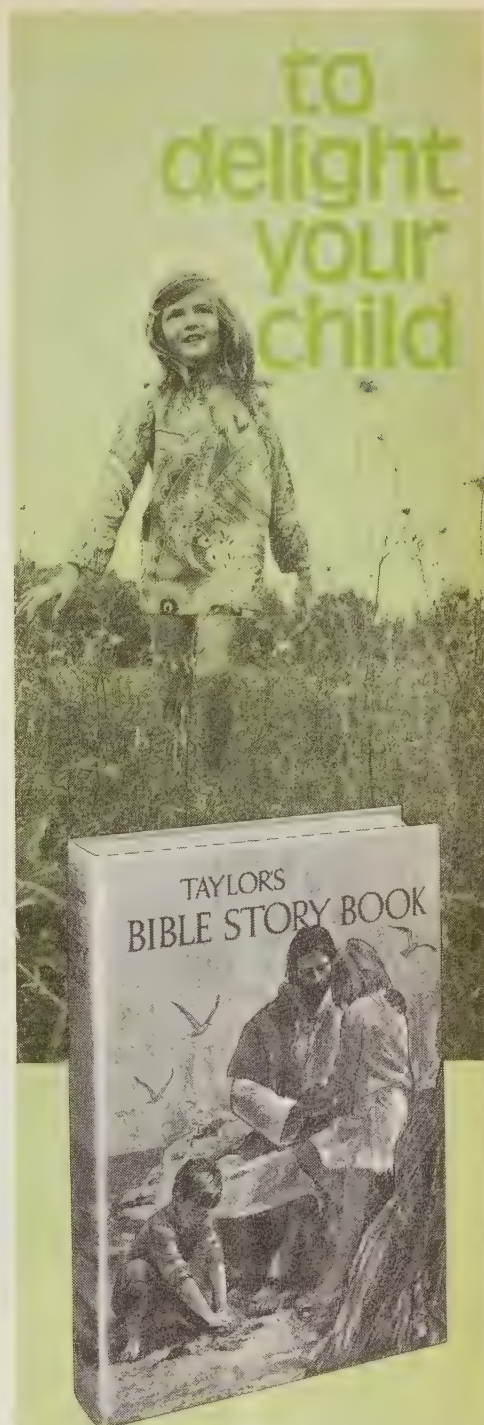
Christmas meditations, a unique Christmas story, and poetic, almost mystical, reflections are found in this volume. It contains a wealth of well-written and inspiring material about the real meaning of this season. For example: "Through the ages the message of him whose coming is celebrated at Christmas-time says again and again through artists, through liturgy, through music, through the written and spoken word, through great devotion and heroic sacrifice, that the destiny of man on the earth is a good and common destiny—that however dark the moment or the days may be, the redemptive impulse of God is ever present in human life." (Fitzhenry and Whiteside, \$5.20)

LEARNING TO GROW OLD,
by Paul Tournier

Widely known for his sensitively-written books which blends his skill as a psychiatrist with Christian faith, Tournier's latest work probes the problem of aging. Himself a vigorous 73 he gives personal and practical advice to those who will soon retire. But more than this, everyone can discover here deeply human insights into the problems we all must face as we grow older. (Welch, cloth \$8.95, paper, \$3.75)

DRIFTING HOME,
by Pierre Berton

The famous Canadian author took his wife and their seven children in rubber rafts down the waterways that Berton's father and thousands of gold-seekers followed to the Yukon in 1898. A new insight into the past and present of the Canadian north, illustrated with 24 pages of colour photos, black and whites, and sketches. They started at Lake Bennett, B.C., and the log church that Mr. Berton



TAYLOR'S BIBLE STORY BOOK. Nearly 200 Bible stories from the Old and New Testaments captivate children's interest and teach great Christian truths: written by the master of paraphrasing, Kenneth N. Taylor. Thought and discussion questions follow each story. This family reader sparkles with beautifully colored, full-page pictures by nationally famous artists, Frances and Richard Hook. Cloth, \$6.95.

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HOME
EVANGEL
BOOKS
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does not identify there would be the Presbyterian Church referred to in the feature on the Gold Rush of '98 by Thora McIlroy Mills, published in *The Record* last January. (McClelland and Stewart, \$6.95)

NEEDLE AND THREAD, by Ines Ruebel

All who sew will find this a wealth of information about sewing, unpicking, remodelling, mending and even answers to questions on the thorny topic of ironing and cleaning some of the newer fabrics. An indispensable aid to anyone who sews. (Welch, \$4.75) *Mary Whitson*

INTRODUCING THE BIBLE, by William Barclay

The popular Scottish theologian wrote this paperback for the Bible Reading Fellowship and the International Bible Reading Association. It is an elementary introduction to the Bible, which should be valuable to all who want to understand how it came into being. There is a chapter on How to Study the Bible and another on The Inspired Book. Well worth reading and quite inexpensive! (Welch, \$1.45)

THE BEST OF LIFE

The magazine *Life* introduced a bold new concept into journalism, glamorous photos of current events. For 36 years,

from 1936 to 1972, *Life* recorded happenings in the world, good and bad, frivolous and great. Here in a large volume of 304 pages, 100 of them in colour, is preserved the best of the now defunct magazine. The section on spacemen and the moon, for example, is superb. (Little, Brown, \$19.95)

For the younger set

Four books by Farley Mowat (*McClelland and Stewart*), *OWLS IN THE FAMILY* (\$1.95), *THE BLACK JOKE*, (\$2.75), *LOST IN THE BARRENS*, (\$2.50), and *THE CURSE OF THE VIKING GRAVE*, (\$2.95).

Any of these paperbacks would be delightful additions to young libraries. For children there is the truly charming story of two owls and the household and town they charm and upset. Junior teens will be fascinated by the Newfoundland and Miquelon settings for the adventures of the young crew of the craft "The Black Joke." *Lost in the Barrens* is the tale of an adventurous winter spent in the Arctic wastes by two young boys, a white and a Cree, who are joined by two other youngsters in the sequel, *The Curse of the Viking Grave*, investigating their discovery of Viking relics. All are fast-paced, instructive, well-written, and guaranteed entertaining. *Laura M. MacDonald*

See/hear

Songs

Songs, some sacred and some secular, approximately four hundred in total, make up the book aptly entitled *Songs*. Words and guitar chords (only) for all kinds of religious-type music is included. "Morning Has Broken," "We shall Overcome" "Jesus Bids Us Shine" and "Faith of our Fathers" all appear on a single page—and this typical! Old and new, profound and simplistic, stimulating and sanctimonious are all there. The best collection known to this column's writer. The editor is John C. "Yohann" Anderson. The book is available for \$1.25 per single copy, plus \$1 handling charge, from Songs and Creations, One Wilshire Building, Suite 1418, Los Angeles, CA. 90017, U.S.A.

The Toronto Mass

Tim Elia and associates have produced a rock mass that is the best that I've heard to date. Mr. Elia, a former member of Lighthouse, has gathered together trumpets, drums, congos, electric guitar and organ in a creative blend of musical styles and traditional content. Although I'll admit that I simply enjoy listening to

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St. John 1:14

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The only Canadian Company providing automobile and fire insurance exclusively to abstainers.

the album, Mr. Elia warns that the Mass "exists primarily as a functioning liturgy." Well done Tim and friends! The album is available from Broughton & Simpson, 51A Front St., Toronto, Ont.

Cassette Recorders

I am often asked: "What is the best cassette recorder?" The answer first requires a response to the question "Best for what?" At any rate, a free copy of "A Comparison of Cassette Recorders" will provide some help, especially in comparing the many Sony recorders. "A Comparison . . ." is available from: United Methodist Communications, Dept. SSB, 1525 McGavock St., Nashville, Tn 37203, U.S.A.

Last (But Not Least)

Love Must be the Reason is a recent James Last album on the Polydor label (2370 015). The young people of New Westminster Presbytery put me in touch with this fine album which includes: "Wedding Song," "Close to You," "Heart of Gold," "I Don't Know How to Love Him," and six other songs on the love theme. Also available on 8-track and cassette.

(Continued over page)

hymn of the month

from the new Book of Praise


No. 111—Christ is the world's true light.

■ For congregations who wish at this time of the year to choose hymns which look forward to Christ's birth, it would be difficult to find a greater one than George Wallace Briggs' missionary hymn, "Christ is the world's true light."

His emphasis on the actual teaching of Christ reflects attitudes which are in keeping with Christian concepts of the present day.

A minister of the Church of England, sub-editor of the *Little Bible*, widely involved in educational work, especially in books of prayers and hymns for use in schools, Canon Briggs ". . . succeeded excellently in writing simple and persuasive material for our times." (Eric Routley: *Hymns today and tomorrow*) Among the five hymns of his in the Book of Praise are the lovely Communion hymn, "Come, risen Lord" (349) and the children's piece, "God my Father, loving me" (359).

The spirit of the text is well-supported by the sturdy tune, "Darmstadt" which Bach used as the chorale for his cantata, "Was frag ich nach der Welt," No. 94.★



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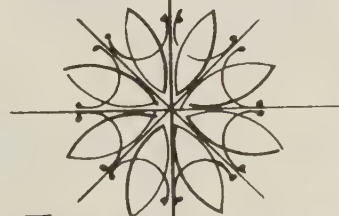
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NATIONAL CGIT COMMITTEE—seeks executive secretary, duties commencing June 1, 1974; responsibilities to include field work and office administration. For further information write: Mrs. J. Ambrose, 701-229 Cassandra Blvd., Don Mills, Ontario, M3A 1V3

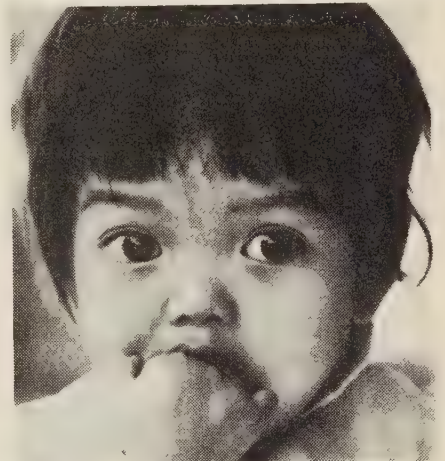
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ment workers, and mission agencies, on behalf of these needy children.

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(Super)Star

Glen Campbell sings a catchy Neil Hefti song called "I Knew Jesus (Before He Was A Star)" on both Capitol 3548 a 45 RPM record, and on an album of the same name. A fine lady in Kelowna, B.C., drew this song to my attention.

Films

Religious Television Associates has produced an up to date listing of films for purchase or rental. Their catalogue is available from: Religious Television Associates, 315 Queen Street East, Toronto, M5A 1S7.

L. E. Sivers

CENTENNIAL NOTES

Banner competition

How are your banners and hangings progressing? Remember, there are three categories to enable all ages to participate. The children's class includes ages 10

to 14 and their banners are to be a minimum of six square feet, or two feet by three feet, for example. Youth and adults can handle larger ones which will show up to better advantage in a sanctuary. The minimum for these two classes is 12 square feet (i.e. six feet by two feet). The measurement is in square feet to allow you complete freedom to choose any shape you want. You may enter as an individual or a group and submit up to three banners each.

Any textile or threads may be used and any technique which can be applied to these textiles or threads is acceptable. The brochure describes many possibilities and if you are in doubt write for verification.

Be on the lookout for all sorts of design material. Procure a liturgical calendar to give you ideas and books on symbolism to help you to carry out your theme. Recommended books and all information will be supplied by writing to: Banner Competition, Box 265, Postal Station W, Toronto, Ontario M6M 4Z2.

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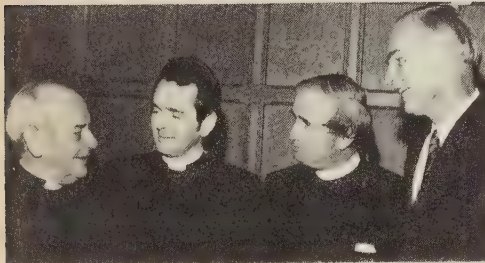


AT KNOX CHURCH, YORKTON, Sask., the mortgage was burned on the 20th anniversary by Rev. M. S. McLean of Winnipeg, the first minister, and Owney Docking, trustee and charter member.



SHOWN AT THE DEDICATION of a carillon and chimes system in Zion Church, Charlottetown, are Rev. Dr. D. A. Campbell, minister, the Hon. J. George MacKay, lieutenant-governor of P.E.I., Mayor Elmer MacRae, R. Irwin Jenkins, and Millar MacFadyen, clerk of session.

Church Cameos



REV. WILLIAM R. RUSSELL has returned from the U.S.A. to become minister of the Church of St. Andrew and St. Paul, Montreal. Shown at the induction are: Rev. Dr. Ross K. Cameron, Toronto, Mr. Russell, Rev. Dr. R. Stuart Johnston, presbytery moderator, and Andrew S. Fleming, clerk of session.



A RETIREMENT PURSE was presented to Rev. Dr. Harry Lennox when he left Kerrisdale Church, Vancouver, B.C. During his ministry there of over 36 years, membership grew from 130 to 618. Shown with Dr. and Mrs. Lennox are Dr. D. M. McLean, clerk of session, Rev. D. A. Smith and P. A. Donnelly, an elder.



MISS HARRIET A. WALLER, left, of St. Andrew's congregation, Kingston, Ont., will celebrate her 100th birthday on December 11. With her is a friend, Miss Emma Paul, also a member of St. Andrew's.



A MEMORIAL WINDOW presented by Miss Jeanette MacLeod in memory of her parents, sisters and brothers, was dedicated in First Church, Collingwood, Ont., by Rev. Marshall S. Jess, and unveiled by Douglas Scott, clerk of session.

■ At the centennial of the village of *Wyoming, Ont.*, *St. Andrew's Church* won the prize for the best float in the parade. An old pulpit, organ and pews with people in old-fashioned attire formed the presentation.

■ The congregation of *L'Eglise St. Luc, Montreal, Que.*, has renovated the sanctuary and held a series of evangelistic meetings. The evangelist was Rev. Dr. Alain Benoit, a minister of the Reformed Church of France. Music was led by musicians and singers under the direction of a Roman Catholic priest.

■ At *Logan Geggie Memorial Church, Toronto*, the Laity Sunday service was conducted by Kenneth P. Stevens, clerk of session. Roy Hamilton was the speaker.

■ Correction of October Cameo: The six Communion chairs dedicated at *West River Church, Durham, N.S.*, by Rev. Dr. Fred Pauley were given by Clifford MacLellan and family in memory of Mrs. MacLellan. The hymnbooks and offering plate dedicated at the same church were given by Rettie MacIntosh and family in memory of Mrs. MacIntosh. Floodlights for the church steeple were given by Mrs. Charles Lufkin in memory of her parents, Mr. and Mrs. James Y. Graham, and her brother Albert.

■ At *Knox Church, Milton, Ont.*, the Laity Sunday speaker was George Fernie, with the Rev. J. M. Murray conducting the service.

■ Gifts and memorials dedicated at *St. Andrew's Church, Ancaster, Ont.*, included: chancel carpet given by the married couples' club, choir gowns given by Mrs. Arthur Verrall, a lectern Bible given by Miss Cathy Baldwin in memory of her sister, Colleen Baldwin, and an organ in memory of James Pickard presented by Robert Twitchett.

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Personals



Members of the administrative council honoured Rev. Dr. E. A. Thomson and his wife at a dinner held during the October council meeting. Dr. Thomson, now retired, was secretary of the council from 1960 to 1966. A cassette tape recorder was presented on behalf of council members by Frank J. Whilsmith, chairman.

Mrs. Alex Borland, a charter member of MacKay Church, Timmins, Ont., celebrated her 100th birthday on November 3. Although blind, this pioneer of the north is still active at home and deeply interested in the church.

A leather-bound copy of the *New English Bible* was presented to John Coulter by the congregation of Armour Heights Church, Toronto, in recognition of 20 years as an elder there. Mrs. Coulter, who has been a leader in the Women's Auxiliary, was given a corsage.

The Rev. Walter Donovan has been elected to the city council in Swift Current, Sask.

Synod moderators elected: British Columbia, the Rev. Gilbert D. Smith; Alberta, the Rev. John C. Rhoad; Manitoba and Northwestern Ontario; the Rev. Peter D. Ruddell; Quebec and Eastern Ontario, the Rev. Hamish M. Kennedy; Atlantic Provinces, the Rev. Ian G. MacLeod. The other three are named in synod reports, see the news section.

Rev. Dr. R. J. Berlis, former minister of the Church of St. Andrew and St. Paul, Montreal, is now the assistant to the minister at Knox Church, Guelph, Ont.

Frank J. Whilsmith is returning on December 2 from a business trip to the Philippines, Hong Kong, Taiwan, Korea and Japan, as national director of the Christian Children's Fund of Canada.

The Rev Inya Ude of Nigeria, a graduate of Knox College, is taking a post-graduate course at Princeton Theological Seminary, New Jersey, U.S.A.

BUDGET RECEIPTS

Receipts from congregations for the General Assembly's budget totalled \$1,236,977 at the end of ten months, as compared to \$1,229,860 on October 31 of last year.

The 1973 expenditures amounted to \$2,431,031 in 1973, as against \$2,290,510 for the first ten months of 1972.

Deaths

INFORMATION regarding obituaries of church leaders or active members will be published here if received within two weeks of the date of death, which must be given.

BARRINGTON, CLIFFORD A., 56, elder, Riverfield Church, Howick, Que., July 6.

BROWN, JOSEPH, elder and church school superintendent, Patterson Church, Toronto, Sept. 9.

CAMPBELL, W. H., elder, Calvin Church, Toronto, Oct. 22.

CHARLTON, BARTHOLOMEW, 81, elder, St. Andrew's Church, Sarnia, Ont., Sept. 28.

CLARK, FRED, 96, until five years ago clerk of session and elder for over 64 years, Alberton Church, P.E.I., Oct. 27.

COLES, MURRAY McCHEYNE, 79, elder for 30 years, Knox Church, Acton, Ont., former church school superintendent, lay preacher, father of the Rev. S. B. Coles, in an automobile accident, Oct. 10.

CROMAR, WILLIAM, elder, trustee and former clerk of session, Knox Church, Georgetown, Ont., Sept. 10.

FAY, CHESTER HENRY, clerk of session for 18 years, choir member 43 years, St. Andrew's Church, St. Lambert, Que., Oct. 20.

FEE, NORMAN, emeritus clerk of session and senior elder, Knox Church, Ottawa, Ont., Sept. 30.

JONES, DANIEL THOMAS, 79, elder and choir member, Dixie Church, Mississauga, Ont., Oct. 23.

MacFADYEN, MRS. HECTOR (ISABELLE), 94, active for over 60 years in St. Andrew's Church, Bolsover, Ont., life member, W.M.S., Sept. 23.

MacPHAIL, MRS. ETHEL MacKAY, formerly of Knox Church, Moose Creek, Ont., life member W.M.S., at Maxville, Oct. 5.

McDONALD, ROBERT J., elder, Mount Zion Church, Ridgeway, Ont., Oct. 2.

McKENNEY, JAMES, 93, senior elder of St. Andrew's, Spencerville, Ont., was senior elder of the former St. Matthew's congregation, East Oxford, Ont., Oct. 8.

MONTGOMERIE, MRS. GRACE MacDOUGALL, 91, member of church circle, life member W.M.S., St. John's Church, Medicine Hat, Alta., Oct. 14.

PATTERSON, DALTON H., elder, Tweedsmuir Memorial Church, Orangeville, Ont., Oct. 6.

PEARCE, WILLIAM J., 76, elder, Queen St. East Church, Toronto, Sept. 4.

REAY, MRS. JOHN, 94, St. Andrew's Church, Valley Centre, Alta., mother of Mrs. Edward Day, past president, Alberta Synodical, Oct. 10.

SMITH, GEORGE W., 63, elder, St. Andrew's Church, Hagersville, Ont., Sept. 28.

STIRLING, MISS MARGARET, 98, active in Ladies Aid and W.M.S., Knox Church, St. Thomas, Ont., Sept. 1.

STOUTENBURG, JOHN OSCAR, 88, elder, First Church, Collingwood, Ont., Oct. 2.

TEW, MISS MARIE L., for 52 years on staff of Victoria-Royce Church, Toronto, Oct. 20.

TODD, MRS. D., 89, active in W.M.S., St. Paul's Church, Hawkesbury, Ont., Sept. 21.

WHITE, DR. ARTHUR A., elder and former session clerk, St. Andrew's Church, Huntingdon, Que., Oct. 19.

WHYTE, WILLIAM, 71, elder, St. John Church, Hamilton, Ont., Oct. 3.

YOUNG, JOHN, 85, elder and former church school superintendent, St. Andrew's Church, Lethbridge, Alta., at Victoria, B.C., Oct. 25.

Anniversaries

220th - St. Andrew's, Lunenburg, N. S., Nov. 4, (Rev. Laurence Mawhinney).

156th - St. Andrew's, New Glasgow, N.S., Oct. 14, (Rev. J. Bruce Robertson).

147th - St. Andrew's, Ancaster, Ont., Sept. 23, (Rev. B. A. Nevin).

141st - Knox, Dundas, Ont., Oct. 14 (Rev. Walter Allum).

140th - Centreville, Ont., Oct. 28, (Rev. Hugh Wilson).

140th - Westminster, Smiths Falls, Ont., Oct. 28, (Rev. R. Hill, interim moderator).

143rd - Chippawa, Niagara Falls, Ont., Nov. 4, (Rev. J. K. English).

139th - First, Chatham, Ont., Oct. 21, (Rev. Gardiner C. Dalzell).

139th - Grace, Millbrook, Ont., Nov. 4, (Rev. Hugh Wilson).

136th - Duff's, Puslinch, Ont., Oct. 21, (Rev. Norman Young).

136th - Knox, St. Thomas, Ont., Nov. 4, (Rev. Harry Scott Rodney).

126th - St. John's, Bradford, Ont., Oct. 28, (Rev. W. H. Heustin).

120th - East Nottawasaga, Stayner, Ont., Sept. 16.

100th - Adderly South, Inverness, Que., Aug. 5, (Donald MacLeod, student).

90th - St. Andrew's, Swift Current, Sask., Nov. 4, (Rev. Walter A. Donovan).

85th - St. George's, London, Ont., Oct. 28, (Rev. R. R. Gordon).

85th - St. John's, Toronto, Ont., Nov. 25, (Rev. P. G. MacInnes).

83rd - St. Andrew's, Rose Bay, N. S., Oct. 28, (Rev. Laurence Mawhinney).

38th - L'Eglise St. Luc, Montreal, Que., Nov. 18, (Dr. André Poulain).

Calendar

INDUCTIONS

Mawhinney, Rev. D. Laurence, Lunenburg, N.S., Oct. 29.

Russell, Rev. William R., Church of St. Andrew and St. Paul, Montreal, Que., Oct. 11.

RECOGNITIONS

Bunn, Edward, lay missionary, Birdtail-Pipe-stone charge, Beulah, Man., Oct. 19.

INSTALLATION

Horne, Miss Jessie M., deaconess, Glenview Church, Toronto, Oct. 28.

VACANCIES & INTERIM MODERATORS

Synod of Atlantic Provinces

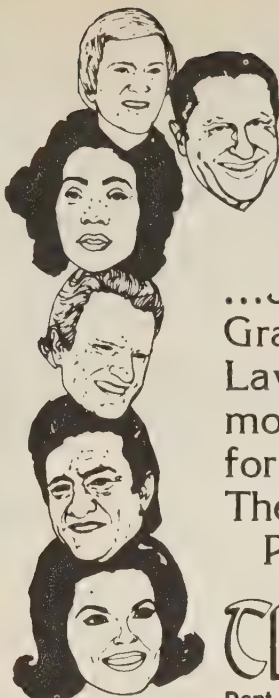
Charlottetown, St. Mark's, P.E.I., Rev. John R. Cameron, 35 Fitzroy St., Charlottetown.

Glace Bay, St. Paul's N.S., Rev. E. H. Bean, 12 Lorway Ave., Sydney.

Newcastle, Millerton and Derby, N.B., Rev. Douglas Codling, R.R. 1, Red Bank.

North Shore, North River, Englishtown, N.S.,

December, 1973



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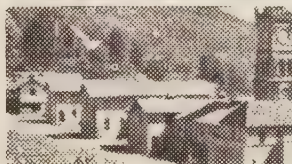
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Thorburn, Union and Sutherland's River, N.S., Rev. Robert Cruickshank, #9 Mountain Park Apts., Norma St., New Glasgow.
Tyne Valley charge, P.E.I., Rev. John S. McBride, Box 1614, Summerside.

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Manotick, Knox and Kars, St. Andrew's, Ont., Rev. Hamish M. Kennedy, 174 First Ave., Ottawa K1S 2G4.
Montreal, Maisonneuve-St. Cuthbert's, Que., Rev. A. Ross Mackay, 1575 Beaudet St., St. Laurent, Montreal 379.
Ottawa, Erskine, Ont., Rev. Dr. A. W. Currie, 82 Kent St., Ottawa K1P 5N9.
Port Cartier, Quebec, The Church of the Good Shepherd, Que., Rev. Edward Bragg, 106 Ste. Anne St., Quebec G1R 3X8.
Smiths Falls, Westminster, Ont., Rev. Robert Hill, Carleton Place, Ont.
Vankleek Hill, Knox, Ont., Rev. Kenneth H. McDonald, Box 100, Martintown.

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Port Perry and Ashburn, Ont., Rev. George H. Moore, Box 316, Uxbridge, Ont. L0C 1K0.
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Toronto, Knox, Ont., Rev. E. J. Briard, 408 Rouge Highlands Dr., West Hill.
Toronto, Runnymede, Ont., Rev. R. C. Taylor, 3122 Rymal Rd., Mississauga.

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Ashfield and Ripley, Ont., Rev. James R. Weir, Box 820, Kincardine, NOG 2G0.
Belmont and North Yarmouth, Ont. Rev. J. H. Marshall, 124 Stanhope Place, London.
Hamilton, Erskine, Ont., Rev. Thomas J. Caldwell, 170 Glencarry Ave., Hamilton L8K 3R8.
Hamilton, New Westminster, Ont., Dr. A. Lorne Mackay, 55 Bruce Park Drive, Hamilton.
Hamilton, St. Andrew's, Ont. Dr. John A. Johnston, 147 Chedoke Ave., Hamilton, L8P 4P2.
Innerkip-Ratho Charge, Ont., Rev. Wm. A. Henderson, 447 Hunter St., Woodstock.
Meaford and Thornbury, Ont., Rev. Kenneth F. McKenzie, Box 418, Warton.
Seaforth, First, Ont., Rev. G. L. Royal, 72 Colborne St., Goderich.
Tara and Allenford, Ont., Rev. R. D. MacDonald, Box 1239, Port Elgin.
Teeswater and Kinlough, Ont., Rev. Robert H. Armstrong, Box 115, Wingham, NOG 2W0.
Valetta and Blenheim, Ont., Rev. G. C. Dalzell, 60 Fifth St., Chatham.

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Geraldton, St. Andrew's Ont., Rev. J. C. Hood, 15 Royston Court, Thunder Bay "P", Ont.
Winnipeg, St. James, Manitoba, Rev. J. S. Marnoch, 562 Aikins St., Winnipeg.

Synod of Saskatchewan:

Estevan, Westminster, Stoughton, St. Andrew's Sask., Rev. C. Johnson, 718 Elm Cres. N.E., Weyburn.
North Battleford, St. Andrew's Sask., Dr. R. A. Davidson, 436 Spadina Cr., Saskatoon S7K 3G6.

Regina, St. Stephen's, Sask., Rev. J. J. Harrold Morris, First Presbyterian Church, Albert St. at 14th Ave., Regina.

Saskatoon, Parkview, Sask., Dr. R. A. Davidson, 436 Spadina Crescent, Saskatoon S7K 3G6.

Synod of Alberta:

Banff, St. Paul's Alta., Rev. Dr. Murdo Nicolson, 1009-15 Ave. SW., Calgary T2R 0S5.
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Edmonton, St. Andrew's, Alta., Rev. F. Ralph Kendall, 3504-112 St., Edmonton T6J 1H9.
Innisfail and Penhold, Alta., Rev. K. C. Doka, 2403-15th Ave. S.W., Calgary.
Medicine Hat, Riverside-St. John's, Alta., team ministry, Rev. Donald C. Smith, 258 1st St. S.E., Medicine Hat, T1A 0A4.

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Readings

January 1 — Matthew 9: 9-17
January 2 — Mark 1: 21-28
January 3 — 2 Corinthians 5: 12-21
January 4 — Jeremiah 31: 27-34
January 5 — John 13: 31-38
January 6 — Romans 1: 1-7
January 7 — Romans 1: 8-12
January 8 — Romans 1: 9-15
January 9 — Romans 1: 15-23
January 10 — Romans 3: 10-26
January 11 — Romans 5: 1-6
January 12 — Romans 5: 6-11
January 13 — Romans 7: 14-25
January 14 — Romans 8: 6-17
January 15 — Romans 8: 18-30
January 16 — Romans 8: 31-39
January 17 — Romans 12: 1-8
January 18 — Romans 12: 9-21
January 19 — Romans 14: 4-12
January 20 — John 17: 11-26
January 21 — Deuteronomy 6: 1-12
January 22 — I Cor. 12: 1-11
January 23 — Ephesians 4: 1-7
January 24 — Matthew 24: 1-11
January 25 — John 15: 1-11
January 26 — Phil. 4: 1-9
January 27 — Luke 15: 11-24
January 28 — Nehemiah 4: 1-9
January 29 — Matthew 23: 1-12
January 30 — I Thess. 5: 11-24
January 31 — Phil. 2: 1-11



■ Teddy Howard looked up at the gray sky and the snowflakes drifting down.

"The sky looks as lonely as I feel," Teddy thought. "Longwood is sure a lonely place for a boy to spend Christmas."

Here on Valley Street where Aunt Dorothy lived there wasn't a single boy for a pal—at least Teddy hadn't met any.

"I guess 'unlucky' is my middle name," Teddy sighed.

First his father became sick and had to be hospitalized. The doctor said he needed very close attention, so Teddy's mom stayed at the hospital most of the time.

Teddy wanted to help his parents all he could. When they suggested that he go to Longwood and spend Christmas with Aunt Dorothy, he said all right. She had a Christmas tree, she cooked delicious meals, she even bought Teddy presents. But he was still lonely and wished he could spend Christmas with his friends.

"I'll take a walk," Teddy said. "Walking in the snow used to be fun."

He went inside to tell Aunt Dorothy. "Take some cookies to munch as you walk," she said. She wrapped several in waxed paper and put them into Teddy's pocket.

Teddy liked the crunchy sound of the snow. Sometimes he kicked growing drifts and sent white spray flying. He was surprised when an envelope addressed to "Whoever Finds This" sailed out of the snow.

"Whoever finds this!" Teddy was puzzled. "That's me!"

He tore open the envelope. A strange message was written inside the card. "For a Christmas surprise go to Holly Book Shop and ask for Mr. Johnson."

Was this a prank—some scheme to sell books? Teddy decided to find out. Teddy found Mr. Johnson opening boxes of books. When he saw the mysterious Christmas card he smiled: "Oh, yes, I know about this." He handed Teddy another envelope addressed: "To the finder of the Christmas card."

"More mystery!" Teddy exclaimed. He pulled a green slip of paper from the envelope and read: "Apples at Mr. Baker's Fruit Stand are delicious. Go and say 'Very Merry Christmas'."

"Where is Baker's Fruit Stand?" asked Teddy

"Corner of Third and Main," Mr. Johnson answered.

Teddy soon found Third Street. Mr. Baker was packing apples in red holiday bags, but when Teddy said "Very Merry Christmas" he stopped. "I was expecting someone to say that," Mr. Baker said. He handed Teddy a red apple with a silvery card tied to the stem.

The writing on the card said: "The apple is yours. Ask Mr.

Baker how to solve the mystery."

"How?" Teddy asked.

"Deliver a bag of apples to 136 Valley Street."

"Valley Street!" Teddy gasped. "I live there now!"

Mr. Baker handed Teddy a bag of apples. "Thanks for dropping by," he said cheerfully.

Teddy carried the apples carefully as he went up Valley Street. He went up the walk at 136 Valley Street and knocked at the door.

"Open up," a boy's voice said. "But stop before you enter."

Teddy obeyed.

"Have you had measles?"

"Sure," Teddy said. "Measles don't worry me anymore."

A boy in pajamas appeared. He had red spots on his face. "If you have apples in that bag, you found my Christmas card. I'm Mark Sawyer. Isn't Christmas terrible when you're cooped up with measles? What's your name?"

"Teddy Howard."

"Sit down, Teddy," Mark said. "I guess you're wondering how this all happened. My family used to live in Longwood. We moved back two weeks ago and I immediately took measles. I tossed that Christmas card out the window hoping a boy like you would find it and come and spend some time with me."

Teddy took a deep breath. "Why didn't you tell on the card what you wanted?"

"Would you have been as eager to come?" Mark asked.

"I guess not," Teddy admitted. "It was pretty mysterious going from one place to another."

"Mr. Johnson and Mr. Baker are friends of ours," Mark said. "I phoned them and they agreed to help me find a friend. Where do you live, Teddy?"

"Here on Valley," Teddy said. "I'm visiting an aunt."

"Would you come and visit me some?" Mark asked. "I have a new electric train you can help me assemble."

"Electric trains are fun," Teddy smiled. "I'd better go now, but I'm sure Aunt Dorothy will let me come back."

"Wait!" Mark urged. "Mom's making hot chocolate. Have some with me. And take some of these apples home with you. Christmas is such a good time for eating."

Teddy remembered the cookies in his pocket. "I have something to go with the hot chocolate," he said. "I was going to eat them on my walk but your mystery card got me so excited I forgot them. You like mysteries, don't you, Mark?"

"Think I'll write mystery stories when I grow up," he said.★

1973

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